THE VVORKES OF THAT LATE LEARNED MINISTER OF GOD'S HOLY WORD,

Mr WILLIAM PEMBLE

Master of Arts, and sometimes of *Magdalen* Hall in *OXFORD*.

Containing sundry Treatises and Expositions, before extant in severall Tracts, and now gathered into one intire Volumne.

The Fourth Edition.



OXFORD.

Printed by *Henry Hall*, for *John Adams*, *Edw.* and *John Forrest*, 1659.

OXFORD:

VINDICIÆ GRATIÆ.

A PLEA FOR GRACE.

MORE ESPECIALLY

THE GRACE OF FAITH.

OR

Certaine LECTVRES as touching the Nature and properties of GRACE and FAITH: Wherein, amongst other matters of great use, the maine sinewes of ARMINIVS doctrine are cut asunder.

DELIVERED BY THAT LATE LEARNED and godly man WILLIAM PEMBLE, in Magdalen Hall in *Oxford*.

The fourth Edition.

Aug. de Grat. & lib. Arbitrio. cap. 16.
Certum est nos velle cum volumus: sed ille facit ut velimus bonum.—Certum est nos facere cum faciamus: sed ille facit ut faciamus, præbendo vires efficacissimas voluntati.

OXFORD,
Printed by *Hen. Hall* Printer to the UNIVERSITY,
for *John Adams*, *Edw.* and *Joh. Forrest*, 1659.

TO
THE RIGHT WOR-
ſhipfull NATHANIEL STEPHENS
Eſquire, Grace and Peace from *Jeſus Chriſt*.

SIR,

BOokes are more neceſſary in a ſtate than armes: Armes are to defend us from the invaſion of foes, bookes are to preſerve us from the infection of errors; enemies can but kill the body, errors endanger the ſoule. There are crept into the Churches, a number of falſe opinions; ſome that oppugne, others that obſcure the grace of God. The earth is of it ſelfe prone enough to bring forth weeds, but ſhould one withall ſow tares, we ſhould have much adoe at harveſt. Our hearts are ranke enough to breed errors, and our wits cunning enough to defend them: but the Scripture tells us, that the envious man comes and ſowes the tares of falſe opinions: and of weedes, tares are the very worſt; ſith therefore errors are ſo plenty, bookes cannot but be very neceſſary. It is true there be many, and it may be, according to the complaint, too many bookes abroad already; becauſe many be to little purpoſe, ſome little to the purpoſe; but of good and learned bookes, bookes fitted to the errors and diſeaſes of the times (as this is) there neither be, nor well can be too many. Many errours require many bookes. Nay, I may ſafely ſay, that many bookes are more neceſſary now than ever: for that we are fallen into the very age of the Church, wherein as diſeaſes in the body, ſo errors,

the ſickneſſe of the ſoule, do and muſt abound; for errors are neceſſary evils in the Church, that they that are approved may be made manifeſt, ſaith Saint *Paul*. And this is all that Satan hath gotten by ſtirring up the corrupt wits and pens of many abroad (and ſome at home) to write they care not what. Now we doe begin to ſee, that Truth is the daughter of time; Truth is never new, but let an old Truth be newly propoſed, and at firſt we ſuſpect it, let it ſettle a little, and in time truth gaines ground, and wins upon the judgment and conſciences of men; but erroneous opinions juſt like new faſhions, when they are firſt on foot, many doate upon them, give them but ſome time, and they grow ſtale and vaine; ſo now what by the decrees of Synods, and the writings and preachings of the learned, Time hath brought it to about, that there are few Schollars or others that mind theſe matters, but doe begin to ſee through the conceipts of the *Arminians*. Though then this Treatiſe might have been abroad ſooner, yet I dare promiſe that it comes not too late; for he that reads it with judgement ſhall ſoon ſee, that in the doctrine of *Arminius*, there is more wit than truth.

I doe here commend it to your reading, as to one whom the Lord hath made willing to learne, and able to judge, as alſo under your name unto the good of the Church, to ſtand as a teſtimony of my duty and love unto you, and of your zeale and love unto the truth.

Yours in the Lord Ieſus,

RICH. CAPEL.

TO ALL THAT LOVE AND desire the Grace of God, and the glory of his Grace, in IESUS CHRIST.

MY deare and beloved brethren in Christ, who are sensible of the dangers of these dayes, and of the misery of this sinfull age (wherein the hereſies of the old condemned hereticke Pelagius, that notable profeſt enemie of Gods grace, are againe revived and raiſed up out of the bottomleſſe pit, by the malice and ſubtiltie of the reſtleſſe enemy of mankind that old ſerpent the Devill, working powerfully in and by that new upſtart ſect of Arminians, the VVolves of this age, who comming abroad in ſheeps cloathing, and bearing the name of Proteſtants, yea profeſſing themſelves Preachers of the Goſpell in the reformed Churches, are indeed Pelagian heretickes, and diſciples alſo of blaſphemous Servetus and Socinus; yea and alſo have joyned hearts and hands in many maine fundamentall errors with the Papiſts our enemies of the Romiſh Religion and Faction) I doubt not but that as you grieve & ſorrow in your ſoules to ſee this ſmoak of peſtilent hereſies aſcending upō the face of our land, obſcuring the light, & eclipſing the glory of our Church: ſo you do in your hearts earneſtly deſire to be made partakers of ſuch worthy works & painfull labours of Gods faithfull Miniſters, as are in all probability like to prove by Gods grace & bleſſing moſt powerfull & effectuall meanes, both for the eſtabliſhing of your hearts in the love of Gods truth, and in the knowledge of the true doctrine of his grace, and alſo for the confirming of your minds, that they may neither be daunted with the reproachfull calūnies & ſlanders, nor troubled & entangled with the deceitfull cavils & carnall reaſons, which theſe ſubtile Sophiſters have deviſed againſt Gods ſacred truth in our Church profeſſed: And therefore I do preſūe to cōmend unto you this enſuing Treatiſe, which I (having an occaſion to peruſe while it was

under

under the Press do perceive to be, as most necessary for these times, so also most excellent & profitable for your purpose. For I finde in it, First, the doctrines of truth concerning the grace of God, & the powerfull worke of grace in the effectuall calling, conversion & regeneration of the elect, most plainly propounded, & strongly proved out of the Sacred Scriptures: Also true saving & justifying Faith most accurately described & unfolded, with the whole nature & all the speciall properties of it, by which it may be distinctly known & discerned from common fading hypocriticall Faith. Secondly, the maine errors of Arminians *and Papists, and their most grosse absurdities against universall grace, & mans freewill, & power in working his own salvation, truely related; their calumnies & slanders of our Churches doctrine, detected and discovered, and their principall arguments, carnall reasons & objections, with wonderfull brevity & singular dexterity answered and refuted. Thirdly, by the way, the authority, perspicuity, and certainty of the holy Scriptures strongly maintained, and Popish errours, about the uncertainty and obscurity of them, beaten downe by strength of reason, and by the Word of God; as by a hammer that beats the rockes in pieces.*

Though the stile and manner of handling the things therein contained be somewhat deepe, lofty, and Scholasticall, fitted and applyed to the place and persons, where and among whom these Exercises were first performed (to wit, in one of the Schooles of the Prophets, in the famous Vniversity of Oxford;) yet I assure my selfe that whosoever reads this book with good attention and understanding, shall finde the Authors meditations therein so throly digested, and the nature, properties and proper acts of Grace and Faith so distinctly laid downe, & accurately distinguished, that he shall reap to himselfe much profit & comfort thereby, & shall with me admire the grace of God abounding towards the Author in all wisdome, & in all knowledg, lively sense & utterance of heavenly and supernaturall mysteries far above all which can be expected from, or is ordinarily found in one of his age and yeares. If, as we know trees by their fruit, so we may passe our sentẽce upon the cõposer of this Treatise, by his worke; we cannot conceive or speake less of him, but that as he was from his childhood trained up in the Schools of learning, & had profited above his equals in the studies

of

of the best arts, humane and divine, so undoubtedly he hath from his tender years beene throughly disciplined in the Schoole of Christ, and hath by much and daily experience of afflictions & manifold temptations in himselfe, & of the inward sensible operations of Gods spirit & grace in his own soule, attained to this high measure of heavenly knowledge and understanding, whereof he hath given us a lively experiment. It is not the most strong out-stretched arme of humane reason, nor the most swift and farre-flying arrow of the sharpest naturall wit, nor the far extended lines of long continued studies, which can reach so high to these heavenly and supernaturall mysteries: It is onely the holy Spirit of grace comming upon all these, taking possession of mans soule, dwelling in him, and making him a new creature, which brings this kind and measure of profound wisedome, and this distinct knowledg of divine things: yea by the fiery tryall of inward temptations only doth that blessed Spirit drive the thirsty soules of Gods militant Saints to digge and dive so deepe into the fountaines of the sacred Scriptures, and to draw such living waters from the very bottome of those VVells of Salvation. In a word, as the Apostle saith of young Abel, that by Faith having offered up a more excellent sacrifice than his elder brother Cain, heby it obtaned witness that he was righteous, God testifying of his gifts, & by it he being dead yet speaketh, He. 11.4. so I will not doubt, nor be affraid to say of the godly and learned Author of this Booke (who having offered up to God in publike place these Exercises, as the first fruits of his heavenly learning, did not long after leave this world in the flower of his age, & ascended up into that Supercelestiall glory, towards which he had ever bent all his studies and desires, & which alwais he had sought after in the whole cours of his life) that by faith he, though young in years, hath offered up a more excellent sacrifice than many of his elder brethren; by which, he being dead, yet speaketh, and shall speake to future ages. And as hereby he shall obtaine witnesse of all Gods surviving Saints, that he himselfe was a righteous and faithfull servant of Christ, excelling in grace and vertue in the dayes of his pilgrimage here on earth. So God also will testifie of this his gift, that it is holy and acceptable in the eyes of his Majesty, by making it powerfull and effectuall to the begetting and increasing of saving grace, faith, and knowledge

in

in all such as read and peruse it with true Christian docility, diligence, and humble devotion. To the blessing of which gracious God I leave this worke, and to his grace commend you all; desiring in my daily prayers to be and continue

Your Brother, Companion, and fellow-souldier in seeking the glory of Gods grace, defending the truth of the Gospell, and fighting against the spreading errours and springing heresies of this age.

GEORGE WALKER.

A TABLE OF THE SEVERALL TREATISES, EXPOSITIONS, COMMENTARIES, and Sermons, conteined in the Workes that follow, with the particular Contents of each.

I.



Plea for grace. More especially the grace of Faith. Where 1. the Preface, upon Heb. 6. 1, 2, 3. *conteining, A briefe Analysis of the five Chapters before the Text. A briefe Partition of the Text it selfe. Two doctrinall conclusions:*

1. *It is a necessary and usefull practise in the Church of God, to teach the doctrine of Christian religion plainely and summarily to young beginners.*

2. *The knowledge of Christian Religion must be alwayes increasing and fruitfull.*

With Application of both.

2. *The Treatise it selfe: in which* Pag. 15.

1. *Of mans conversion and vocation, being Antecedents of Faith.* 16.

Threefold state of man. ibid.

The habite of Grace, and Operations thereof. 18.

The habite and Act of Faith. 19.

Faith properly is not the roote of all other graces, nor the first degree of our sanctification and spirituall life. 20

The impulsive and efficient causes of mans conversion. 22

Sanctification and inherent righteousnesse goes before our Justification and imputed righteousnesse. Double distinction. 24.

Faith is such an instrument of making us partakers of the benefits of Christs mediation, as is neither absolutely necessary in all this Elect, nor yet simply antecedent all manner of participation in those benefits. 25.

Plantation of grace in us is meerely supernaturall. 28.

It is so firmely wrought in us, as it shall never be abolished againe. 30.

Application, for thankfulnesse and humility. 32.

Subjects of Conversion, Infants and Aged. 34.

Infants

Infants partakers of grace. 4. Concluſions from it. 35.
For the Aged. God hath given ſufficient grace to all, and in thoſe to whom he hath given ſuch grace, it depends not on their Free-will, whether they will be converted or no. 40.
The knowledge of God and goodneſſe, whereto a meere heathen devoyd of all ſupernaturall helpes may poſſibly attaine by contemplation of the works of Creation and providence, and by the light of his naturall conſcience, is not ſufficient to convert him to the right worſhip & obedience of God. 43.
The meere naturall man cannot by the moſt induſtrious uſe of all Natures helpes attaine unto any the leaſt knowledge of God, as he is mans Redeemer in Chriſt. 45.
The meere naturall man never goes ſo farre in the application of his knowledge unto practiſe as he might doe, and as he knowes he ſhould doe. 49.
A falſe Propoſition of Arminians, that if the Heathen uſe the light of nature well, God is ready, yea bound in juſtice to beſtow on them ſupernaturall light of grace. 55.
There is no ſupernaturall gift given unto the unregenerate, which is ſufficient to worke his ſanctification, but that onely whic' effectuall to worke it. 58.
Sufficient grace for ſanctification is not given unto all. 59.
Arminians opinion of mans power ſo to reſiſt the grace of God, as finally to hinder his owne converſion. 71.
The Orthodox doctrine is this point. 81.
2. Of the nature of Faith it ſelfe. 91.
Knowledge, Opinion, and Beleefe: differences. 92.
Certainty of aſſent in matters of faith: 3. grounds. 94.
Faith taken improperly, and properly. 97.
The object, ſubject, and Genus of Faith. 98.
Things revealed in Scripture, how they are evident: 3 concluſions. 101.
Reaſonable creatures, the Subject of Faith. 110.
The Underſtanding and will employed in it. 111.
We are infallibly aſcerteined of the Scriptures Divinity by the Scriptures themſelves. 117.
The greatneſſe and excellent worth of things there revealed. 121.
We have manifeſt experience, of ſome part of the truth of thoſe things we beleeve. 122.
Aſſent generall and particular: with the cauſes. 124.
It is not juſtifying faith: 2. arguments. 126.
Of the forme of faith, with Papiſts. 129.
Eſſence of true juſtifying Faith: roote and object. 131.
The ground of miſchievous error about faith. 134.
Faith is a grace of ſanctification, wrought by the holy Ghoſt, in every regenerate man, whereby for his own particular he truſteth perfectly unto the promiſe of remiſſion of ſins & ſalvation by Chriſts righteouſneſſe. 139.

II.

A *Treatiſe of Juſtification by faith.* 149.
Diſtinction of Juſtice and Juſtification. ibid.

Juſtification by Apology, oppoſed by Papiſts, by us defended. 152
Papiſts confuted about Juſtification by Infuſion. 156
The Orthodox opinion concerning free Juſtification. 158
By faith, and faith onely ſhall a ſinner be juſtified: defended. 160
Faith juſtifies, not ſenſu proprio, *as it is an act of ours defended againſt Arminians.* 164
Other graces juſtifie not: defended againſt Papiſts. 167
None is juſtified by inherent righteouſneſſe: nor hath any man perfection of holineſſe in this life inherent in him. 177
None can perfectly obey the law in performing all ſuch workes, both inward and outward, as each commandement requires. 185. *Papiſts arguments anſwered.* 187
None in this life can performe any particular good work ſo exactly, that in every point it ſhall anſwer the rigour of the law, and the ſevere triall of Gods judgment. 195
Papiſts arguments anſwered. 200
Exceptions to the former truths rejected. 205
Vicious inclination and proneneſſe of nature unto evill, as alſo the inordinate motions of concupiſcence which go before conſent, are ſinnes even in a man regenerate.
The defects or want of perfection in mans righteouſneſſe is ſin. 210
Thoſe ſins which the Church of Rome cals veniall, do truely make a man unregenerate and his works unrighteous in the ſight of God. 211
The Covenant of grace, and workes. 214
The difference between the law and the Goſpell: 217
With the erroneous doctrine of Papiſts concerning it: ibid.
Wherein Chriſtian Liberty ſtandeth. 223
A man regenerate, endued with true Faith in Chriſt, is not bound in conſcience unto the fulfilling of the whole law for his juſtification. 226
Paul *and* James *reconciled in point of juſtification.* 230
None can be juſtified by their own ſatisfaction for the tranſgreſſion of the law. 247
Papiſts doctrine about humane ſatisfactions. 249
All ſin whatſoever originall or actuall is remitted unto us wholly in the fault and puniſhment, as well temporall as eternall, for the onely ſatisfaction of Jeſus Chriſt; and not any ſatisfaction made by us unto the juſtice of God. 254

III.

A *Treatiſe of the providence of God.* 259
Shewing the Workes of God, perſonall and eſſentiall. 263
Decrees of God, and their Executions. 264
Creation *of the world, which is not eternall: arguments.* 265
The matter of creation: made in the beginning: what. 267
The forme and order of Creation. 268
Providence avowed and proved. 270
Definition, object, degrees, and kindes of providence. 271
Preſervation and gubernation, parts of providence. 272

Neceſsity and contingency of things. 274
Evill of puniſhment, and of fault. 275
Providence mediate and immediate. 278
Generall and ſpeciall. ibid.
Ordinary and extraordinary. 279

IV.

AN *Analyticall Expoſition of the whole book of Eccleſiaſtes.* 281

V.

THe *Period of the Perſian Monarchy.* 345
A Chronology of it. 347
Obſcure Scriptures explained. 349

VI

AN *Expoſition of the firſt nine Chapters of the Prophet* Zechariе. 389
And part of the tenth Chapter. 471

VII.

A *Fruitfull Sermon upon,* 1 Cor. 15. 19, 20. If in this life only we have hope in Chriſt, we are of all men the moſt miſerable. But now is Chriſt riſen from the dead, and become the firſt fruits of them that ſlept. 477
Doctr: 1 *True Chriſtians are more unhappy then any other men, if their happineſſe be confined to this life onely.* 478
2. *The Reſurrection of Chriſt is the cauſe of our reſurrection to life and glory.* 482

VIII.

AN *Introduction to the worthy receiving the Sacrament of the Lords Supper.* 491
Taken out of 1 Cor. 11. 24. 30.
Doctr 1. *It is a neceſsary duty which lies upon every one, often to frequent this Sacrament.* 492
2. *In the Sacrament we muſt make perpetuall commemoration of Chriſts death and paſsion, till he come againe to judgement.* 494
3. *They that celebrate this Sacrament in any other manner, with other mindes, for other ends, then Chriſt intended in his inſtitution of it, they obſerve it unworthily.* 501
4. *The quality of ſin is not to be meaſured by ours, but by Gods judgement of it.* 505
5. *Many that profeſſe Chriſtianity, thinking that they love and honour Chriſt, may yet hate him as much as the* Jews *did that crucified him.* 507
6. *It is a neceſsary duty of every one, firſt to examine himſelfe before he preſume to come to the Lords Table.* 511
7. *The worſhip of God is then profaned, when the ceremony and outward worke thereof is performed, but the ſpirituall inward ſervice neglected.* 520
8. *The profanation of Gods moſt holy worſhip deſerves eternall and temporall puniſhment.* 523
9. *Many men are puniſhed, who yet are ignorant of the cauſe why they are puniſhed.* 529

10. *Common ſinnes have cammon puniſhments.* 533

IX.

Five *godly and profitable Sermons.*

1. *The Slaverie of ſin.*

Out of Joh.8.34. Whoſoever committeth ſin,is the ſervant of ſin.538

Doct. *A ſinner is a bondſlave,& to live in ſin,is to live in thraldome.*541

2. *The Miſchiefe of Ignorance.*

Out of Hoſ. 4. 6. My people are deſtroyed for lack of knowledge,&c. 551

Doctr. *Ignorance in matters of Religion, be it in whomſoever, is an hatefull and dangerous ſin.*

3. *The Root of Apoſtacie.*

Out of Heb. 3.12,13. Take heed leaſt there be in any of you,&c.563.

Doctr. *Infidelity is the cauſe of Apoſtaſie from Religion.* 564

4. *The Benefit of Gods ſervice.*

Out of Exod.34.23,24. Thrice in the yeare,&c. 571

Doctr. 1. *None ſhall be a loſer by his obedience to God.* 573

2. *Triall in one thing ſhould make us truſt in God for all other matters.* ib.

5. *The Chriſtians love.*

Out of Cant.2.16. My beloved is mine, and I am his,&c. 583

Doctr. *Chriſt is the onely Well-beloved of a faithfull Chriſtian.* 584

A Table of ſome ſpeciall Texts of Scripture, receiving light by theſe Workes.

*Gen.*1.2. The earth was without forme. 267
31. Every thing that was made, was very good 269
15,13. A ſtranger foure hundred yeares. 354
1 *King.*23.22. Not ſuch a Paſſeover. 581
2 *Chron.*36.20. Servants to him, and his ſonnes. 349
*Ezra.*1.1. The firſt yeare of *Cyrus*. 359
2.2. *Nehemiah* and *Mordecai*: 360
63. *Tirſhaſha*: *Urim*, and *Thummim*: 361
3.16. They ſhall ſay no more, the Arke of the covenant: 362
4.5. Which *Darius* hindred the Temple from building: 363
8.7. Brought forth the veſſels: 358
10.11. Of now-marrying an Infidell: 364
*Neh.*2.8. The Temple firſt built, then the City-walls: 366
8.9. *Tirſhaſha*: 368
17. Feaſt of Boothes: 4. uſes. 369
9.8. *Abrahams* heart was found faithfull: 368
20. Spirit to inſtruct them: *ibid*
13.28. Sonne of Jehojada. 370
14.and 22. Remember me in mercy. 371
17,18,19,21. Of prophaining the Sabboth. 374
*Pſal.*109.7. Let him be condemned. 151
143.1,2. Anſwer me in thy righteouſneſſe. 197
*Prov.*6.23. The Commandement is a lanterne, &c. 529
*Cant.*1.6. I kept not my own Vine. 586
Eccleſiaſtes: The booke wholly analyſed and expounded: 281
5.1. Take heed to thy foot, &c. 528
*Eſa.*55.11. The word that goeth out of my mouth, &c. 66
64.6. All our righteouſneſſes, &c. 198
*Jer.*1.5. Sanctified thee. 35
*Dan.*1.8. Would not defile himſelfe. 373
2.46. *Nebuchadnezzar* bowed himſelfe to *Daniel*. *ibid*
4.53. *Nebuchadnezzar* driven forth. *ibid*
6.24. Seventy weeks are determined. 355
10.13. The Prince of the Kingdome of Perſia. 347
11.2. There ſhall ſtand up yet, three Kings in Perſia. 349
12.3. They that juſtifie many. 153
*Hoſ.*7.9. Strangers have devoured his ſtrength. 555
*Hag.*2.9. The glory of the latter houſe greater. 371
Zacharie: The nine firſt Chapters expounded: and part of the tenth.
12.10. Mourne for him. 497
*Mat.*5.20. Except your righteouſneſſe, &c. 220

48. Be ye therefore perfect. 193
11,30. Yoke burthen light. 187
12.14. Three daies and three nights. 355
19.20. Goe, sell that thou hast &c. 192
25.29. Unto every one that hath, &c. 55
*Joh.*1.12. As many as received him, &c. 169
1.17. The law came by *Moses*, &c. 222
5.26.--29. As the Father hath life, &c. 483
6.36,37,44. All that the Father giveth me, &c. 64
8.44. Abode not in the truth. 113
14.15. If ye love me, keepe my Commandements. 587
*Act.*7.51. Ye have also resisted the Holy-Ghost. 66
14.16,17. Who in time past suffered all nations, &c. 43
*Rom.*1.19,20,21. That which may be known of God, &c. 43
2.2. The judgment of God is according to truth. 166
14. When the Gentiles having not the law, &c. 43
3.27. By the law of faith. 176
7.21. When I would do good 88.1 do that I would not. 209. led captive 184
8.30. Whom God predestinated, &c. 154
1*Cor.*11.24. &c. This do in remembrance of me, &c. 492
13.12. We see as in a glasse. 105, 106
2*Cor.*5.7. We walke by faith not by sight. 107
Gal. 3.19. Added because of transgressions. 216
23. Shut up unto the faith, &c. 161
5.1. Stand fast in the liberty, &c. 227
6. Faith workes by love. 130
*Ephes.*1.17. Spirit of Revelation, &c. 119
1*Tim.*1.4. Not giving heede to genealogies. 357
9. The law is not made for a righteous man. 229
*Tit.*3.5. Saved us, &c. 153
*Heb.*6.4,5. and 10.26,29. of them that fall away. 66
9.13,14. If the blood, &c. 154
11.1. Things not seene, and things hoped for. 103, 105, 106
6. Without faith it is impossible to please God. 24
*Jam.*1.8. A double minded man is unstable in all his wayes. 566
2.10. Guilty of all. 136
26. Faith without workes is dead. 134
The whole Chapter analysed and expounded. 235
1*Pet.*1.12. The Angels desire to looke into. 111
23. Borne againe not of corruptible seed, &c. 31
1*Joh.*5.3. Commandements not grievous. 187
*Revel.*11.14. For a time, and times, and halfe a time. 354
22.11. Let him be righteous still. 153

AN ALPHABETICALL Table of the chiefe things contained in the Treatiſes and Sermons foregoing.

A

ABilities of man are not to be meaſured by his owne partiall judgement. Pag. 85.

Abilities of man perfect and ſufficient, avowed by Papiſts: how to be cenſured. 202

Abſurdities by Papiſts faſtened on our Doctrine of the imperfection of Workes: cenſured. 205

Actions morall: two things in them. 53

Actions of grace and holineſſe: how far they are in a godly mans own power. 86

Admonition threefold about the ſearching of Scriptures. 119

Affections twofold, ſenſuall, and rationall, deſcribed. 75

Affections not quickned, nor ſtirred up to love of Goodneſſe, before converſion. 75 *nor rightly moved towards ſpirituall things, but when they are affected ſpiritually.* 78

Analyſis of the ſecond Chapter of Saint James. 235

Apoſtaſie from Religion: in doctrine and practiſe: whence it comes. 564. *Motives to take heed of it.* 567

Articles of the Arminian faith. 40

Arminians how they erre about Univerſall grace. 41. *their errors about the worke of Gods Word, and mans calling.* 62. *their objections and reaſons anſwered.* 66. *their doctrine of Free-will.* 72. *their errors about the ſubjection of mans naturall affections to his reaſon diſcovered.* 75. *they give large allowance of grace to men unregenerate.* 76. *their abſurdities therein* 77. *their groſſe errors about mans will, diſcovered.* 78. *their errors in holding, that converſion doth begin and conſiſt in the act onely of beleeving.* 79. *the dangerous iſſue and concluſion of their errors.* 80

Arminians error about juſtification by faith. 164. *arguments againſt them.* 165

Aſſent differs in degree according to the diverſity of the Objects aſſented unto. 124

Aſſiſtance effectuall, why denied by God at ſome times to the Regenerate. 89

Authoritie and conſtitutions of man, how they binde or not binde the conſcience. 225

B.

Baptizing of Infants lawfull. 37
Beleife, how it differs from faith and truſt. 97
Bellarmine *and* Becan *anſwered touching juſtification by infuſion.* 153,156, 157, *touching juſtification by other graces as well as Faith.* 168. *touching the keeping of the Law.* 187. 228. *touching the power of concupiſcence.* 200. *touching the perfection of workes.* 203. *touching poore naturals.* 207. *touching veniall ſinnes.* 211 *touching the Law and Goſpell, how they differ.* 217. *touching the Doctrine and Grace of the Goſpell.* 219,221. *touching lively and dead faith.* 237, 239, 245. *touching the faith of devils and hypocrites.* 240. *touching mans ſatisfactions.* 248 *and merits.* 252. *touching ſin forgiven, and puniſhment required.* 254
Body of Chriſt in the Sacrament, not diſcerned: what and by whom. 520
Bondage of ſin, what, wherein, what degrees, how grievous. 541. *motives to get out of this bondage.* 548
Burdenſomeneſſe and eaſineſſo of the Law. 187

C.

Calamities to be referred to our prophaning of holy Ordinances. 524. *ſerve to worke us to the right knowledge of our ſelves, and how.* 529
Calling ſpeciall: whether it may be neglected for Gods ſervice. 579
Calling outward and inward, deſcribed. 34.60
Calling: how the Arminians conceive of it. 62
Calumnies of Arminians and Jeſuites. 90
Charity in coming to the Sacrament, examined. 517
Charity is not the forme of faith. 246
Certainety of Aſſent in faith ſprings from three grounds: the firſt, 114. *the ſecond* 121. *the third.* 122
Chriſt hated of many, who profeſſe to love him, and who they be. 507. *and whence this ariſeth.* 509. *he is the only wel-beloved of a faithfull Chriſtian reaſ.* 584. *excellencies of his perſon.* 585. *what he is to the Church.* ibid. *who are reproved, as baſtard Chriſtians.* 586
Chriſtians more unhappy than others, if their happineſſe be confined to this life only, and why. 478
Church of God not to be judged by afflictions. 480
Churches teſtimony concerning the Scriptures, weighed and examined. 116
Cooperation of Gods Spirit neceſſary in all holy actions of men regenerate. 86,88
Communion with Chriſt twofold. 21
Conference about holy matters, very uſefull. 561
Concupiſcence in the tenth Commandement, how it is flattered by Papiſts. 190, 200 206
Conſolation to true Chriſtians in all hardſhip of the world. 483
Conſtancy in Gods ſervice, perſwaded. 582
Conſtitutions Eccleſiaſticall and Politicall have power over the conſcience, how. 225
Contingency what: and diſtinguiſhed. 274
Converſion of a ſinner to God 17. *the cauſes of it.* 22. *the manner how it is wrought.* 27. *the Subject.* 34. *we are meerely paſſive in it.* 84. *it ſignifies,* 1. *Gods infuſing of habituall grace.* 2. *the regenerate mans actuall employing of grace infuſed.* 57 58. *how it is to be truely diſcerned.* 70. *preparative meanes unto it.* 81. *how weake they are, and in a man unregenerate how they are ſaid to be ſinfull.* 82. *that they may be reſiſted, and how.* 83
Converſion miſtaken by Arminians, which is a cauſe of confuſion in their writings. 59

Corruptions of nature, what it is. 17. *extenuated, and even made nothing by Arminians.* 80
Covenant of workes: what. 215
Covenant of grace observed in foure periods of time: and what it is. 214. *how these covenants are opposed.* 215
Creation what, and the causes. 265. *the matter of it, what.* 267. *what the forme of it.* 268. *why in six dayes.* ibid. *what the end of it.* 269

D

DAmnation, what it signifies, incurred by prophaning the Lords Table. reas. 522
Danger of Apostasie and infidelity. 568
Decree of God, and the execution, what, what sorts. 264
Defect, or want of perfection in mans righteousnesse, is sinne. 210
Degrees of the bondage of sin. 544
Dependance of all on the Universall cause: two rules for it. 272
Desire of spirituall things after a naturall manner is a corrupted desire. 77
Differrnce between the Law and the Gospell. 217
Difference between Papists and us about justification. 157
Doctrine of Gods Providence very usefull. 261

E.

EAsie to fall into Infidelity and apostasie, and to whom. 567
Elect onely are the proper Subject of true conversion unto God. 34
Ends of permitting sin. 277
Epistle of Saint James questioned. 231
Eternity of the world disproved. 266
Evidence of narration, and of a thing it selfe. 99
Evidence of the Scripture, declared and proved. 99. *conclusions touching it: the first,* 100. *the second,* 102. *the third,* 103
Evill, how decreed and permitted of God. 264
Evill of punishment, and of fault. 276
Examination of our knowledge and practise. 569
Examination whether we be Christs free-men, or slaves of sin. 547
Examination of our sekves necessary, before we come to the Lords Table: in two respects. 511. *even alwayes.* 519. *blessed effects that come of it, three,* 512. *two directions for this duty.* 514. *instances of graces to be examined,* 3. 516. *what is to be done of them that find themselves unworthy.* 519
Examples of Saints keeping the Law, interpreted. 193
Experience of the truth of some of Gods promises must confirme our faith in the beliefe of others. 573

F.

FAith in Christ, a part of sanctification. 19. *the habit and act of it, and when it is wrought.* ibid. *it is not properly the root of all grace.* 20. *there is some spirituall life before it,* ibid. *and some participation with Christ.* 21. *it helps forward and increaseth grace and all gracious actions.* ibid.
Faith is commanded in the morall Law, 68. *Faith legall and Evangelicall, the same in substance, and differ in the use, rule and object,* ibid. *excellency of faith.* 91

Faith or beliefe in generall, what it is. 92. *how it agrees with, and differs from knowledge and opinion* ibid. *three grounds of the certainty of assent in faith, the first,* 94. *the second* 97. *the third* 98
Faith a degree beyond beliefe, being an assent with confidence and reliance. 97
Faith taken in a speciall sense, and as it is Christian faith, described. 98. *divers acceptions of the word.* 97. 98. *the Object of faith described.* 98. *the subject, every reasonable creature.* 110
Faith is in the whole heart, even in the will aswell as in the understanding. 111
Faith which Papists call justifying. is the faith of devils and reprobates. 126. 239
Faith foolishly distinguished by Papists into formed and informed. 129. 237
Faith without workes differs in nature from faith with workes. 130. *particular assent in faith, the root and cause of it.* 131. *the object of is twofold.* 133
Faith of the Elect, wherein it differs from faith of Hypocrites. 134. 237
Faith unfaigned. 137. *two markes of true faith in Christ.* 516
Faith in the particular promise of grace, defined. 139. *the justifying act thereof propounded and proved.* ibid. *how it is wrought.* 140. *the comfort of it.* ibid.
Faith of hypocrites doth not assent to all divine truth at all times. 134
Faith implicite of Papists, confuted. 107
Faith temporary. 124. *the causes of it.* 125
Faith the condition of them that shall be justified. 158
Faith living and dead, described, applied to use. 234. *how they differ.* 237
Faith of use in receiving the Sacrament, on two perswasions. 496
Faith upholds, first, in all truths, secondly, commandements. 565
Falling from grace, and finall resistance, described. 83
Feasts of the Jews, three solemne, a little opened. 571
Freedome from sin, the Law, and men, what. 224. *Freedome not rightly esteemed.* 547. *meanes of true Freedome.* 549

G.

God useth the creatures, why: 278. *seeth no sin in his children, how:* 185. *as creator, how far he may be known to naturall men:* 46. *his friendship and justice divided by Papists.* 255
Good: how sin restraines from it, some more, some lesse. 541, 542
Goodnesse of the creature, described and distinguished. 269
Goodnesse of the naturall man not generall. 53. *it respects others more then himselfe.* ibid.
Gospell described by Papists: 218. *taken largely and strictly.* 219
Government of God, and the parts of it. 273. *what things in speciall are subject to it, and how.* ibid.
Grace, what the habit of it is, 18. *it is infused all at once,* ibid. *the actions of it appeare, sooner or later, stronger or weaker in some,* ibid. *it is so firmely wrought in the Elect, that it shall never be blotted out.* 30
Grace preventing, assisting, inciting, helping. 31. *by what meanes it may be quenched:* 32
Grace sufficient for conversion not given to the Gentiles, while they are out of the Church. 41. *nor to all Christians in the visible Church.* 58
Grace of conversion frivolously distinguished into sufficient and effectuall. 57
Grace sufficient to conversion is alwayes effectuall, and effectuall grace onely is sufficient. 58
Grace doth not rectify inferior faculties first. 76
Grace made voyd by Arminians. 80
Grace preparative to conversion, how it may be resisted. 81

Grace given to thoſe who are within the Church, ſet forth in the divers kindes thereof. 60
Grace ſufficient to believe and turne to God, is no other but the grace of regeneration. 59. *it is not given to all.* ibid.
Grace given by the Goſpell, what, and how farre. 221
Greatneſſe and grievouſneſſe of ſpirituall bondage. 545
Guilty of Chriſts body and blood, who are. 506

H.

HAppineſſe beyond this life: elſe the beſt men were moſt unhappy. 478. *no happy man who looks for no happineſſe but in this life.* 481
Heart not to be truſted about love to Chriſt and his ſervants. 509
Hiſtoricall faith with the cauſes. 124.125
Holy Ghoſt given two wayes. 26
Humane ſatisfactions examined and diſcarded. 247. *named in ſpeciall, and are only to get money.* 257

I.

IEſuits ſhifts for the merit of faith. 162
Ignorance of the very time of our converſion, no juſt cauſe of doubting, and feare we are not converted: and why. 35
Ignorance in all, an hatefull dangerous ſin: nature, cauſes, effects. 552
Ignorance, how it excuſeth, or not. 556
Ignorant perſons receive the Sacrament, unworthily: ſin and danger. 501. *two ſorts of ignorant perſons reprooved.* 557
Illumination, both naturall and ſpirituall, deſcribed. 60. *common illumination not given to all hearers of the Word:* 63. *when it is not ſufficient for ſanctification of the heart:* ibid. *what is requiſite beſide cleare evidence of the Object.* 73
Image of God wherein Adam *was made.* 17
Implicite faith of Papiſts confuted. 107
Imperfection of grace, no ſin among Papiſts. 210
Infants dying without Baptiſme may be ſaved. 36. *charitably ſuppoſed to be regenerate in Baptiſme.* ibid. *why they may not receive the Lords Supper.* 38
Infidelity the cauſe of Apoſtaſie from Religion, how and why. 564
Infuſion of grace hath no concurrence of mans naturall abilities, but only requires in him a paſſive capacity to receive. 29
Judge of true Chriſtians, not by their outward and preſent eſtate of afflictions. 480
Judgement of charity, and of verity or infallibility. 238
Juſtice ſee Righteouſneſſe.
Juſtification applied to God and man. 155
Juſtification and ſanctification are to be diſtinguiſhed not confounded. 157. *they are not all one,* 168. *See more,* 232. 232
Juſtification how it is by faith. 159. *three erronious aſſertions about it, examined and refuted.* 160
Juſtification by workes makes void the covenant of grace. 214. *overthrowes our Chriſtian liberty.* 223. *ſubjects us to the rigour and curſe of the Law,* 226. *fulfilling of the Law not neceſſary to juſtification.* ibid. *proved by arguments.* 227
Juſtification firſt and ſecond, according to Papiſts. 231
Juſtification containes abſolution in Gods ſight, or declaration of righteouſneſſe before men. 233
Juſtification cannot be by any of our own ſatisfactions. 247

K

Knowledge, what it is in generall. 92
Knowledg, abſtractive and intuitive. 95
Knowledge meere-naturall of the morall Law brings little practiſe. 48
Knowledge more certaine than beleefe, in things of the ſame kind. 95
Knowledge perfect takes away all beliefe. ibid.
Knowledge by ſight ſo farre as ſight goes, takes away faith. 107
Knowledge diſtinct and explicite of divine things neceſſary to the being of faith. ibid.
words of knowledge (in divine things) imply the affection,. 495. *what meaſure of knowledge is required of each one.* 556. *meanes to get knowledge, five.* 560

L

Law Morall, how farre it may be knowne to a naturall man. 47
Law Mōrall and Ceremoniall, verified by Chriſt in two priviledges. 222
Law good and juſt, though it cannot be kept. 192
Law preſuppoſeth reaſon, and condemneth luſts that are ſenſitive. 209. *what the uſe of the Law is* 222. *what the powor.* 229
Liberty to be had in Chriſt only. 549
Libertie Chriſtian what it is, and wherein it ſtands. 223
Light of nature well uſed by the Heathen, doth not binde God in juſtice to give them ſupernaturall light. 55
Love of God reacheth to the Elect, before they be regenerate. 22. *conſidered in it ſelfe, it differs from the manifeſtation of it to us.* 23. *his love to our perſons and actions.* 24
Love of God in us not perfect, as Papiſts conceit and plead. 188
Love of man in us not perfect, as they conceit. 190
Love of Chriſt in the Holy Sacrament, and how to be teſtified. 498. *two things to be done, that we may love Chriſt.* 589
Love of the Godly, and others, examined whether true or no. 518

M

Meanes of common faith. 125
Meditation on the Word heard, very uſefull. 560
Meditation of what things will ſtirre us up to praiſe Gods rich grace and mercy in our converſion. 32
Merit of faith rejected. 161
Merit of condignity and congruity. 162. *of merits, more.* 252. *Chriſt merited not, that we might merit.* 255
Miniſters duty in preaching the Word. 69. *they were unhappy, and are moſt in danger, if it were not for heaven.* 478
Miracles, to prove our faith, required by Papiſts, cenſured. 238
Miraculous faith grounded on immediate revelations. 98
Motions naturall and ſpirituall which are wrought by the Word, deſcribed. 60
Motions to evill, before conſent are ſinnes. 206

N

Naturall man cannot by the moſt induſtrious uſe of all helps naturall attaine to the leaſt knowledge of God as he is mans Redeemer in Chriſt 45. *how far his knowledge*

ledge of God, as Creator, reacheth. 46. he never goeth so far in practise as he might, and as he knowes he ought to doe. 49. he neither knowes the cause, nor can judge aright of the nature of sinne. 50, 51. his vertue and goodnesse how farre it goes, and is approved of God. ibid. he cannot possibly desire grace and mercy, and why: 55. his knowledg of God confined within two limits. 45
Necessarie ad voluntary workes of God, 263
Necessitie absolute and conditionall: what. 271. see more. 274
Necessitie doth well stand together with liberty in the will regenerate. 90

O

OBedience of regenerate men, how it is made irregular. 88
Obedience to the morall Law: none justified by it, arguments. 179. none can perfectly fulfill the law: and Papists objections answered. 185. none a loser by his obedience to God: three reasons. 573
Obligation of conscience to Gods law, twofold. 226
Obligation of a sinner to obedience, and punishment. 248
Obscuritie in the Object of faith, as it is held by Papists, confuted. 104
Observation of Gods mercies and judgements, on our selves or others, a speciall meanes to increase faith. 123
Opposition between the covenant of grace and of workes. 215
Ordinary and extraordinary providence of God. 279
Originall sinne, how taken away in baptisme. 207

P.

PApists converted by reading our treatises of justification. 147
Papists error that we are justified by other graces as well as by faith confuted. 167
their slanders about inherent righteousnesse. 282
Papists doctrine of mans satisfactions for sinne. 248
Pardons and indulgences: their use and vertue, according to Papists. 250
Passions and afflictions naturall, not subject to reason. 75
Penances of Papists. 250
Perfection and imperfection considered absolutely, or comparatively. 210
Perfection of workes: none such, as to answer the lawes rigour, or Gods severe triall three waies proved. 195. Papists objections answered. 197, 199
Perfection of grace and holinesse inherent: none hath in this life. 181. Papists errour about the utter abolishing of sin, in the justified, and arguments answered: 182
about perfect keeping the law: arguments answered. 187
Prayer for perfect grace, how answered by God. 192
Preparations to grace, what, how farre. 30. good, necessary, usefull. 81. errors of the Papists about them. 169
Profanation of Gods holy worship deserves temporall and eternall punishment: opened and proved. 523. Vses. 524.
Professors of religion should soundly evidence their love to Christ. 510
Promises the object of faith. 97
Providence of God is to be believed. 270. Why it is doubted of, ibid. arguments to prove it. ibid. the definition of it, 271. the object of providence: ibid. providence extended to all proofes of Scripture, 272. the degrees or parts of it, ibid. how it stands with things necessary and contingent. 275. how it concurres to evill things. 276
the kinds of it in three distinctions. 278.
Punishment of sinne, temporall and eternall; and how taken away among Papists. 249. many are punished, who yet are ignorant of the cause why they are

are punished. 529. *by punishment find out sin, how.* 530. *universall and common sins have common punishments, and uses thereof.* 533. *punishments ordered of God differently according to sins and sinners.* 534
Pure naturals. 207
Purgatory, and the punishments there inflicted. 251. *two meanes of delivery.* ibid.

Q.

QValitie of sin is not to be measured by ours, but by Gods judgment of it, reason and use. 55
Qualities in the reasonable soule differ three wayes, according to the threefold state of man. 16
Questions, whether ignirance, excuse, and measure of knowledge is necessary. 556
Questions. What may be thought of them that suffer evill for the service of God. 574. *whether we may neglect the businesse of our calling to employ our selves in the service of God?* 575

R.

REading of Scriptures and other good books very usefull. 561
Reconciliation of seeming opposition between Saint Paul *and Saint* James *in point of justification.* 230. *false and insufficient, brought by Papists.* 231. *a true one, twofold.* 233,234
Regeneration improperly ascribed to the word. 61
Regenerate not bound to fulfill the whole law for Justification. 226
Regenerate man hath in him two contrary qualities, grace and corruption, as he is Spirituall, he never resists the worke of grace. 86. *he sinnes still. Objections answered.* 193
Remission of all sinnes and punishments, by Christ alone, and no satisfactions of our owne. 254
Remembrance of Christs death in the Sacrament, what it imports. 494. *instances, and who are reproved.* 495. *what graces specially are set on worke about it.* 496 *faith and repentance,* ibid. *thankfulnesse.* 497. *love,* 498. *and who are reproved in this respect.* 499
Repentance usefull in receiving the Sacrament on two motives. 496,497. *the truth of it examined.* 517
Resistance of grace in regenerate men, whence it flowes, 87. *how the prevailing act of it is taken away.* 88. *why it prevailes many times.* 89
Resurrection of Christ, the cause of our resurrection to life and glory, reasons, 482 *the wicked rise by Christ, with difference.* 483
Resurrection proved. 477. *believe it and be comforted.* 483
Revelations divine, immediate and mediate. 98
Righteousnesse of the naturall man, more outward than inward. 51. *rather negative than positive.* 53. *not acceptable to God.* ibid.
Righteousnesse legall (of obedience and punishment) and Evangelicall. 150
Righteousnesse inherent, not denied by Protestants. 156
Righteousnesse inherent, and imputed. 178
Righteousnesse legall implieth two things, fulfilling the Law, and satisfying for the breach. 178
Righteousnesse habituall and actuall, and three propositions about actuall. 180

S.

Salvation, two degrees of it. 263. *whether it might be otherwise than by Christ.* 178

Sacrament of the Lords Supper, to be often celebrated, reas. 492. *reproofe of negligence therein.* 493. *the end of it, to remember Christs death.* 494. *if otherwise celebrated, than Christ intended, it is received unworthily: and of whom.* 501. *not to be frequented without selfe-examination.* 511

Sanctification, how it goes before justification. 24. *wrought in a manner meerely supernaturall.* 28. *how it hath mans free-will concurring to it, two wayes.* 29. *it is infused into infants.*

Satisfaction for offenders, threefold. 151

Satisfactions of man, defended by Papists. 248. *kindes and lawes of satisfaction.* 252

Satisfaction of one man for another. 250

Scriptures freed from Popish imputations of obscurity. 99, 100. *how they are certainely known to be Gods Word.* 115. *by themselves,* 117. *and by the Spirit,* 118

Security, or senselessnesse, an effect of ignorance. 555

Servants doing evill at their Masters command do sin, defended. 377

Servants of sin, and of men: comparison in two things. 540

Service of God, we shall be no loosers by it. 573. *how some suffer evill for it.* 574. *those censured, who judge it unprofitable.* 578. *be constant in it.* 582

Sin compared to spots, bonds, sicknesse, death. 282

Sin hath three things, offence, obligation, and staine. 183. 248

Sin mortall and veniall: Romes rotten Pillar. 193. 211

Sin, what a snare it hath laid to intrap wicked men. 82. *not to be esteemed by mans corrupt judgement, but Gods.* 505

Sin wholly done away by Christ. 254

Sin good in respect of the subject and end, how. 276

Sin, why permitted by God. 277

Sinnes to be avoided, as we would avoid punishments. 533

Sinners are bondslaves: and wherein the bondage consisteth. 541

Slavery spirituall, worse than corporall, in three respects. 545

Supererogation of Papists, censured. 191. 253

Superstitious persons receive the Sacrament unworthily. 502

Spirit, how farre and in what respect said to be quenched. 32. *how infallibly victorious in the maine acts of repentance and love.* 89

T.

Terrors of sin to the wicked, from the threefold cause. 543

Thankfulnesse and humility after grace received, how cherished. 32

Theologie, the end of it in respect of man. 263

Tropicall speeches usuall. 161

Truth and goodnesse one and the same in naturall things. 113

V.

Veniall sinnes make a man and his workes unrighteous in the sight of God. 211

Vocation outward and inward. 34. 60. *inward may be in Infants.* 35

Unbeleife, what and wherein. 565. *motives to take heed of it.* 567

Understanding and will do mutually include one another. 112

Understanding of things necessary to the beliefe of them. 108

Union between Christ and his Church. 482
Universall grace, how maintained by Arminians. 40. *their grounds and arguments for it confuted.* 42
Unprofitablenesse under Gods afflicting hand, whence. 529
Unreformed in life, receive the Sacrament unworthily, and who they be. 503
Unregenerate, sinning in good duties, what they should do. 82. *both elect and reprobate have power to resist grace and the meanes of it.* 83
Unworthinesse in receiving the Sacrament, what. 500. *three sorts receive unworthily.* 501

W.

Will of God approving and effecting. 67
Will of man unregenerate, vicious in quality. 78. *it hath no freedome to chuse spirituall good.* 79
Will regenerate is not neuter between sin and grace, but constantly and altogether inclined to obey God. 86. *all power of resisting taken from it by the Spirit.* 87. *it wills necessarily, and yet freely.* 90
Word of God, onely a passive instrument of regeneration. 61. *how it workes grace.* 62
Word not preached with purpose to damne men. 68. *when heard as Gods Word.* 72
World not eternall, arguments. 265
Worke of the Spirit by the word, how it is. 61
Worke of grace preventing and assisting. 31. *the first makes us good trees, the other makes us to bear good fruit.* ibid.
Workes of God, personall and essentiall. 263. *they are his decree, and the execution of it.* 264
Workes of naturall men, how far approved of God. 51. 53
Workes before grace, and after it, justifie not. 173. *before faith and after.* 231
Workes of regenerate men are their owne, though performed by the assistance of the Spirit. 29
Workes demonstrate faith, what and how. 238
Workes never perfect, not no in one point of the Law. 195. *how good, and please God, yet sinfull in part.*
Worship due from man to God in the state of innocency was wholly spirituall. 49
Worship of God prophaned, when the outward act is done, and the inward part neglected, demonstrated in particulars. 520, 521. *danger of such prophanation.* 523

FINIS.





THE PREFACE VPON *HEB. 6. VERS. 1. 2. 3.*

TO ſpeak without ſome Preface, where we owe dutie and reſpect, and reſpect, is not leſſe unmannerly, than it is on the other ſide tedious and unpleaſant to uſe long Apologies. Unto my apprehenſion, ſuch Prologues, however fleeked over, do yet feele rough and uneven, and ſmell ranke of Lying or Flattery, when they are moſt ſeaſoned with artificiall and trimme conveyance: but of all, moſt unhandſomely doth this Rhetorick ſuite with ſuch as pleade Gods cauſe before mortall men; who, if they will acknowledge their alleageance, muſt yeild attention upon a *Sic dicit Dominus*, without farther intreaty. For your ſelves (dearly Beloved, and duely reſpected in our Lord Chriſt Jeſus) I verily ſuppoſe there is none among you, who reſpects to heare his own prayſes; if there be, I come not hither to give ſatisfaction to ſuch their deſire. And touching my ſelfe, I ſay onely thus much; Tis the vaineſt thing in the world, for *Albinus* a *Romane* to write a Book in Greek, and preſent it to *Cato* with an Epiſtle Apologeticall: hele ſurely cenſure him for a fool, one *Qui malnit excuſare culpam, quàm non committere*, who had rather do ill, and get a pardon for it by an Apologie, than be faultleſſe, and ſtand in need of neither. And ſo I have done with perſons: Give me leave yet to make way unto our after-diſcourſes by a neceſſary and reall Introduction, whereby we ſhall all learne ſomewhat of our duties, and you my purpoſe and intention in this exerciſe. Wherein, to give way to cuſtome more than neceſſity in this caſe, I will confine my diſcourſe to that of the Apoſtle.

Heb. 6. 1. *Therefore leaving the principles of the Doctrine of Chriſt, let us go on unto perfection, not laying againe the foundation of Repentance from dead workes, and of Faith towards God.*
2. *Of the Doctrine of Baptiſmes, and of laying on of hands, and of Reſurrection of the dead, and of eternall Judgment.*
3. *And this will we doe if God permit.*

THe holy Apoſtle having in the firſt and ſecond Chapters diſcourſed of the Divinity of Chriſt, and the glorious dignity of his perſon, together with the excellent vertue of his Prieſthood, in taſting death for all men, that ſo he might bring many children unto glory; enters thereupon into a large Declaration of the effect which theſe things ſhould worke in the Iewes, *viz.* Repentance and Obedience to the voyce of the *Meſſias*. This is proſecuted with much variety of exhortation and argument, in the ſecond, third, and fourth Chapters; after which, the Apoſtle reſumes his former argument of Chriſts Prieſthood in the fift Chapter,

ſnewing the ſimilitude & diſparity that was between it and the Leviticall Prieſthood. The Prieſts after the order of *Aaron*, were 1. Men. 2. Men ordained for men in things partaining to God, to offer gifts and ſacrifices for ſins. 3. Men compaſſed with infirmities, the more feelingly to compaſſionate and pitty their brethren: 4. Men called to this office, not intruders without lawfull election. And hitherto Chriſts Prieſthood and *Aarons* agree: He alſo was 1. the ſonne of man, the man Jeſus Chriſt; 2. the Mediator between God and man. 3. a man of infirmities and ſorrowes, conſecrated through afflictions: 4. Laſtly, a man that took not the honour to himſelfe, but he that called him, ſaid unto him; *Thou, &c.* But now ſee the difference: 1. *Aaron* was a man, and no more; Chriſt, the Sonne of God too: 2. *Aaron* a ſinfull man that muſt ſacrifice for himſelfe alſo, as well as others; Chriſt touched with a feeling of our infirmities, and tempted in all things like us, but without ſin: 3. *Aaron* but a typicall Miniſter, Chriſt a reall author to ſalvation to all that obey him: 4. *Aaron* a temporall Prieſt, a Prieſt onely and no Prince, a Prieſt after an inferiour and ſucceſſive order; but Chriſt an eternall High-Prieſt for ever, after the order of *Melchiſedeck*, wherein there is neither change nor ſucceſſion, wherein Crowne and Mitre, Kingdome and Prieſthood meet together in the Perſon of Chriſt. Other differences there are, but the Apoſtle falling upon the mention of *Melchiſedec*'s Prieſthood, a point of a high natnre and hard underſtanding, he breaks off his diſpute, and on a ſuddaine runs into an excellent digreſſion, whereby to prepare the mindes of the *Hebrewes* more heedfully to marke what was after to be ſpoken. This digreſſion, from the 11. Verſ. of the 5. to the end of the 6. Chapter, conſiſts of three parts.

Zach 6.13.

1. A tart reproofe of their ignorance & uncapableneſſe of divine myſteries, from 11. Verſ. to the end of the 5. Chapter. The Apoſtle tels them, they were dull of hearing; but that's not all, their ignorance was affected: they might for their time and means have bin teachers, & yet now they muſt be taught; and, which is ſtrange, the very principles of the Word of God. Notorious truants, grown old in ignorance and age, but our Apoſtle is plaine with them, they were but children, and of the youngeſt ſize too, babes, infants, ſucklings: and if they take ſmuſſe to be thus diſgraced, he will prove it to be ſo; like a wiſe Nurſe he knowes what fits their diet, they muſt be fed with milk; and that's childrens foode; *i.e.* plain and eaſie doctrine for young beginners, who are unexpert in the word of righteouſneſſe, not with ſtrong meat of harder and higher myſteries of Religion which are for men of age, which through long cuſtom have their wits exerciſed to diſcern both good & evill.

2. An earneſt exhortation ro encreaſe both in Knowledg and Obedience, Let us be led forward to perfection: which is ſtrengthened with a dreadfull threatning of vengeance againſt non-proficients and Apoſtates, between whom there is no *medium*, the condition of Grace being unlike to that of Nature, admitting no degree of conſiſtencie or ſtay between growing and decaying. This exhortation reacheth to the 9. Verſ. of this 6. Chapter.

3. A ſweet conſolation againſt all diſcouragements that might hinder their perſeverance, by propoſing unto them, 1. the examples of the old Saints in times paſt, who through Faith and Patience now inherit the Promiſes. 2. the ſtableneſſe of Gods counſels and purpoſes, who hath not only promiſed but ſworn to performe it: by which two immutable things, Gods Word, and Gods Oath, we may have ſtrong conſolation, and firme ground whereupon to caſt the anchor of our Hope ſure und ſtedfaſt, to the end of the 6. Chapter.

You now ſee by this briefe Analyſis, whereto theſe words which I have read, do tend; namely, to a growth after a plantation, a finiſhing after a foundation laid, to perfection after a beginning. Theſe *Ebrewes* had gone to ſchoole long, and the principles of Chriſtianity had been taught them a great while agoe, now 'twas a ſhame for them like childreu to be alwaies in their horne-books, and never take forth a higher leſſon. The Apoſtle will now no longer favour their ignorance; twas not infirmity but negligence in them: and therefore he purpoſes to read them a harder lecture, and to ſtick no longer on common points of Catechiſme, which he only names, and ſo paſſes on. The words then deſcribe unto us the progreſſe that

Preachor

Preacher and People are to make in the knowledg and practiſe of Chriſtianity. I joyn both together, becauſe it is manifeſt by the threatning and conſolations following, that this exhortation perſwade the increaſe of obedience as well as knowlede, though the words ſeeme to ſpeake moſt for the later. This proceeding in Chriſtian piety, is expreſſed by an oppoſition of the two *Termini* or limits thereof.

1. Where it begins, and that is in the plaine and fundamentall points of Chriſtian Religion, which muſt be known, and left. [*Therefore leaving the principles of the Doctrine of Chriſt.*
2. Where it ends, and that is at perfection, ſo farre as is attainable in this life, whereto we muſt ſtrive [*Let us be led forward, or go on unto perfection.*]

The former part is amplified and expounded more at large in the next words, wherein the Apoſtle derlares,

1. What he meanes by [*Leaving*] the principles and rudiments of Religion. We muſt not learne and leave them, *i.e.* forget them, No. But we may not ſtick faſt there and go no further. He is an idle and unskilfulll Architect, that is alwaies buſie in laying of a foundation, but never reares up a building upon it: And no leſſe unprofitable is that Hearer or Preacher, who ſtill learning or preaching nought but the firſt elements of ſacred ſcience, and this is that he ſignifies by [*not laying againe the foundation*] which by his and other Apoſtles preaching had been laid before.
2. What he means by [*the Doctrine of the beginning of Chriſt*] (for ſo the words runne.) Now, that he here calls a foundation, from the uſe that Doctrinall principles have in the ſpirituall building of Chriſtianity, like to that of a foundation in materiall edifices. Of theſe fundamentall points, ſix are here reckoned up, as ſo many heads and common places of the ancient Catechiſme, 1. Repentance from dead workes: 2. Faith towards God: 3. the Doctrine of Baptiſme: 4. Laying on of hands. 5. Reſurrection of the thedead: 6. Laſtly, Eternall judgement.

The later part of attaining to perfection, is amplified two waies:

1. By the meanes that muſt bring us to it, which is Gods grace, not our own or others abilities, [*And this will we doe, if God permit.*]
2. By its contrary and the puniſhment thereof, *viz.* backſliding, in the Verſe following.

It is not my meaning to goe over every particular as they lye in the words, nor to ſtand now upon the diſcuſſing of all the difficulties which trouble the Text; but purpoſing to handle them hereafter, as juſt occaſion ſhall offer them unto us, I ſhall for this preſent commend to your obſervaſion two concluſions, which the words naturalry afford. The firſt ſhall be this:

That it is a neceſſary and uſefull practice in the Church of God, to teach the doctrine of Chriſtian Religion plainely and ſummarily to young beginners.

I need not goe farre to make this good; Nature ſhewes it: 'Tis in Grace as in Nature, we are firſt babes in Chriſt, then perfect men: and the difference of ſpirituall food, fetcht from our naturall ſuſtenance, approves it. Children muſt have milke, which is of effectuall nouriſhment, but yet eaſie digeſtion: Men muſt have ſtrong meat, στερεὰ βρῶσις, ſolider or harder meats, who have teeth to chew and ſtomacks to digeſt them; that is, larger capacities and riper judgements, to pierce into the deeper myſteries of Divinity. Reaſon and Compariſon in all other knowledg teach the ſame, wherein infinite Concluſions are deducted out of a few Principles, which firſt learned, give light of knowledge and ſtrength of prooſe to every one of them: Your own experience ſhall ſave me the labour of inſtances. If we look but to the words, the excellent definition of Catechiſme which the Apoſtle here gives, yeelds us two good prooſes of its neceſſity.

1. Its the Doctrine of the beginning of Chriſt (ὁ τῆς ἀρχῆς τοῦ χριστοῦ λόγος:) by ſome rendred not unfitly for the ſenſe, *Sermo qui rudes in Chriſto inchoat*, that gives beginning in Chriſt. This entrance into the knowledge of Chriſtianity, being that meanes whereby Chriſt is firſt formed within us, and the ſeed out of which that holy conception of his glorious Image is at firſt ſhaped in our ſoules. A bleſ-

ſed inſtitution of younger yeares, when Reaſon and Religion are together moulded and faſhioned in tender mindes; ſo that Religion ſhall not onely ſanctifie, but alſo perfect Natures abilities, which ever from their firſt employment are as ſinfull as they are weake.

2 Its a foundation that beares up all the building, and though it make the leaſt ſhew, is yet of greateſt uſe. Nor is their hereſie more damnable, who lay any other foundation beſides Jeſus Chriſt, than their hereſie is juſtly reproveable, who, build upon their own or others any ſpiculations, without the tryed ground-work of infallible Principles, ſurely laid, and throughly underſtood.

If you will be pleaſed to take a brieſe ſurvey, of the practiſe of this inſtitution you ſhall eaſily perceive that it is no new or needleſſe invention. In the ancient Church before *Moſes* time, as the doctrine of Religion was more obſcure, ſo the manner of its delivery is ſomewhat uncertaine, yet we may not unfitly ſay, that all teaching then was but Catechiſme, when the fathers to the children delivered by word of mouth ſo much of ſacred truth, as themſelves had either received by tradition from the Anceſtors, or learned by new revelation from God himſelfe. When the Church grew out of a family into a Nation, and that as men multiplied, ſo ignorance and corruption increaſed, God himſelfe writes a Catechiſme for the *Jewes*, deſcribing a ſhort compendium of Religion in the two Authentick Tables of the Law, containing Ten words, ſo few and ſo plaine, that the ſhorteſt memory and ſhalloweſt wit might eaſily comprehend them. And withall, God now layes an expreſs command upon his people, both for themſelves and for their children, *Deut.* 6. 6, 7. *And theſe words which I command thee this day ſhall be in thine heart; And thou ſhalt rehearſe them unto thy children, & ſhalt talke of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lieſt down, and when thou riſeſt up.* The word is emphaticall [*Thou ſhalt rehearſe them continually* שׁנּנתם] thou ſhalt ſharpen them by often and ſeaſonable inſtruction, giving an eddge or point to the precepts of the Law, that they may pierce into the mindes of the unlearned. How carefully this ſtrict injunction was afterward obſerved, either by the Levites in publick, or in private by maſters of Families, we cannot certainely define, where Scripture is ſilent of both their practiſes; but if we may judg of the carefulneſſe of former times by the careleſneſs of theſe, there is good cauſe to thinke, that both Levites in the Synagogues, and Governours in their private houſes were negligent enough in diſcharging this duty. Yet we may well preſume, that there were both of the one and other not a few, whoſe godly induſty in this particular, may juſtly ſhame the impious ſlothfulneſſe of Miniſters and people in later ages. Where will a *David* an *Bathſheba* be now found, perſonages of higheſt quality, yet counting it no diſgrace to read a Lecture of Religion and morality to a young *Salomon*? You ſhall find their practice, 1 *Chron.* 28. 8. *Prov.* 31. 1. And *Salomon* himſelfe ſeems to give that precept out of the experience of his own moſt excellent education [*Teach a child the trade of his way, and when he is old he ſhall not depart from it*] though himſelfe ſcarce did ſo. Yea, albeit infinite corruptions have at this day deformed all Religion among the *Jewes*, yet even to theſe times may be ſeen ſome prints of their ancient diſcipline among them, whoſe children are in tender yeares firſt taught the Law and books of *Moſes*, and after that their Talmudicall Traditions, with ſuch care and induſtry, as their skil in Judaiſme at 17. exceedes the knowledg of many among us in Chriſtianity at 70. whereof, ſee the learned *Buxt. Synag. Judaic. c.* 3.

But come we unto thoſe times when the Sunne of righteouſneſſe aroſe, and the knowledg of holy things ſhone in its full ſtrength by the miniſtery of Chriſt and his Apoſtles, & we may trace this practice by its apparant footſteps, even from the firſt age of the Chriſtian Church, and downward. The words which I have read, are but a copie and brieſe deſcription of the primitive Catechiſme, & the Apoſtle *Paul* commends to *Timothies* cuſtody ὑποτύπωσιν ὑγιαινόντων λόγων, a patterne and delineation of wholſome doctrine, which he had learned from the Apoſtle, 2 *Ti.* 1. 13. which alſo, *Rom.* 12. 6. he calls ἀναλογίαν πίστεως the Analogy of faith, containing all fundamentall points of ſacred doctrine, with which all interpre-

tations

tations of Scripture must beare due proportion. Now very necessity drave them in those primitive times, to draw Religion into compendious heads and short summaries, partly in regard of Infidels, who being converted to the faith, were to be instructed in the maine point of Christian beliefe, a thorow knowledge and open confession whereof was required of them at their Baptisme: partly in respect of the children of Christian parents, who because of the dangerous solicitations of idolatrous Gentiles and heretical Christians privily creeping in, to beguile by craftinesse ignorant and unstable soules, were of necessity to have their mindes setled in the chiefe and generall conclusions of Christian doctrine, by which they might defend themselves against all sophisticall seductements. Both these, whether new Converts or young Christians, were antiently called κατηχούμενοι, till their Baptisme and Confirmation, and for such whose narrow wits could not comprehend large discourses, it was needfull to make use of Epitomes. Touching the Word, we find it more ancient than this custome, and more generally understood than of it onely. In generall, κατηχεῖν in its Metonymicall signification is to teach others *viva voce*, by speech sounding into their eares, in speciall, to instruct any in the first rudiments of an Art or Science: because such as are ignorant learne more by others teaching than their owne study. In the generall acception, besides profane Authors, we find it used in the New Testament five severall times, *Luke* 1. 4. That thou mightest acknowledge the certainty of those things, περὶ ὧν κατηχήθης whereof thou hast been instructed, saith S. *Luke* to *Theophilus*, rendring the reason of the dedication of his Gospel unto him. Of *Apollos*, an eloquent man, and mighty in the Scriptures, 'tis said he was κατηχημένος τὴν ὁδὸν τοῦ κυρίου instructed in the way of the Lord, *Act.* 18. 25. & *Rom.* 2. 18. κατηχούμενος ἐκ τοῦ νόμου, instructed by the Law; againe, 1 *Cor.* 14. 19. I had rather in the Church speake five words with mine understanding, ἵνα καὶ ἄλλους κατηχήσω, that I might also teach others, than ten thousand words in a strange tounge. But most notable is that place, *Gal.* 6. 6. κοινωνείτω ὁ κατηχούμενος τὸν λόγον τῷ κατηχοῦντι ἐν πᾶσιν ἀγαθοῖς, Let him that is taught in the word, make him that hath taught him partaker in all his goods. In all which places, κατηχεῖσθαι, is no more than διδάσκεσθαι, to be taught or instructed, as the circumstances of the Texts do evidently demonstrate. But in times presently succeeding the Apostles, and since, the word hath been usually taken by Ecclesiasticall Writers in the strictest sense, for the first instruction of young beginners in the rudiments of Christianity: For now began the Gentiles in great multitudes to joyne themselves unto the Church, and the number of those that were to be catechised dayly increasing, gave occasion to the Pastors of every Congregation to be more frequently employed in this businesse. And as the burden grew heavier, so new meanes were devised for their better institution. Hence, besides the Pastors and Bishops of the Churches, there were some specially deputed to attend this office, who from their imployment were called *Catechistæ*; and not onely in the Temples, but also in Schooles opened for that purpose, did teach such as were rude and ignorant the elements of Christian Religion. Famous above others is that Schoole at *Alexandria* in *Ægypt*, wherein so many learned men taught, and so many holy Martyrs & Confessors, had their first education. There it was that *Origen* having first taught a Grammar Schoole, did afterward succeede *Clemens* in the office of Catechist, and such was either the necessity of those times, or the excellent abilities of the man, that at 18 yeares of age he took upon him that charge of publick teaching, ἦν δ' ἤδη οὗτος ἐτῶν ἀριθμὸν ἐπὶ τοῖς δέκα καὶ ἑπτὰ τῆς κατηχήσεως τὴν διδασκαλίαν. Very young yeares, and I know not whether he got so much honour by his learned teaching, as for his constant suffering so many persecutions as were raised against him in that City. Yet was he in account for both, in so much that he was not onely sent for to come into *Arabia* by the Governour of the Country, there to teach, but also being driven from *Alexandria* by troubles there, he repaired to *Cæsarea Stratonis*, there set up a Schoole, and was judged worthy to expound the Scriptures, and read Divinity in publick: καὶ τῶν θείων ἐκεῖσε γραφῶν ἐξηγητὴς ἐπιτηδειότατος as the same *Eusebius* witnesses, *Lib.* 6 *cap.* 13. But I must not write a story of him or others, who in those times bare this office in the Church, *Hist. lib. 6. c. 3.*

nor yet of the *Catechumeni*, and the ſeverall conſtitutions decreed of in Councells and Provinciall Synods, for their more convenient inſtitution; of the time of their admiſſion to Baptiſme, and after that to the Communion; of the manner of their being in the Congregation during the time of divine Service, where they were to ſtand not mixed with the reſt of the people, but ſeverally by themſelves, ὅπου δεῖ ἀμβῶνος: when they were to depart the aſſembly, *viz.* before the celebration of the Euchariſt, at which they were by no meanes to be preſent, though at the Sermons and Prayers of the Church for them, they might be: of divers caſes touching their Babtiſme, their relapſes, and recoveries, their phrenſies and poſſeſſions by the Devill, their martyrdome before Baptiſme, with ſuch like queries and cuſtomes, of which now antiquated by time, we need not trouble our ſelves to make any curious enquiry. The Acts and Canons of the antient Councells, and Church writers of thoſe times make frequent mention of them, out of whom to compile an exact Commentary upon this matter, is a worke of longer time than I can ſpare, and leſſer commodity than will pay for the paines.

Yet one word of the manner of teaching that was uſed towards theſe Novices in the faith: which, what ever it was in private, for the publick ſeemes not to have been Dialogue-wiſe by queſtion and anſwer, after the faſhion of theſe times, but in a continued ſpeech, with much plainneſſe and familiar eaſineſſe. That tract of S. *Auſtins*, *de Symbolo ad Catechumenos*, and theſe Catechiſmes of *Cyrill* Biſhop of *Jeruſalem*, which are preſerved to our times, ſhew us what courſe they followed in writing and preaching of Catechiſme, the one being a plaine expoſition of the Creed, the other nothing but Sermons upon the chiefe Articles of Faith, and points of manners, which *Cyrill* preached *ex tempore* to the νεοφώτιστοι, or newly baptized in his Church.

κατηχήσεις τῶν φωτιζομένων ἢ βεβαπτισμένων αὐτοχεδιαζόμεναι, &c.

If now we come downe to later times, when all the world was become Chriſtian in outward profeſſion, we ſhall eaſily perceive, that when they wanted Converts of the Gentiles whom they might inſtruct, theſe ages began by degrees to neglect alſo the children of the Church. So that for many ages, whileſt ambition and tyrannie in Church-men wryed their thoughts more to the advancement of their owne greatneſſe, than to the furtherance of religon and godlineſſe in the Church this ſacred inſtitution was even quite laid aſide, and after that, through ignorance, barbariſme and ſuperſtition eaſily crept in, and ſoon corrupted whatſoever was ſincere either in Gods worſhip or good manners. And now was this diſeaſe grown ſo deſperate, that its thought incurable by thoſe lazie and idle ſhepheards, which wealth and ſuperſtition had bred up, and advanced to the overſight of Gods flocks, I meane that cloyſtred rabble of Monkes and Friers, who ſacrilegiouſly parting thoſe that God had joyned together, made a profeſſion of Prayer without preaching, and thought by their devout oraiſons to brinh men to heaven, how ignorant & wicked ſoever they were. Yet theſe were the men whoſe lips muſt be thought to preſerve knowledge, whoſe breſts muſt be the Oracles of Divinity, and in their heads muſt lye incloſed the more ſecret and precious treaſures of wiſedome: but they were indeed wells without water, deceiving the hope of weary and thirſty ſoules, empty cloudes they were without raine, that did not ſend forth one graciouſ ſhowre to refreſh the inheritance of the Lord. And now theſe dreamers, inſtead of curing the peoples ignorance, which would have coſt them ſome paines, take a ſhorter courſe, and fall to commend it as a ſpeciall vertue and fruitfull Mother of true devotion. Which baſe impiety, as it hath been deteſtable to Angels, to men, upon whom any the leaſt beame of ſavieg light ever ſhone, ſo ſince the reformatiou, hath the ſhame thereof been ſufficiently diſcovered, and caſt upon the face of that Romiſh Strumpet, though her whores forehead cannot yet bluſh at it. We ſee, and now enjoy thoſe holy ordinances of Preaching and Catechiſing within our Churches, revived and obſerved with happy ſucceſſe in the increaſe of all piety. Our Adverſaries have ſeen it and ſorrowed for it, to behold the induſtry and care of the Churches in their proviſion for the due inſtruction of younger and weaker Chriſtians And though they hope that their ignorance ſhall uphold their Church againſt our knowledge, yet very ſhame hath driven them to doe ſome-

what

what: for which purpoſe, a Catechiſme there was hatcht in the Councell of *Trent*, and by it allowed, wherein of a little milke of Gods Word, and ſuperfluity of ranke poyſon preſſed out of the bretts of the Babyloniſh Harlot, ſuch food was prepared as was thought fit for the nourishment of her infants.

But I muſt haſten, what I have ſpoken touching this point, ſhall be as for juſtification of our preſent exerciſe, ſo for a commendation of the paines of thoſe faithfull and skilfull worke-men in the Lords building, who have laboured by preaching and writing to lay a ſure foundation of knowledge, before they build up in the faith. I could heartily wiſh that thoſe among us, whom either eaſe or pride have made careleſſe in this office, would be pleaſed to look abroad into ſuch Congregations where this courſe is held, and to compare them with their own and others where it is neglected: they ſhould ſoon perceive how faire and open a paſſage is made for preaching to follow after, where diligent catechiſing hath gone before, and on the other ſide, how hopeleſſe their endeavour is, who labour to imprint in the heads of their people the knowledge of concluſions, before they have learned the principles of Divinity. If theſe men complaine and ſay, I have ſpent my ſtrength in vaine, and my labour without profit, preaching long and ſeeing litle reformation, I will not pitty them, who are like unwiſe Nurſes, who when their children thrive not, lay the blame upon their ſickly bodies, when the fault is in their owne indiſcretion, who feed them not with childrens bread, but force upon them ſtronger meate, which they cannot diſgeſt, but vomit up again.

And ſo I have done with my firſt Concluſion, I come unto the ſecond which the words afford unto us, and it ſhall be this,

That the knowledge of Chriſtian Religion muſt be alwaies increaſing and fruitfull.

I couple both prorerties together, as both meant by the words of our Apoſtle, [*Let us go on unto perfection.*] He that knowes all and doth nothing, he knowes nothing as he ought to know, and he that doth his Maſters will and knowes it not, ſhall have no thankes for doing he knowes not what. Science and Conſcience joyned both together, make up a perfect man in Chriſt Jeſus, perfect indeed in all his parts, but yet imperfect ſtill in every degree: and therefore as they muſt be, ſo they muſt alſo grow together. Gods Spirit never aroſe upon that mans heart by ſupernaturall light of ſaving knowledge, where the light growes darker and dimmer, and ſhines not more and more unto the perfect day, till at laſt it illighten the ſoule, as the Sunne at noon-tide in its full ſtrength and brightneſſe. Never was that man born againe of the immortall ſeede of the Word and Spirit, both which are of lively and mighty operation, who doth not proceed from ſtrength to ſtrength, adding one grace to another, untill he abound and be filled with all the fruits of righteouſneſſe. It is a great eye-ſore to God, when he walkes in the beautifull garden of the Church, to delight himſelfe among the trees of the garden, and to gather of their pleaſant fruit, if then he ſhould ſee any plant which comes not forward in ſo kindly a ſoyle, or which grows great and green, but bears no fruit at all: Certainely, we may well think there's a canker at the root, and that it will not be long, before ſuch a tree be blaſted by the breath of Gods fiery diſpleaſure, which in a moment ſhall conſume both branch and roote. You kuow the doome, Take it away, why ſhould it trouble the ground? And in this place of our Apoſtle, the ſentence is dreadfull againſt non-proficients: *The earth that drinketh in the raine that commeth often upon it, and bringeth forth herbs meet for them by whom it is dreſſed, receiveth bleſſing of God: But that which beareth thornes and bryers is reproved, and is neer unto curſing, whoſe end is to be burned* For the godly it is not ſo with them, they that are good will be better, he that is holy will be holy ſtill, he that is juſt will be yet more juſt. That of the Pſalmiſt is moſt heavenly: *The righteous ſhall flouriſh like a Palme-tree, and ſhall grow like a Cedar in Lebanon: Such as be planted in the houſe of the Lord, ſhall flouriſh in the Courts of our God: They ſhall ſtill bring forth fruit, even in their age they ſhall be fat and flouriſhing, Pſal. 92. 11,12,13.* But no more in ſo plaine a caſe: let us turne our thoughts for a while unto ſome application to our ſelves and our preſent purpoſe,

Heb. 6. 7, 8.

For

For our ſelves, whoſe profeſſion is to know much, and deſire to know all, let it be our chiefeſt ſtudy to become good Chriſtians, as well as great Schollers. You will find it to be no needleſſe admonition, if you well conſider both how eaſie, and alſo how dangerous it is to be graceleſſe, and yet learned. Which unhappy ſeparation how oft it is made, the experience of former and preſent times do witneſſe, and both Church and State in all ages have felt the miſchievous effects of it. Let me but diſcover the dangers wherewith our peaceable and happy courſe of life is yet incompaſſed withall, and it ſhall be in ſtead of other motives to make us heedfull of our own welfare. Our Adverſaries are chiefly two: 1. Our owne corruption, which being once ſtirred, workes ſtrangely. When civill education, morall inſtruction, and divine knowledge in part ſhall worke upon a man unregenerate, they will begin to awaken the conſcience, rectifie the diſtempered affections, and give an aſſay to pluck up impiety and incivility by the roote: but altogether are too weake, where the Spirit of grace helpes not, and without its ingredient vertue, are like a potion that ſtirres the humours, but cannot purge them. Whence corruption once moved becomes violent, the affections rage, conſcience is overborne, the light is reſiſted, all thoſe bands wherewith ſinfull nature might ſeeme to be fettered are broken like a threed of tow, and ſuch a one carried furiouſly beyond the limits of ordinary iniquity, to all tranſcendent wickedneſſe. For none ſo deſperately evill, as they that may be good and will not, or have been good and are not.

But this is not all, we have another enemy, and that is 2. Satan: by his moſt powerfull inſtigations, contrived with much cunning, inforced with ſecret and irreſiſtable violence. Good reaſon this Lion ſhould roare fierce upon ſo hopefull a prey: a Scholler is at leaſt one degree of eminency above the common pitch, and his example prevailes much on either ſide. If knowledge dare venture, what ſhould ignorance doubt? If learning cannot defend it ſelfe from common vices, how ſhould rudeneſſe and ſimplicity be ſafe? And thus he periſheth not alone in his tranſgreſſion.

Againe, this is like poyſon in the fountaine, like a worme in the roote, like corruption and rottennеſſe in the ſeed, when thoſe that are *Spes gregis*, the hope of preſent and after times, whoſe ſhoulders ſhould beare up the glory of Church and State, are themſelves become vile, light, and vaine perſons, corrupt and corrupting children. Surely, the Devill cannot worke a more compendious miſchiefe, than to deforme thoſe that ſhould be the meanes of others reformation. Thinke not then we are more ſecure from danger than other men: nay, my Brethren, Satan hath his quiver full of fiery ſhafts fitted for all occaſions, all affections, all calſings, and we in our Scholaſticall ſtudies lye as open to the ſtroake of his ſpirituall temptations, as others doe in their civill and mechanicall imployments. I will deſcribe ſome two or three of thoſe weapons of death prepared for our ruine, and ſo paſſe on.

1. The firſt are groſſer temptations to ill manners and open profaneneſſe: For ſome there are of a baſer mettall and more impure temper, fit to be implayed in any the meaneſt ſervice the Devill ſhall put them to. Theſe ſhames of Learning and ingenuous education, who bring up an ill report upon theſe places dedicated to piety and modeſty, you may commonly ſee, and doe (I hope) unfainedly deteſt. But this way ſucceeds not in all, in whom learning breedes civility at the leaſt: there is therefore a ſecond ſupply at hand of ſuch poyſons, as will be more generally and eaſily ſwallowed: of which drugges, there are as I conceive foure moſt deadly.

1. Pride and ſelfe-conceit, a baſtard begot betwixt a learned head and an unſanctified heart, which being once conceived in the ſonle, cauſeth it to ſwell till it burſt aſunder with unthankfulneſſe to God for the beſtowing, with envy, ſcorne, and diſdaine of men in the imparting of ſuch gifts as may be to them beneficiall.

2. Surfeiting upon humane and inferiour learning, with contempt of divine ſtudies. Thinke you that Chriſtian Academies are now growne ſo holy, that this

this age breeds no Polytitians, nor *Lypſii*, who are ſo far from being children of the Prophets, that they are diſpiſers of Prophecy? True Humaniſts, that reliſh nothing but what is of man, having the ſacred Scriptures and myſteries of Divinity in baſeſt contempt, eſteeming the ſimplicity of Faith to be fillineſſe and folly, the plaineneſſe of holy ſtile, to be but meere dunſery, the familiar delivery of wholſome precepts, to be good, honeſt, and dry matter. A bawdie Epigram of ſome ranke Poet, a drunken ſong of ſome *Anacreon*, a flattering Ode of a *Pindarus*, a ſmart invective of ſome fleering Satyriſt, the obſcure phraſe of ſome cloudy-pated *Lycophron*, an acute morall diſcourſe of a *Seneca*, or a well compoſed ſtory of ſome *Tacitus*; All theſe, any of theſe deſerve more ſtudy, reliſh better to thoſe aguiſh tongues, carry with them more life and quickneſſe of ſenſe, more ſtrength of invention, more juyce and bloud of ſound knowledge and ſatisfaction, than the holieſt ditty that ever the ſweete ſinger of *Iſrael* ſet, the moſt exemplary ſtory that Gods Spirit ever indited, the moſt powerfull Sermon that Prophet or Apoſtle ever preached, the deepeſt miſteries that not fleſh and bloud but the Holy Ghoſt hath revealed. Strange contempt. Is it poſſible, that the creature ſhould be thus ignorant of his Creators voyce, thus preſumptuous to cenſure him of rudeneſſe? But 'tis ſo, the tongues, the pens, the practices of not a few diſcover unto us this Leproſie of Atheiſticall contempt of Gods wiſdome ariſing in their foreheads. 'Tis well God hath not left himſelfe without witneſſe, that he can ſpeak eloquently as well as plainely. But were it otherwiſe, yet were it well ſtill: and they would be found beſt Rhetoritians and Artiſts, that can learne Gods Art, and not teach him. I proceed to a third danger, and that is

3. Prophane ſtudy of ſacred things, to know onely, not to doe, to ſatiſfie curioſity; or give contentment to an all-ſearching & comprehending wit, who ſtudy Divinity as they would do other Arts, looking for no further ayde than Natures ability, or as men do trades and occupations, meerely to make a living by it, who read the Scriptures as we do morall authors, collecting what pleaſeth their fancie, to be ſcattered as flowres of Rhetorick here and there for the garniſh of their diſcourſe, but no whit for ſanctification of the heart. In all theſe there lies a poyſonous humour which banes the ſoule; and you ſhall obſerve it, that there are few in whom is found ſuch invincible hardneſſe of heart, conſciences ſo farre ſtupified and ſenſeleſſe in ſinne, mindes ſo devoyd of all true touch of piety, as thoſe, who frequently converſing in holy things, do as often pollute them by unhallowed hearts. There is yet a fourth diſeaſe mortall to him that's ſick of it, and alſo ſpreading its contagion unto others, that is,

4. Hereticall and Schiſmaticall opinions, bred and maintained by pride and ſelf-love, or ſome other unſanctified affection which men give way unto, joyned with bitter oppoſing of the truth. And here's a miſchief able to trouble a whole world: Councels, Conferences, Perſwaſions, Arguments, Edicts of baniſhment, confiſcation and death; all the wiſedome of the Word, and power of the ſword joyned together, ſhall ſcarce be able to put to death this monſtrous birth of an hereticall braine, ſo tenderly cheriſhed by the Maſter and his deare diſciples.

Well then, you ſee in how ſlippery places we ſtand, and how eaſily we are ſupplanted by that ſtrong one againſt whom we wraſtle: looke but a litle into the ſtory of times, and you ſhall plainly read your own dangers in others misfortune. Never had Chriſt ſo much to doe with any as with the learned Scribes and Phariſees, who by malicious depravations, captious interrogatories, ſecret practiſe, and open violence, moſt deſperately reſiſted his Miniſtery, inſomuch that our Saviour profeſſeth the poore ignorant Publicans ſhould go to heaven before them, who had the key of knowledge, and would neither enter themſelves, nor ſuffer others that would to come in. The Athenians were the learneſt of the *Grecians*, accounted then the onely learned Nation of the world: yet you ſee how courſe entertainmct they gave unto the Goſpel in the Apoſtles time, ſcornfully deſpiſing the fooliſhneſſe thereof, in compariſon of their own ſuperfine wiſedome; and in afrer-

after-times we know, that thoſe *Grecian* wits proved the moſt dangerous Hereticks. 'Tis true, that the Devill can make a Mercury, a lying deceiver, of any wood, *John a Leyden*, *Cnipperdolling*, or our *Henry Nicholls* the father of the Familiſts, with ſuch other blocks, are inſtruments fit enough for common diſturbance: but yet for the generall in all the ſhop of Hell, there is no anvill ſo well ſet, whereon to forge, no engine ſo apt whereby to execute any choyce piece of miſchiefe, as that man who is learned and lewd. The Hereſies of all times approve it, bred by men as vitious as learned, even from *Arius* and upward, down unto *Arminius*. The fire of perſecution alwaies burnes hotteſt in the reigne of ſome *Julian*; and none ſo bitters cavillers againſt the Truth as a *Libanius*, a *Porphyrie*, an *Appion*, a *Creſconius*. But once for all, and worſt of all, take the Jeſuites of theſe laſt times, who as they have almoſt ingroſt all the learning and honour from the reſt of the ſhaven Friers, ſo exceede them all in villany and impiety. Being men, who of all others, are found to be the moſt impudent and ſhameleſſe perverters of truth, forgers of new and ſublimated ſuperſtition, corrupters of antiquity, & not content to live in their owne element, moſt dangerous intermedlers in all affaires of State, moſt miſchievous contrivers of the deſtruction of Kingdomes.

Wherefore let me exhort you in the words of the Apoſtle, Grow in grace, in the knowledg and acknowledgment of our Lord and Saviour Jeſus Chriſt. And let me beſeech you, that you would be pleaſed ſo to order your courſes, that your Learning may grace your Religion, your Religion may bleſſe your Learning: this is but the halfe, the leſſer, the worſer halfe of Gods image, and of a good man; have both, and be for ever perfect Chriſtians, compleate Schollars.

Which that you may be, let me perſwade you to two things:

1. To a conſtant and ſerious ſtudy of the Scriptures: But herein take heede, that an holy and humble mind do alwaies beare thee company. Think when thou openeſt this booke, thou ſeeſt in the title of every booke, in the contents of every chapter this inſcription, *Holineſſe to the Lord*. Nay every line breathes holineſſe, brings the very breath of that ever bleſſed and moſt holy Ghoſt. And be aſſured, that a heart ſurcharged with covetous deſires, ambitious thoughts, voluptuous, uncleane, and impure affections, is farre unfit for the ſtudy and meditation of theſe ſacred writings, & ſhall never attaine to the ſaving underſtanding thereof. Againe, be humble and not proud, ſober and not curious: neglect no helpes of Nature, or Art that may be gotten: nor reply too much upon either, as fooliſh Anabaptiſts doe on the one ſide, and preſumptuous wits on the other, whoſe ſtock will ſoone decay. Study to obey, not to diſpute, turne not conſcience into queſtions and controverſies, leſt whilſt thou art reſolving what to do, thou do juſt nothing. Draw not all to reaſon, leave ſomething for faith; where thou canſt not ſound the bottome, admire the depth, kiſſe the book and lay it downe, weep over thine ignorance, and ſend one hearty wiſh to heaven: Oh when ſhall I come to know as I am known! Goe not without nor before thy guide, but let thine eyes be alwayes towards that Lambe who onely can open this booke, and thy underſtanding. And then, Bleſſed is he that readeth, and he that heareth the words of the prophecie of this Booke, for the time is at hand: Yea, the time is at hand when all ſhall be accompliſhed, and we muſt be accountable: when Arts ſhall ceaſe, tongues ſhall be aboliſhed, knowledge ſhall vaniſh away: Doe but think now one thought what will be the joy of thy conſcience in that day, when thou mayſt truly ſay, Lord, thou haſt written to me the great things of thy Law, and I have not accounted them a ſtrange thing: or with *David*, *I have hid thy word within my heart, that I might not erre from thy Commandements*.

2. This for your private, in the ſecond place attend to hearing as well as reading. It is a fault greatly reprovable in many, who deſpiſe all but their own ſtudy, Gods ordinance of Preaching, and a moneths pains of the learned cannot do them ſo much good as an ours ſtudy of their own: who therefore out of ſcorne of Gods ordinance and other mens abilities, will keep home. And I could wiſh, that yet it were ſo, that whom God lookes for at the Church, he might fidde them in their ſtudies: they ſhould be though not ſo well buſied as they ought, yet not ſo

ill

ill imployed as now they are. But I ſpare them in this place, hoping that none hears me, who doth not hate this practice, and tremble to caſt ſuch contempt upon the ſacred office & ordination of the publick Miniſtery. I'le rather touch upon our private, an exerciſe of an inferiour nature, yet of excellent uſe & great neceſſity. Let that before ſpoken perſwade your attention and diligence in thriving by it, and beſides that, know the work of providence to be ſuch, that how ſimple ſoever the meſſenger be that brings it, yet Gods word will alwaies accompliſh that whereto it is ſent, in hardening or ſoftening the heart. Here onely let me commend unto your acceptance and expectation a double plaineneſſe needfull to be uſed.

1. Of ſtile and ſpeech, that matter may have leave to command words, and not be conſtrained to follow them in ſervile attendance. How many excellent diſcourſes are tortured, wreſted, and pinched in, and obſcured through curioſity of penning, hidden alluſions, forced phraſes, uncouth Epithites, with other deformities of plaine ſpeaking; your own eares and eyes may be ſufficient judges. A great ſlavery, to make the minde a ſervant to the tongue, & ſo to tye her up in fetters, that ſhe may not walke but by number and meaſure. Good ſpeech (make the moſt on't) is but the garment of truth: and ſhe is ſo glorious within, ſhe needs no outward decking: yet if he do appeare in a rayment of needle-work, it's but for a more majeſtick comelineſſe, not gawdy gayneſſe. Truth is like our firſt Parents, moſt beautifull when naked; 'twas ſin covered them, 'tis ignorance hides this. Let perſpicuity, and method be ever the graces of ſpeech; and diſtinctneſſe of delivery the daughter of cleere apprehenſion: for my ſelfe, I muſt alwaies think they know not what they ſay, who ſo ſpeake, as others know not what they meane. If they do it of purpoſe, their are envious to others, and injurious to Nature: and the beſt interpretation I can make of ſuch miſty and cloudy eloquence, is, that it ſerves onely to ſhadow an ignorant minde, or an ill meaning. 'Tis naught in all diſcourſe, about Religion much more, as if the darkneſſe of our underſtanding were not hinderance enough, without obſcurity of ſpeech: and of all, I am ſure in this kinde of exerciſe moſt unfit, where both matter and auditors require plaineneſſe. Catechiſmes are penn'd like lawes, in plaine not eloquent tearmes, and 'tis a great abſurdity in definitions and ſummary deciſions to ſeek after tropes & figures. Wherefore for curious diſcourſes fitted to rub itching ears, let *Ælian's* grave cenſure of *Myrmerides* ἁρματα, coaches with foure horſes, ſo little, you might hide them under a flies wing, or *Callicrates* his ἀλεκτρύων, copies of Verſes written ſo ſmall as a chery-ſtone might hold them, paſſe likewiſe upon them, they are to ſay the leaſt, χρόνου μεγάλου, a laborious loſſe of time. Certainly, I finde both the one and the other condemned in *Pauls* practice, and the *Jewes* example. He was learned, and ſpake all languages, and that exactly eloquently; if Gods teaching can doe any thing more than a Grammarians or Rhetoricians Schoole, yet in caſe of preaching he would not doe that which he condemned in the falſe Apoſtles, but profeſſeth his opinion and practice, 1 *Cor.* 2. 1. *I came not to you with excellencie of words or of wiſdome*: and verſ. 4. *nor ſtood my word and my preaching in the entiſing ſpeech of mans wiſedome, but in plaine evidence of the Spirit and of Power*, and he gives a reaſon for it, verſ. 5. *That your faith ſhould not be in the wiſedome of men* [as wrought by mans perſwaſion] *but in the power of God.* Againe, *Ezekiel* was an eloquent man, and the *Jewes* tooke a pleaſure to heare him, but where grace wanted what could his eloquence helpe? Ye ſhall have it in Gods own words, *Ezek.* 33, 31, 32. *They come unto thee as a people uſeth to come, and my people ſit before thee, and heare thy words, but they will not do them: for with their mouths they* *[make jeſts,] *and their heart goeth after their covetouſneſſe.* But it may be *Ezekiel's* utterance was harſh, and they were offended at it. No, it followes; *And loe thou art unto them as a very lovely ſong of one that hath a pleaſant voyce, and can play well on an inſtrument; for they heare thy words, but they do them not.* This for ſpeech, the other plaineneſſe is,

Ælian. Var. Hiſt. l. 1. c. 17.

[*ſhew much love] n. trans.

2. Of the matter, that ye will give me leave to enquire after the old way and to walke in it, I meane that plain path which the Scriptures have laid forth before

us,

us, the eaſieſt I aſſure me, to be found, the ſafeſt to travell in. Mens writings are infinite, their opinions changeable, their reſolutions doubtfull: and if we begin there, we are out of the way at the firſt entrance; and 'tis hazzard but we loſe truth and our ſelves among ſo many turnings and windings of errours, hereſies, opinions, conjectures, quareſome contradictions, diſputes, and brawling controverſies as you ſhall meet withall. Who would be ſo troubled in his way to heaven, thus wearied and vexed with endleſſe and needleſſe diſcourſes, which like the envious *Amalekites* ſet upon us in our ſore travell towards *Canaan*, aſſaulting the ſimplicity of our faith, diſquieting the peace of conſcience by ſtrange deciſions of doubtfull caſes, darkening the cleare light of ſacred Scripture which ſhines dimme through ſuch painted glaſſe, and in brieſe, mingling the ſincere milk of the Word with the noyſome ingredients of carnall reaſon, and corrupt affections? Surely, we do not beleeve when we reade that in the 12. of *Eccl.* verſ. 12. *There is no end of making of bookes, and much reading is a wearineſſe to the fleſh*: if we did, we would hence learne to ſee a fault, which an eager deſire of learning, not well guided, drawes upon us all that would be Schollars. A ſtrange curioſitie, to prie into all bookes of the ſame kinde, thinking we never know the truth till we know what all men have ſaid of it. And are we certaine then we have it? It were ſomewhat if it were in learning as 'tis in bearing of a burden, where many weake men may beare that which one or few connot. But in the ſearch of knowledg it fares as in deſcrying a thing a far off, where one quick ſight will ſee further than a thouſand bleare eyes. It is moſt uſuall in comparing of humane authors: for the Scriptures, 'tis certaine that they alone without other helps are ſufficient for our direction in all neceſſary truth; and were our hearts inflamed with love of their excellent holineſſe, and our heads a little more acquainted with ſtudy & meditation therein, we ſhould find by experience, that more light ſhineth in this ſunne than in all the ſtarres of the Church, which do but borrow their light from hence. For mine owne part, I have alwayes wondred at the diſcord betweene the doctrine and practiſe of many Divines, who ſtiffely and truly maintaining againſt the *Papiſts* the all-ſufficiencie of Scriptures for heavenly inſtructions, do yet in their private ſtudies condemne them of inſufficiencie, beſtowing (to ſay the leaſt) three parts of their times and pains in the weariſome reading of thoſe huge volumes of Fathers, Schoole-men, and other Writers, for one part which they ſpend in the meditation of the Scriptures. We love to ſeek gold among droſſe, when we may have it ready tried and purified to our hands; yea pure as metall tried in a furnace and fined ſeven times, as the Prophet ſpeaks, *Pſal.* 12.6. Blame not my reſolution to follow *Salomon*'s admonition. By theſe things, my ſonne be admoniſhed; and to goe to the living not to the dead, to the Law and Teſtimony, the lively Oracles of God; ever ſpeaking lowd enough, if we have eares to heare what the Spirit ſaith; and plaine enough, if, as our Apoſtle ſpeaks, we had our wits exerciſed to diſcerne both good and evill. You ſhall do me wrong, to conceive any ſuch meaning by my words, as if I would daſh out all writings of men with one ſtroak, or condemne all Libraries to the fire: an arrogant impiety it were ſo to think or ſpeak of mens paines in writing, and Gods providence in * preſerving their books. No, I touch none but thoſe who conſult onely with fleſh and blood, men like themſelves, out of whoſe diſcourſes they frame to themſelves an humane divinity, making ſuch to be pillars that ſhould be but helpers of their faith: which how likely it is to faile in time of triall, I wiſh them to forecaſt betime, before they feele it too late. Among you, my Brethren, I ſuppoſe there is none who had not rather have his ſoule ſaved, than his fancie pleaſed: and therefore will be willing to believe where God affirmes, to obey where he commands, without mans authority to convince your reaſon or perſwade your affections. And if ſo, I am eaſed of the moſt troubleſome and leaſt profitable toile, the curious ſearch and allegations of Authors: which if you do expect, you overburden me; if I ſhould promiſe, I ſhould belye mine own knowledg, and as I ſuppoſe, your opinion of my meanneſſe. Furthermore, for deeper ſpeculations, new-minted Divinity, or elder Hereſies buried in hell with their authors, or ſtrange opinions huſht up in ſilence,

* Whereof yet many, are left unto us, as the *Cananites* among the *Iſraelites*.

ſilence, it will be a wrong to imbroyl the mindes of ſuch an auditory, and to ſhake them with the unſeaſonable blaſts of doubtfull diſputes, before they have taken deeper root in the faith. You muſt pardon me, I ſpeak to thoſe whom this exerciſe moſt concerns, that are the younger in age and knowledge. And therefore I muſt beſeech you beloved, and much reſpected in the Lord. who are the elder and ſtronger in the Lords flock, to give me leave to drive on in *Jacobs* pace, ſo as I wearie not, nor leave behinde me the more tender Lambs. I dare ſay we may all at laſt come to *Canaan*, and yet break no company. He that gives to them that want, takes not away from them that have, and you know that men may be nouriſhed with milk, though infants cannnot live with ſtronger meate.

FINIS PROLOGI.

C .IHE

THE NATURE & PROPERTIE Of GRACE and FAITH.

THe ſumme of all Chriſtian duties is briefly compriſed under theſe two heads, *Agenda* and *Credenda*, Doing and Believing. Which the Apoſtle, 2 *Tim.* 1. 13. makes the two maine parts of all wholeſome doctrine; Hold faſt the forme of ſound words which thou haſt heard of me, in Faith and Love which is in Chriſt Jeſus. The Epitome of Love is the morall Law, briefly contained in ten, more briefly in two precepts; Thou ſhalt love the Lord thy God with all thine heart; and, Thou ſhalt love thy neighbour as thy ſelf. The ſumme of Faith more at large delivered in the Apoſtolical writings, is ſhortly drawn into that excellent *compendium* which we now uſe, and call the Apoſtles Creed, containing the ſubſtance of Evangelicall Doctrine. Both theſe Faith and Love, have one common Adverſary, Satan, by whom they have been continually aſſaulted, and whether more dangerouſly, it is not eaſy to determine: they ſeem both to be imbarked together in the ſame bottome; and if Conſcience ſuffers ſhipwrack, Faith ſinks too: and if Faith the moſt precious lading be throwne overboord, I doubt how Charity will be able to make a ſaving voyage. As *Paul* ſaid of the Marriners attempting an eſcape in their dangerous paſſage, ſo I of thoſe, Except they abide in the Ship, they connot be ſaved: and you may obſerve it equally difficult, to finde an Heretick vertuous, or on Atheiſtical vitious liver, a true believer. Wherefore the Devill cares not much where he beginns his battery, yet if I be not deceived, he had rather enter upon the Church by undermining the Faith with Hereſies, than at an open breach upon good manners. Ill manners find more reſiſtance: there is fear of laws and rod of diſcipline to curb them, they want their Apologies and colourable excuſes, and ſo lye open to the reproof and hatred of all moral honeſty; they come accompanied with ſhame and diſgrace following at the heels, which hinders their appearing and entertainment in publick. But Hereſie eaſily enters and quickly ſpreads abroad: it finds favourers enough, having the advantage of mens common infirmity, who are apt to entertain novelties, and take a pride to be ſingular, it comes armed with reaſon, and ſuch juſtifications, as it thinks it needs not bluſh, being painted over with the colour of truth: Laſtly, it aims at the fireſt, the Leaders of the flock, whoſe authority and example ſpeedily infects the reſt. With this weapon hath the Dragon made war with the Woman, raiſing up even of her own children ſuch as have fought againſt her by damnable Hereſies againſt all the Articles of Faith: Of which, part have been cut aſunder by the ſword of the Spirit; and yet ſome again reviving, have been brought into the field under new

Act. 17. 31.

colours: part though convicted & condemned, yet ſtand it out under the ſupport of tyrannicall violence, and remaine to this day in that Augean ſtable, that ſinke or common ſewer of the *Romiſh* Synagogue, whereto all Hereſies almoſt of former & later times have made their confluence. Beſides a new breed of Hereticall opinions, not plainly denying, but by conſequent overturning *ſurſum vorſum* the main Article of Chriſtian Belief: and therefore are ſo much the more dangerous, by how much the leſſe eaſily they are diſcernable in their damnable iſſues; So as the Doctrine thereof is no leſſe perplexed with ſtrange diſputes and difficulties, than the Grace it ſelf is continually aſſaulted by fearful doubting and diſtruſt. Whether it be mans infelicity to be ignorant of that which ſtands him in moſt ſtead, or the Devils malice to leſſen our comforts in the uſe of Faith, by confounding our underſtanding in the knowledge of the nature thereof, that ſo we might either dangerouſly err, or diſcomfortably doubt touching the truth of it in our ſelves, or Writers miſexplication of that excellent grace through their own weakneſs or want of faith: ſure I am, if any point of Divinity, this touching faith is full of much obſcurity and contention. 'Tis much, men ſhould have a grace ſo divine and powerfull, and yet know not what it is, but as the Apoſtle ſpeaks of men, Faith is not of all, ſo may we ſay of Writers, All have not faith that write of it, eſpecially *Popiſh* Doctors, who ſpeaking of faith but by imagination, have prophanely cenſured the faith of Gods elect, expounded by *Proteſtants* acccording to Scripture, to be but a very fancie. Among whoſe curious and Metaphyſical diſcourſes of this ſubiect, he that wants faith ſhall never finde it; and he that hath faith may chance loſe it: at leaſt the life and powerful practiſe of it, whilſt his head is intangled in ſubtil and nice ſpeculations about it. For our ſelves, let it be our care, ſo to ſpeak and judge of faith, as that moſt precious grace which is given us to ſave our ſouls, not exerciſe our wits; the knowledge whereof by contemplation is moſt empty and vaine, without the real inhabitation of it within our ſouls. It ſhall be my weak and yet beſt endeavour by the help of Gods aſſiſtance, to give you the knowledge thereof, ſo farre as the word in manifold precepts and examples of the Saints together with the pains of the learned have diſcovered it to my poore underſtanding. In the unfolding of the nature of it, I muſt ſpend more time than at firſt I purpoſed to do, becauſe in this point, ſome other parts of Divinity are ſo interwoven and linked one with another, that without the knowledge of all, we ſhall not cleerly diſcern of any alone. Such are our Vocation the forerunner, and our Juſtification the follower of our faith. All that I have to ſay, I will reduce to theſe foure generals.

1 Touching the antecedents of Faith, namely our Converſion and Vocation: of which ſo much as ſhall ſerve to diſcover unto us the generation and birth of faith.

2. Touching the nature of Faith it ſelf, wherein the being of that moſt heavenly vertue conſiſts.

3. Concerning the conſequents and concomitants of Faith, both in regard of God, as Juſtification; and our ſelves, as Obedience, whereby we may be able to judge as of the benefit, ſo of the truth of our Faith.

4. Concerning the oppoſites and enemies of Faith, the knowledge whereof may arme us againſt them.

For the firſt, namely our Converſion, the knowledge thereof will give us ſome light, to finde out how faith is wrought in us: which by Divines is made the firſt degree of our Converſion, and laſt *Terminus* of our effectual Vocation. However, a part it is, and that a principal one too, of our firſt reſurrection from the death of ſinne, to the ſupernatural life of grace. Which that it may appeare, we muſt diſtinctly conſider of the threefold difference of ſuch qualities as are in the reaſonable ſoul, and do either help or hinder it in its operations. This difference is according to mans triple eſtate.

1. In the ſtate of innocencie man was created right or upright, *Eccl.* 7. 29. and very good, *Gen.* 1. *ult.* endowed with ſuch ſtrength and integrity in all parts, as did wholly diſpoſe them to all operations conformable to Gods will. His underſtanding, ſo far as was needful before his tranſlation, had a cleer apprehenſion of the

Deity

Deity in his nature, attributes, and worſhip, as alſo of the creatures in their eſſence and qualities. His will embraced and clave faſt unto God, whom *Adam* knew to be the author of his beeing and happineſſe. His affections and all inferiour faculties, obeyed without all reſiſtance the rule of reaſon and motions of the ſanctified Will. This univerſall holineſſe and perfection in the whole man, was that Image of God, or originall juſtice wherein *Adam* was created, but continued not. For in the ſecond place,

2. After his fall, for a puniſhment of his wilfull tranſgreſſion, God withdrew from *Adam* this his Image, and ſtript him naked of that habit of grace and perfect holineſſe, wherewith he was before in all parts qualified: leaving only here and there ſome few traces or lines of that excellent Character unblotted out. And now in place of originall juſtice ſucceeds original corruption, being an univerſall depravation and diſability of mans whole nature, to work well and conformably to the law of his firſt creation. The underſtanding is dark, erroneous, confuſed in the apprehenſion of naturall, ſtark blind in perceiving ſpirituall things. The will froward and averſe from affecting or chooſing its chief good. The affections and lower faculties diſorderly, violent, untameable. And this univerſall corruption of mans nature is that which we call the Image of Satan, to whom *Adam* by his fall became like; and in Scripture it is tearmed, The fleſh, the old man, The ſinne that dwelleth in us, The ſinne of the world, The law of ſinne, The law in our members, The body of death, Concupiſcence, or Luſt, alſo The firſt death of the ſoul, which *Adam* died immediately upon his ſin; in which death and ſeparation of grace from the ſoul, all *Adams* poſterity remain dead and rotten till they be quickned again by Chriſt. Whereas then the ſoul being of a lively and active ſubſtance, worketh altogether by and according to its inherent qualities; where they are only good, all the actions thereof are regular; where naught, there all its operations muſt needs be crooked and incongruous: as in men unregenerate, of whom the Apoſtle gives this definitive ſentence, *They that are in the fleſh cannot pleaſe God.* And out of this root growes that fruit which we properly call mans averſion or turning from God to himſelf, to Satan, to any creature, yielding ſervice and love to any but to God, to whom only he owes it.

3. But there is yet a third eſtate, wherein the habits of righteouſneſſe and ſinne are not ſevered as in the former two, but coupled both together: and this is in the ſtate of grace, when holineſſe is again infuſed into our natures, and corruption done away in part. Which work of the Holy Ghoſt upon us, is ſet forth by ſundry appellations in Scriptures, all ſignifying but divers circumſtances of one and the ſame thing. It is called the Spirit, the new man, the new creature, our regeneration or begetting again, our *renaſcentia* or new birth, our renovation or renewing, the law of our minds, *viz.* renewed, the firſt reſurrection from the dead, our effectual vocation, our converſion; and in one word which compriſeth and expoundeth the extent of all the reſt, *Our Sanctification*, which is nothing but that Image of God, which we had loſt in *Adam*, reſtored unto us again by the ſupernaturall work of Gods Spirit, creating holineſſe or grace in our unholy and graceleſſe hearts. For then only are we renewed being made new men and new creatures, then onely begot and born again by the Spirit, then raiſed to life, effectually called and turned from darkneſſe to light, when we are ſanctified throughout by this new quality of grace brought into us, rectifying and repairing every part of our whole man. In which ſtate the operations of the ſoul are mixt, neither ſimply good as in the firſt, nor ſimply evill as in the ſecond, but partaking of both qualities, according to the different habits of corruption and grace, whereby the ſoul is depraved or perfected in her working. Now the proper fruit of this renewed grace, is our Converſion or Turning unto God, when upon the infuſion of ſpirituall life and grace, we begin again to acknowledge our Creator, and forſaking our luſts, Satan, and the creature, to faſten again our love upon God that made our ſoules, & beſt deſerves our ſervice.

A clean heart, a right ſpirit.

But yet touching this our ſanctification or inherent righteouſneſſe, we are to enquire a little more diſtinctly: and for the cleerer underſtanding of it, to diſtinguiſh between

1. The Habit of Grace.
2. The Operations proceeding from thence.

The ſacred habit of grace is one ſupernatural quality of holineſſe, univerſally infuſed into all the powers of the ſoul at once, and ſpreading it ſelf over all, leaves no part unſanctified, as corruption on the contrary leaves no part untainted. And as this being one, containes in it originally the ſeed of every ſinne, ſo doth the other of every gracious action. It is beſtowed on every elect perſon, through the work of the Holy Ghoſt; who when he enters to take poſſeſſion of the heart by his quickning and ſanctifying vertue, brings life and holineſſe not to one onely part, but to all at once. I ſay to all at once, in the habituall renovation of every part. For grace comes into the ſoul like light into the ayre, which, before dark, is in all parts at once illuminated; or as heat into cold water, that ſpreads it ſelf through the whole ſubſtance; or as the ſoul into the body of *Lazarus*, or the *Shunamites* child, not by degrees but all at once infuſed, and giving life to every part. So is our new man born at once, though he grow by degrees: that is, the ſoul in our converſion is at once re-inveſted with the Image of God in all its faculties: ſo that howſoever the actions of grace do not preſently appear in each one, yet the habit, the ſeed, the root of all divine vertues is firmly re-implanted in them, and by the ſtrength of this grace given, they are conſtantly diſpoſed to all ſanctified operation.

The operations flowing from this bleſſed habit of renewed grace, are many: For Grace, as in all parts it works imperfectly during this life, ſo in divers parts it works diverſly: or rather, becauſe habits are not active *per ſe*, thus, Every faculty having proper operations belonging to it different from others, which it produceth by the ſtrength of its proper nature: if it be perverted by corruption, it doth the action ill; if it be rectified by grace, it performes it well. As, to know, to aſſent, to chooſe, to deſire, to joy, to love, &c. are naturall works of the underſtanding and will, or reaſonable appetite. But when they ſhall put themſelves forth to action, nothing will be done in a right manner, nor directed to a right object, unleſſe the faculties be re-indued with their primitive perfection totally or in part. For this rule is ſure, Nothing can work as God would have it, unleſſe it be ſuch as God made it. Now by the reſtoring of grace or Gods image, a man becomes in part like unto that he was in his firſt creation, and conſequently, the motions of every faculty conformable to their firſt regularity. Well then, Grace like the Ocean is one element, but takes divers names, according to the ſeverall regions and parts of the ſoul which it waſheth and ſanctifieth, according to the ſeveral objects about which they are imployed; and laſtly, according to the ſeverall occaſions that ſtirre them up to action. As for inſtance; Grace in the underſtanding is called ſpirituall wiſedome in diſcerning of holy things; Grace in the will is a rectified choyce, and embracing of its right object, God and his goodneſſe; Grace in the affections are their pure and ſanctified motions towards their proper objects; Grace in the outward man, is its prompt and ready obedience in doing the commands of a ſanctified ſoul. Now in all theſe parts, albeit the ſeed of renewing grace be ſo deeply ſown and rooted, that as S. *John* ſpeaks 1 *Joh.* 3. 9. it remaines within us (the Image of God being though more imperfectly, yet more firmly imprinted on the regenerate than on *Adam* himſelf) yet the *Actus ſecundi*, the actuall operations of this Grace appear neither perfectly nor equally in every part, but ſhew themſelves ſooner or later, more ſtrongly or weakly, according as the ſtrength of ſinfull corruption abates more or leſſe, or as there is greater neceſſity and uſe of one grace more than another: For the caſe is not altogether alike in our New as in our Naturall birth: here all parts are nouriſhed alike, and grow proportionably unto full perfection, if the body be healthy and of good temper. But in the birth of the new creature it is otherwiſe; he is crazie and ſickly from the very wombe and firſt conception, infirmity and corruption hangs upon every joynt and limbe of him: ſo that although life be in every part, yet every part thrives not equally, nor is alike active in its operations. It is with him, as with infants that are ἀσεληνιάζοντες *Syderati*, planet ſtrucken, or as we ſay, taken with ſome ill

ill ayre, in whom ſome parts grow weariſh and withered, whilſt others grow ſtrong and luſty. All grow and have life, but thoſe more ſlowly and weakly; which diverſity makes the body ſomewhat deformed, though not monſtrous: So in Grace, every faculty is quickened with ſpirituall life and ſtrength, and yet one may have a more free exerciſe of this gracious power, than another, which may be hindered and kept under through ſome ſtopping of the Spirit, ſome ill humor unpurged, ſome corrupt cuſtome, company, or example inclining it another way. And this appeares by manifeſt experience of that great diverſity of the degrees of grace which are found even in one regenerate man, who many times proves eminent in ſome one or few graces, and yet in others attaines but to a very mean mediocrity.

This diſtinction between the Unity of the Habit, and Multiplicity of the Operations of grace infuſed, may be further cleered by compariſon with other things: as namely, with originall juſtice, and originall ſinne. That was but one Image of God ingraven univerſally in *Adams* whole nature, poſſeſſing and ſanctifying every part, which were thereby diſpoſed at all occations, to all convenient and due operations without let. This alſo is not a particular but univerſal * depravation, indiſpoſing all parts to good, ill-diſpoſing them to naught. Which (as originall juſtice ſhould have been) is in all infants together with life, but ſhewes it by degrees and with much diverſity, as with increaſe of yeares, cuſtome of education, force of temperature, ſtrength of temptations provoke and inflame it. So our ſanctification being the reſtoring of originall righteouſneſſe, and doing away of originall corruption, is for its inherence one generall habit ſanctifying all at once, and working in every part a gracious diſpoſition to its proper holy performances, though the execution it ſelf be with much variety, as alſo hinderance and difficulty by reaſon of the contrary habit of corruption.

* *Therefore it is our body of death, which yet hath many earthly members.*

Again, health is not a particular but univerſall εὐκρασία or right temper of the whole body, which in divers parts hath divers names, by which every part works divertly, and all orderly: In a univerſall δυσκρασία on the contrary. And ſuch are the habits of Grace and Corruption. Laſtly, as the reaſonable ſoul in infants hath all its faculties entirely, though the exerciſe of each of them appear not, but in time by degrees, ſo in our regeneration, Grace is entire even in its infancy and firſt birth, though the operations of it are more or leſſe according to our growth in Chriſt.

The new man is created a perfect man, though but an infant.

Now to make application of this to our enquiry touching the originall of faith, you may perceive by what is ſpoken, Whereof Faith is a part, and When Faith is wrought in the ſoul: Namely, that Faith is a part of our ſanctification *, that Faith is wrought in the ſoul then, when we are regenerate by the infuſion of the habit of Grace into our whole man. This will appear if we diſtinguiſh between

* *As infidelity of our corruption.* Gal. 5. 22.

1. The habit of Faith, which is in generall the renewed quality of the ſoul, whereby it is made able to diſcern and yield aſſent unto, and alſo willing to put affiance in all divine truth revealed.

2. The act of Faith, when the underſtanding and will do actually know and relye upon Gods truth and goodneſſe. This is a fruit of the former, and followes it in time; the former is a branch of the Image of God reſtored unto us, a ſtream of the common fountain of ſanctification, whence all graces flow, a part of our inherent righteouſneſſe, as is moſt apparant: It being impoſſible, that the underſtanding and will of man ſhould be effectually inclined towards their ſpirituall and ſupernaturall object, to give credence and put confidence in it, untill ſuch time as they be firſt rectified by grace, and purged from their habituall inbred blindneſſe and rebellion. Which change when it is wrought in the ſoul by the Spirit of grace, ſanctifying and quickning it in all the powers thereof with ſpirituall life: then follow thoſe living actions of Faith, Hope, Love, &c. performed by the ſtrength of inherent and aſſiſting grace. Wherefore we are not to imagine, that faith is infuſed either before, or without other graces, or that the ſoul is not at the ſame time, and as ſoon diſpoſed to love and fear God, as to believe in him, or to Humility, to Patience, to Charity, to Repentance; as for Faith. The ſeed

of

ot all theſe graces is ſown at once; and for their habits, they are coequall ſtemmes of one common root of inherent ſanctity: though yet ſome of them ſhoot up faſter, and bear fruit ſooner than other. Thoſe that do ſo are the two principall graces of Faith and Repentance: the actions of both which ſeem to appear firſt in the regenerate: which of them ſhew firſt, I will not now diſpute; but certain it is, that the regenerate ſoul works here moſt lively and ſtirring, and after the infuſion of ſpirituall life, the pulſe beats ſtrongeſt in thoſe arteries. The reaſon whereof I take it is, the ſingular uſe of theſe two graces ariſing from the manner of our converſion: which being wrought by the ſight of ſinne and miſery on the one ſide, and the repreſentation of grace and mercy on the other, of neceſſity drawes the newly-regenerate ſoul by ſtrong motions immediately to conceive ſorrow for, and deteſtation of its ſinnefull miſery, and alſo to a vehement deſiring and looking after the promiſe of grace, which may bring it deliverance from an eſtate ſo damnable. But in this point of the priority of one grace before another, we may not bee too bold nor curious; for as the working of the Holy Ghoſt is ſecret and wonderfull, in making us wilde gourds partakers of the ſap and ſweetneſſe of the true Vine; ſo is it not poſſibly obſervable in all or the moſt, where, and in what branch this ſap firſt buds forth into bloſſomes and fruit. Hence this Concluſion is to be obſerved:

1. *That Faith properly is not the root of all other graces, nor the firſt degree of our ſanctification and ſpirituall life.*

Take Faith in which ſenſe we pleaſe, for the Act, or for the Habit: If for the Act, the Habit is before that, and the root of it; If for the Habit, that is not before, but a part of our ſanctification, nor yet a ſolitary Habit infuſed alone by it ſelf, but together with the *Actus primi*, or Habits of all ſupernaturall graces whatſoever. Tis true in ſome ſenſe, that before Faith there is no life nor ſanctity in the ſoul: becauſe Faith is a part of our life of grace, and of ſanctity. But there are other parts too, Hope, Charity, &c. and of theſe it may be ſaid as well as of Faith, there is no grace in the ſoul till hope and charity be wrought in it. All are parts of our ſpirituall life wrought together. For as the corporall, ſo the ſpirituall life is not one diſtinct, but *omnes actus primi*, of every faculty whereby it can work regularly. And though in the body ſome part may live alone, and others be dead, yet in our ſpirituall life tis farre otherwiſe, all powers are quickned and live together: where the habit of one grace is, there are all, and aſſoon all as one, every faculty being rectified as well as any; and all the operations of each faculty tending to all its objects, renewed as well as any one operation directed to ſome one object. Wherefore I ſee not, under correction of quick eyes, how Faith can be accounted the root whence ſpring all other fruits of righteouſneſſe, the efficient * cauſe of our ſanctification, the onely pipe through which the waters of life flow into the ſoul, that firſt-born grace in our ſpirituall regeneration, ſo much that before its actuall operation there is no jot of ſpirituall life and ſanctity in our hearts. Many divine Elogies are given to Faith in the Scriptures, but none ſuch as to cauſe us to make it the fountain of all graces. That the heart is regenerate before the act of believing and other graces wrought therein, together with the habit of Faith, may appear by theſe reaſons:

1. It is the true and generall doctrine of all Divines, that actuall Faith is never wrought in the ſoul, till beſides the ſupernaturall illumination of the underſtanding, the will be alſo changed and freed in part from its naturall perverſeneſſe: For till this be done, tis utterly impoſſible it ſhould ever embrace the promiſe. Now the doing away of this ignorance and rebellion, what is it but an effect of the grace of ſanctification implanted in the ſoul, by which it is ſweetly and freely inclined to all heavenly things?

2. To believe is an action of a man living by grace, not dead in ſinne. The ſoul therefore is firſt endued with the life of grace, before it can perform this living action.

3. There can be no reaſon given, why in our regeneration it ſhould be neceſſary firſt to have Faith before we can have any other grace of ſanctification, no more than

As the Will renued is at once diſpoſed to love our neighbour, as well as to love God, &c.

*So *Ilenus*, with others generally, makes Faith to be the inſtrument of Juſtification and ſanctification, with this difference: *Fides Juſtificationem perficit, Sanctificationem efficit.* In the one Faith is an inſtrument only, in the other an efficient cauſe alſo. *Tilen.* Syntag. part. 2. diſp. 45. theſ. 41.

than that it ſhould be needfull to have ſome other grace, before we can haue faith; or, why we are more fit being unconverted to receive the grace of faith rather than any other grace, as of Repentance, &c. A man unregenerate having no preparations at all to any grace, is alike diſpoſed to receive every one: and ſo there is no difference on mans part. If any ſay, that the Spirit which muſt work other graces is not received, till we do actually believe: in ſo ſaying he confutes himſelf; it being moſt apparant, that the Spirit is given to men incredulous, to the end to make them believers: and no man ſhould ever be converted, were not the Holy Ghoſt given to him, whilſt he is unconverted, to work his converſion. Now God that for Chriſts ſake gives faith unto us when we had none, without any prediſpoſition in us to receive it, can and doth for the ſame Chriſts ſake give us all other graces as well at the ſame time.

4. It cannot well be ſhewn, how faith produceth all other vertues in us, ſeeing that all habits of grace are infuſed, not acquired; and one habit cannot produce another, nor doth one habit bring forth the operations of another. Tis true that faith lends a hand to help forward all gracious actions, and does much in their guidance and direction; but tis like as the underſtanding guides the actions of the will and inferiour faculties; or as prudence moderates the actions of all other morall vertues; which actions notwithſtanding come from their proper faculties and habits, as their immediate *principia* and fountains. But of this point more at large when we come to ſhew the dependance that obedience hath upon faith.

Againſt this may be obiected: That we live by faith, *Gal.* 2. 20. that by faith Chriſt dwels in our hearts, *Eph.* 3. 17. that through faith we are riſen with Chriſt, *Col.* 2. 12. that by faith we receive the Holy Ghoſt, *Ioh.* 7. 38, 39. *Eph.* 1. 13. *Ob.*

So that we have no life till we be in Chriſt, no being in him till we have faith to believe on him, no ſap from the vine, no vertue from the body till we be united as branches, as members, which union is by faith onely; no Spirit of grace to give us life till we have faith to receive it. In brief thus; Chriſt by his Spirit is the author of all our ſpiritual life and ſanctification. But till we believe, we have no participation nor fellowſhip with Chriſt and his Spirit. Therefore till we * believe we have in us no life at all, and conſequently by faith we are made partakers of life and grace. To which I anſwer: * *As who ſhould ſay, A dead man muſt firſt ſee, ſpeak, and go, before he have life in him.*

We muſt carefully diſtinguiſh between a twofold Union and Communion we have with Chriſt. *Sol.*

1. By the Spirit on his part: for Chriſt as by his death he is the meritorious cauſe of life and grace unto the elect, ſo by his Spirit, he is the onely efficient of life and grace in the regenerate. To whom whilſt they are yet dead in ſin, and deſtitute of all grace, ſo as they neither do, nor poſſibly can believe, Chriſt ſends his Spirit which breaths life into them, changes and purifies their nature, by working all holy and rectified abilities in every part. Now this firſt work of the Spirit creating of grace in he ſoul, doth moſt apparently precede not onely the act of believing, but the habit alſo: for the habit it ſelf is infuſed by this work. And therefore it is alſo manifeſt, that before all faith, we have and muſt have ſome participation with Chriſt, even to this end that we may have faith. But this union with him is wrought meerly by the holy Spirit, which is that band whereby Chriſt knits himſelf to us, communicating all gracious and quickning vertue from himſelf to us, and thereby making us living members of his body. *Eph.* 1. 22. & 4. 15. *Gal.* 2. 20. 1 *Cor.* 6. 17. *None can call Chriſt Lord but by the Holy Ghoſt.*

2. By our faith on our parts: when being quickned by infuſed grace, we actually apply our ſelves to imbrace the promiſe, and to rely upon Chriſt onely. And here we knit our ſelves to Chriſt, reſting upon him alone for all comfort. By which uniting of our ſelves to Chriſt, we receive a greater increaſe and larger meaſure of grace from him. In the firſt union we were inſenſible of it, and grace is given to us *non petentibus*, that asked not after it: In this ſecond union we are moſt ſenſible of its comfort and benefit; and here an augmentation of grace is beſtowed on us *petentes*, earneſtly ſuing for it, and by faith expecting the receiving of it. Wherefore I conclude, All grace and vertue whatſoever in us, is given us from the fulneſs of Chriſt, the fountain of all ſupernatural life; but yet all is not wrought by Chriſt *Rom.* 10. 20. *Chriſt is made unto us life, righteouſneſs, &c*

Chriſt imbraced by our faith, but by Chriſt conveying his grace unto us by his Spirit. This firſt quickens us: we then with *Lazarus*, after life put into us, can awake, ſtand up, come forth, and by faith look on him that raiſed us, fall down, worſhip and believe in him as our Lord and God. The places alleadged either touch not our ſanctification at all, or ſpeak onely of the increaſe of grace, not of its firſt infuſion, faith being a means of that, but no efficient or inſtrument of this.

Having thus ſhewed the nature of our converſion or ſanctification, it remaineth that for the further cleering of many doubts, and more eaſie paſſage unto other points, we ſpeak ſomewhat touching three materiall circumſtances neceſſary to be conſidered in this point of our converſion and vocation, and they are theſe:

1. The cauſe whereby,
2. The manner how,
3. The ſubiect wherein converſion is wrought. Of the cauſe firſt: which is double;
   1. The impulſive or moving cauſe,
   2. The efficient or working cauſe.

That which moves God to beſtow the grace of ſanctification upon man, is nothing in man, but all in God himſelf; namely, his free love to his elect in Chriſt; which love of God is from eternity before the foundations of the world were laid: and though it be revealed unto the elect in time, or at their converſion, yet doth it not then begin, when it begins to be manifeſted. When we yet lay in the ſhadow of death, ſtrangers from the life of God through ignorance that was in us; when we were caſt out, polluted in our blood, not yet waſhed and ſeaſoned with ſalt, even then God looked on us with tender compaſſions, he pittied us, he loved us as choſen veſſels prepared for glory, as heirs of grace and life; and becauſe he thus loved us, he ſaid to us, Live; he covered our nakedneſs, and cloathed us with righteouſneſs. Now that God doth thus actually love the elect before they are regenerate, or can actually believe, may further appeare by theſe reaſons:

1. Where God is actually reconciled, there he actually loveth; for love and reconciliation are inſeparable;

   But with the elect before they convert and believe, God is actually reconciled;

   Ergo,

   He loves them before their faith and converſion.

The *Minor* is evident, becauſe before they are borne, much more before they are regenerate, a full atonement and ſatisfaction for all offences is made by Chriſt, and accepted on Gods part. Whereupon actual reconciliation muſt needs follow. And this the Scriptures make manifeſt, Chriſt being [*the Lamb ſlain from the beginning of the world:*] and God teſtifying of him at his Baptiſme long before his death, in that ſpeech of admirable conſolation [*this is my beloved Sonne in whom I am well pleaſed*] well pleaſed with him for the unſpotted holineſs of his own perſon, well pleaſed with us in him for his invaluable merits. And hence a ſecond reaſon *à pari*.

2. If God did actually love the elect before Chriſts time, when an actual reconciliaion was not yet made, then much more may he actually love the elect after the attonement is really made by Chriſts death, even before they do believe it.

But the former is true, as appears by the ſalvation of the Patriarchs: and therefore the latter may not well be denyed. The reaſon of the conſequence is this, Becauſe it is far more probable, that God ſhould love us upon ſatisfaction made, before our faith, than love them upon their faith, before ſatisfaction was given. Specially ſeeing neither their faith nor ours, is any efficient cauſe why Gods love either than or us.

3. Election, effectual Vocation, and Faith, all are fruits and conſequents of Gods actuall love unto the Elect: which graces and favours he therefore beſtows upon them, becauſe he loves them. And therefore tis vain to ſay, *Deus elegit homines diligendos, non dilectos*: or that faith and ſanctity are beſtowed on us, onely to make us capable of Gods love. Is not the beſtowing of them a fruit of his great mercy and love unto us? Yea, the whole *ſeries* and chain of all Gods gracious works

Unleſſe we will maintaine the Popiſh Limbus.

He hath loved us, and choſen us &c.
Deut. 7. 7, 8. & 10. 15.
Ier. 31. 3.
1 Pet. 1. 3.
Iam. 3. 5, 7.
Eph. 1. 4, 9.
2 Tim. 1. 9.
Rom. 11. 5. & 9. 11.

workes for mans Salvation, have Gods love for their first linke; as is apparent, *Joh.* 1. 13.

4. These affections of love and hatred in God are perpetuall; being eternall & unchangeable acts of his will. Whom he loves, he loves always; whom he hates, he hates for ever. Nor doth he as man at any time begin to love that person, whom before he hated or hated that person, whom before he loved. These things agree not with Gods immutability, or omniſciencie. For it cannot be, that like a man, he ſhould be deceived in the placing of his affection, or that he ſhould change his mind where the things themſelves change not: foraſmuch as he that is once hated of God, will be for ever hatefull, for who ſhould make him otherwiſe? and he that is once beloved ſhall be for ever lovely, for God that loves him, will make him ſo. Wherefore Gods love to the regenerate is not a thing of yeſterday, as themſelves are: but one of thoſe antient favours which have been laid up for us in treaſury of his old and everlaſting counſels.

5. God loves and ſaves thoſe of his elect who dye infants, and cannot have actuall faith: Of which more anon. Wherefore I conclude, that before converſion, much more before actual faith, God actually loves the elect, and out of that his great love, beſtowes upon them the grace of converſion,. But here I would have you obſerve a twofoldiſtinction;

1. Between { Gods love in its ſelfe. / The manifeſtation of it to us.

That is perpetuall and one, from all to all eternity, without change, increaſe or leſſening towards every one of the elect: But the manifeſtation of this love to our hearst and conſciences begins in time, at our converſion, and is variable according to the ſeveral degrees of grace given, and our more or leſs carefull exerciſe of Piety, whereby the light of Gods countenance at one time ſhines bright upon our ſouls, at another time is in the eclipſe. Which divers degrees of revelation argue no difference in Gods affection (nay in earthly Parents it doth not alway, for a ſtrõg affection may be concealed:) But we may truly ſay, that Gods love to us when he decreed to ſave us, is one and the ſame without addition, with that which he manifeſteth unto us, when he glorifieth us. That holy flame of divine love towards us doth burne as hot now as then; though till then we ſhall not be ſo throughly heated with it.

2. Between { Gods love to our perſons. / Gods love to our qualities and actions.

A diſtinction which God well knows how to make, and we ſhould ſometimes learne to uſe it, not hating mens perſons, becauſe of ſome infirmities. Parents, I am ſure, are well skilled in putting this difference between the vices and perſons of their children, thoſe they hate, theſe they love; and when for their vices they chaſtiſe their perſons, they remember with much compaſſion, that it is a childe whom they have under the rod. To the point; the caſe is alike between God and the Elect; his love to their perſons is from everlaſting the ſame; nor doth their ſinfulneſs leſſen it, nor their ſanctity increaſe it: Becauſe God in loving their perſons never conſidered them otherwiſe than as moſt perfectly holy and unblameable in Chriſt. But Gods love to their qualities and works then begins, when both the one and other become holy by the grace of converſion: before which time and after too, God is angry even with his Elect, and teſtifies his hatred of their ſins as much as of any others, by manifold chaſtiſements upon their perſons for their offences. Wherefore though *Paul* were a choſen veſſel, dearely beloved of God for his perſon, even then when in ignorant zeale he furiouſly perſecuted the Church, yet for his conditions they were hatefull and highly diſpleaſing to God, till after his converſion. Moſt true it is, that ſinne doth juſtly make that perſon hateful in whom it is; and it doth ſo in the reprobate, whoſe ſinnes God hates, and for their ſinnes their perſons, which he alwayes beholds polluted in their uncleanneſſe: yet in the Elect whom he hath loved for ever, this difference of affection is manifeſt, God approves of their perſons, whilſt he diſſallows their corruptions; and when his fierceſt wrath was ſhewed againſt the ſinnes of the Elect in the perſon of Chriſt, then

God ſo loved the world &c.

then did God moſtcompaſſionately love the perſons both of Chriſt, and of all the Elect. Wherefore God might eaſily take away his Image from *Adams* nature, yet not his favour from his perſon, which he loved as elect in Chriſt, whilſt yet he puniſhed his tranſgreſſion ſharpely: and we ſee nothing more common in Chriſtian obſervation, than for men, after ſuch time as they are converted and aſſured of Gods tender love unto them, yet then to feel the bittereſt ſtorms of his diſpleaſure, raiſed up againſt them for their ſins.

Hence then it appears, that our effectual Vocation and Converſion is juſtly to be accounted a fruit or effect of Gods ſingular favour towards the perſons of his Elected, with whom being actually reconciled in Chriſt, haviug juſtified them from all their ſins by his merits, he afterwards ſends forth his holy Spirit into their hearts, calling them from darkneſs to light, from under the power of Satan and their corruption, to the liberty of Gods ſons; that being thus ſanctified, they may be made meet to be partakers of the inheritance with the Saints in light. And whereas that place of the Apoſtle, *Heb.* 11. 6. *Without faith it is impoſſible to pleaſe God*, may breed a doubt againſt this which hath been ſpoken, as ſeeming to imply, that before our actual Converſion and Believing, we are no way at all pleaſing unto God, nor beloved of him: For the removing of this ſcruple we are, according to the ſecond diſtinction, to underſtand this place of the Actions, not of the Perſons of the Elect. Towards their perſons he beareth perpetual good will: but this is ſecret, they feel it not, nor doth it ſo much appeare unto them or others till their converſion, when onely God declares himſelf to be pleaſed both with their perſons and actions, But for their actions, tis certain, no work whatſoever any of the Elect doth, before the infuſion of ſaving faith, can be done according to Gods will, and ſo be pleaſing unto him, Of which ordinarie courſe of pleaſing of God in our works, according to his revealed will, this place is to be interpreted, and that out of the place it ſelf; for it is apparent, the Apoſtle gives a reaſon why *Abels* Sacrifice pleaſed God, not *Cains*, why *Enochs* life and religious walking with God was pleaſing to him, namely becauſe they had faith, in and by which they performed thoſe ſervices acceptably. Without which faith it is impoſſible, ſaith the Apoſtle, to pleaſe God, namely, in any work that we go about; and he adds the reaſon [*For he that commeth to God*] whether in ſacrifices, prayers, or any other religious duties to be performed to God, [*he muſt believe that God is, and that he is a rewarder of them that diligently ſeek him.*] Here therefore is nothing againſt that Love of God which he alwayes beares towards his Elect in Chriſt, through whom they are pleaſing unto him, when yet their works pleaſe him not.

And thus much of the moving cauſe of our Effectual Vocation, *viz.*. Gods Love and Actual Reconciliation with the Elect. From hence I deduce two corollaries.

1. *That ſanctification and inherent Righteouſneſs goes before our Juſtification and imputed righteouſneſs: but with a diſtinction of a double juſtification.*

1. *In Foro Divino*, in Gods ſight; and this goeth before all our ſanctification: for even whilſt the Elect are unconverted, they are then actually juſtified and freed from all ſinne by the death of Chriſt: and God ſo eſteems of them as free, and having accepted of that ſatisfaction, is actually reconciled to them. By this juſtification we are freed from the guilt of our ſins, and becauſe that is done away, God in due time proceeds to give us the grace of Sanctification, to free us from ſinnes corruption ſtill inherent in our Perſons. *Col.* 2. 13.

2. *In Foro Conſcientiæ*, in our own ſenſe, which is but the revelation and certain declaration of Gods former ſecret act of accepting Chriſts righteouſneſs to our juſtification. The manifeſtation of which our hearts and conſciences, is the onely ground of all our peace and comfort: and it follows our Sanctification, upon and after the infuſion of ſaving Faith, the onely inſtrument of this our Juſtification. This diſtinction is needfull to be obſerved, as giving light to many things; and without it I know not what reaſonable conſtruction can be made of theſe words of *Tilenus*, *Synt. part.* 2. *cap.* 45. *Theſ.* 38. *Perperam & abſurdè prorſus inter effecta Sanctificationis numeratur juſtificatio, quæ illam naturâ præcedit; neque enim ſanctificatur quiſquam niſi jam juſtificatus; omninoque neceſſe eſt, ut arbor bona ſit, priuſquam*

quam bonos ferat fructus. If he mean that no man is ſanctified, but he that is firſt juſtified in Gods ſight by Chriſts righteouſneſſe accepted for him, tis true: but if, that none is ſanctified but he that is firſt juſtified in his own ſenſe through the apprehenſion of Chriſts righteouſneſſe by faith, tis apparantly falſe, ſeeing a man cannot have faith, nor uſe faith till he be firſt ſanctified. And the reaſon he gives is exceeding weak, The tree muſt be good before it bring forth good fruits. True, but what makes us good trees? our Juſtification or our Sanctification? Surely our Sanctification. For though by Juſtification we are accounted good and holy before God; yet we are not ſo in our ſelves, but moſt evill and corrupt, till we be indued with the grace of ſanctification. And then onely we become good trees, fit to bear the fruit of good works: ſo that the reaſon is in effect, as if he had ſaid, we muſt firſt be ſanctified before our works be holy: and that is true; for even to believe is a good and holy work, *Joh. 6. 29.* and therefore though it go before Juſtification, yet of neceſſity preſuppoſeth Sanctification.

2. *That Faith is ſuch an inſtrument of making us partakers of the Benefits of Chriſts mediation, as is neither abſolutely neceſſary in all the Elect, nor yet ſimply anteceding all manner of participation in thoſe benefits.*

That it is not abſolutely neceſſary in all, appeares in the Elect dying infants: who enjoy all the benefits of Chriſts merits in their Juſtification, Sanctification, and Glorification, without this inſtrumentall meanes of their actuall Faith, as we ſhall ſee more at large anon.

That Faith doth not ſimply precede all manner of participation with Chriſt, appeares by a double benefit we enjoy by and from Chriſt, before ſuch time as we do believe.

1. Our Sanctification wrought by the Spirit, which from Chriſt conveyes life and grace into our ſoules, when we were utterly devoid of all both faith and other graces, as hath been ſhewed before at large. And this is the firſt benefit of Chriſts death beſtowed on us before we ſo much as ask it.

2. Our Juſtification in Gods ſight, which even long before we were born is purchaſed for us by Chriſt. For tis vain to think with the *Arminians*, that Chriſts merits have made God only *Placabilem*, not *Placatum*, procured a freedome that God may be reconciled if he will, and other things concurre, but not an actuall reconciliation. A ſilly ſhift deviſed to uphold the liberty of mans will, and univerſality of Grace. No, tis otherwiſe, the ranſome demanded is paid and accepted, full ſatisfaction to the Divine Juſtice is given and taken, all the ſinnes of the Elect are actually pardoned, Gods wrath for them is ſuffered and overcome, he reſts contented and appeaſed, the debt book is croſſed, and the hand-writing cancelled. This grand tranſaction between God and the Mediator Chriſt Jeſus, was concluded upon and diſpatcht in heaven long before we had any beeing, either in Nature or Grace: Yet the benefit of it was ours, and belonged to us at that time, though we never knew ſo much till after that by faith we did apprehend it. As in the like caſe, Lands may be purchaſed, the Writings confirmed, the eſtate conveyed and ſettled upon an Infant, though it know nothing of all, till it come to age, and find by experience the preſent commodity of that which was provided for him long agoe. And the reaſon of all this, is, becauſe it is not our faith that works Gods reconciliation with us, but Chriſt believed on by our faith: Now his merits are not therefore accepted of God, becauſe we do believe, but becauſe they of themſelves are of ſuch worth and ſufficiency as do deſerve his moſt favourable acceptance of them for us. And what reaſon have we then to think why they have not alwayes procured as well as deſerved Gods love and actuall reconciliation for the Elect, not onely before their faith as in all, but alſo without their faith as in infants?

I proceed to the ſecond cauſe of our Converſion, *viz.* the Efficient cauſe which really produceth it, and that is the Holy Ghoſt, in whoſe perſon not excluding the Father and the Sonne, this work of Sanctification is peculiarly

terminated. This bleſſed Spirit are thoſe two golden pipes through which the two Olive branches empty out of themſelves the golden Oyles of all precious graces into the Candleſtick, the Church, as it is *Zach.* 4. For which cauſe all the graces of God are called, the fruits of the Spirit, *Gal.* 5. 22. and *Eph.* 5. 9. [*For the fruit of the Spirit is in all goodneſſe, and righteouſneſſe, and truth;*] yea, the whole work of ſanctification and renewed grace is ſtiled by the name of the Spirit, *Gal.* 5. 17. [*The fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh,*] *id eſt*, Grace fights againſt corruption, and this oppoſeth againſt grace. In reſpect of this operation which the Holy Ghoſt hath in ſanctifying the Elect, he is in Scripture ſet forth under a double ſimilitude, of Water and Fire: which are Elements moſt apt to cleanſe. The ſimilitude is from the cuſtomes of the Leviticall Purifications, which were done by the uſe of both Elements. For all veſſels and utenſils polluted by any Legall uncleanneſſe, were to be purged by water, if they were of wood; but by fire, if made of mettall or other materialls that might endure it, as you may read, *Num.* 31. 23. So whatever filthineſſe cleaves unto us, or how deeply ſoever incorporated into our natures, the Holy Ghoſt by his moſt bleſſed vertue, as by water waſheth away, as by fire conſumeth. [*Then I will powre clean water upon you, and yee ſhall be clean from all your filthineſſe, and from your Idols will I cleanſe you,*] ſaith God unto the Church, *Ezech.* 36. 25. And what is this water? in Verſ. 27. he interprets himſelf in theſe words [*And I will put my Spirit within you.*] Hence we are ſaid to be baptized with the Holy Ghoſt, *Joh.* 1. 33. to be baptized by one Spirit into one body, 1 *Cor.* 12. 13. to be born of water and of the Spirit, *Joh.* 3. 5. Which baptizing or waſhing by the Holy Ghoſt is in plainer tearmes our Sanctification wrought by his power, cleanſing us from inherent corruption, and creating in us purity and holineſſe, as is clear out of that of the Apoſtle. 1 *Cor.* 6. 11. [*And ſuch were ſome of you; but yee are waſhed;*] What is that? the next words tell us, [*But ye are ſanctified, but yee are juſtified in the name of the Lord Jeſus, and by the Spirit of our God.*] Hence the beſtowing of the abundant gifts of the Holy Ghoſt, is metaphorically deſcribed by effuſion or powring out, as *Eſay* 44. 3. [*I will powre water upon the thirſty, and floods upon the dry ground; I will powre my Spirit upon thy ſeed, and my bleſſing upon thy buds.*] *Joel* 2. 18. [*I will powre out my Spirit upon all fleſh*] fulfilled *Ab.* 2. For that other appellation of Fire, we have it expreſly, *Mat.* 3. 11. [*He will baptize you with the Holy Ghoſt, and with fire,*] and implied, *Mark* 9. 42. Every man ſhall be ſalted with fire; and every ſacrifice ſhall be ſalted with ſalt. Grace therefore is of a divine off-ſpring, the immediate effect of the all-powerfull vertue of Gods Spirit, whereby he replants inherent holineſſe in our ſoules, having purified them from all uncleanneſſe, to make us holy veſſels of pleaſure, fit for the ſervice of Gods Sanctuary. Now whereas this work of the Holy Spirit is by Divines called *Donatio Spiritus Sancti*, the giving of the Holy Ghoſt, that we be not miſtaken, you are to note briefly, that the Holy Ghoſt is ſaid to be given two wayes:

& 1 *Cor.* 12. *Per totum.*

Heb. 10. 22, 23.

1 *Pet.* 1. 22.

The love of God is ſhed abroad in our hearts by the Holy Ghoſt.

1. In his eſſence and Graces both together; and ſo was he given to Chriſt the Head of the Church, in whom dwelleth the fulneſſe of the God-head bodily, or ſubſtantially, whom God hath anointed with the Holy Ghoſt and with power, and that above all his brethren, having given him the Spirit without meaſure.

Col. 2. 9. *Act.* 10. 38.

2. In his Graces and Vertues onely; and ſo is he given unto the Church, the body of Chriſt. Touching this Sending forth of the Spirit into the hearts of the Elect, the inhabitation thereof in their hearts, how they are ſaid to be the Temples of the Holy Ghoſt, and partakers of the divine nature: albeit it be moſt true, that the Holy Ghoſt being God, muſt needs be every where by his Eſſence, yet I take it to agree beſt with Chriſtian modeſty, to let paſſe curious ſpeculations about ſuch ſacred myſteries, and to reſt our ſelves contented with this, that it ſufficeth abundantly for our comfort, if we enjoy his gracious preſence, repleniſhing us with all heavenly vertues and conſolations. Now this

1 *Cor.* 3.

donation

donation of the Spirit, in his graces and vertues, is double;

1. One reſpecting the publick, when an extraordinary meaſure either of inferiour gifts, or of ſanctifying graces is beſtowed upon ſome men for the greater benefit of the Church in common. And this was more peculiar to the times of the primitive Church. Of which donation of the Spirit you may read, *Joh.* 7. 39. *Act.* 2. & *Act*, 19. 2. 6. *Eph.* 4. 8. 11.

2. Another in regard of the private good of every elect perſon, when the holy Spirit is given to him, effectually to call, convert, and ſanctifie him. And this only is that giving of the Holy Ghoſt which we now ſeek after, when the power of that holy one overſhadowes our ſoules, and by the immortall ſeed of his own moſt gracious vertue, frames in us the new man created according to God in righteouſneſſe and holineſſe.

Let this ſuffice concerning the cauſes of our Converſion, which are briefly wrapped up in that of the Apoſtle, *Rom.* 5. 5. *The love of God ſhed abroad in our hearts by the Holy Ghoſt which is given unto us.* I go on to the next Circumſtance, *viz.*

The manner how it is wrought in us. To inquire in what manner the Holy Ghoſt breathes into our ſoules the ſupernaturall life of grace, is a ſcruteny as difficult, as to ſearch whence and whither the wind blowes, or for a dead man raiſed up, to tell how life and ſenſe came into him, or for a man born into the world, to deſcribe in what manner each of his members was faſhioned in the wombe. There is not, I ſuppoſe, any mortall man not inſpired with ſpeciall revelation, that can declare unto us this way of the heavenly Spirit, any more than the skilfulleſt Anatomiſt, the way of the earthly ſpirit, nor how the bones do grow in the wombe of her that is with child, as *Salomon* ſpeaks, *Eccl.* 11. 5. To tell the moneth, day, or hour wherein they were converted, is in moſt converts impoſſible, in all of exceeding difficult obſervation; though I deny not but the time may be in ſome of ſenſible mark. But even in them or others, to ſhew us by which way the Spirit went out from God to ſpeak unto their hearts, by what ſecret motions it moved upon their ſoules, how and in which parts its quickning and ſanctifying vertue gave life and heat unto them, we cannot expect from them any declaration of that which they had no power to obſerve. Doe not look then I ſhould make known unto you the manner of that in you, whereof I am ignorant in my ſelf. This I truſt, that through the grace of our L. Jeſus Chriſt, both you and I may ſay with the blind man in the Goſpel, *One thing we know, that we were blind, but now we ſee*; we were dead, but now we are alive; we were loſt, but are now found; we were darkneſſe, but are now light in the Lord: albeit how our eyes are opened and enlightned, how we were recovered from our wandring in the vale of death, we cannot in every particular exactly recount. Bleſſed is he that finds this change in himſelf: and farre more bleſſed than they, who bewray themſelves to have no part in the work by their pride and bitterneſſe in quarrelling the manner of it, who (as the learned *Moulin* cenſures not too ſharply) are themſelves led by a reprobate ſpirit, whilſt captiouſly and carnally they inquire after the working of Gods Spirit. *John* 9. 25. *Anat. Armin.*

There are nevertheleſſe two things in the manner of Graces plantation in us, which we may deſcry, becauſe the Scriptures have diſcovered them unto us: namely,

1. That this plantation of Grace in us, is meerly ſupernaturall.

2. That this plantation of grace is conſtant and durable, not to be rooted up again: two circumſtances about the infuſion of grace into mans heart, ſo neceſſary to be well obſerved, as nothing more. Becauſe in the one lyes the foundation of all Chriſtian humility, we having nothing but what we have received: on the other depends all our unconquerable comforts in this our pilgrimage, that we have ſo received grace, as we ſhall never loſe it again. In both theſe Satan hath not been wanting by his inſtruments, men of corrupt minds, to pervert ſound doctrine, & poyſon religion even in the root, advancing the wiſdome of the fleſh, againſt the power of Gods Spirit; filling the heart with proud imagina-

imaginations, by aſcribing ſo much unto the ſufficiency of its own naturall abilities in point of Converſion, as it need not be much beholding to God for his grace; and again breeding in the ſoul terrours unſufferable, and fearfull doubtings of its perſeverance in grace received, upon the apprehenſion of no ſtronger ſupport in grace, than the reed of mans Free-will; which having received, may as eaſily reject grace; and having made them, may by the ſame power eternally undoe them again. So look how men are exalted in pride on the one ſide, as low are they thrown down, in diſcomfort on the other ſide; and ſcarce is there any point of Religion wherein we may erre more eaſily and dangerouſly. Well then, let this be our firſt Concluſion touching the manner of our converſion, that

The Grace of Sanctification is wrought in the Elect in ſuch a manner, as is meerly Supernaturall, id eſt, *above the ſtrength, without the concurrence of any abilities of our corrupted nature.*

God, though a ſupernaturall agent, yet worketh many things by naturall meanes, and in a naturall manner, whilſt he doth but onely give his aſſiſtance and co-working power to and with the naturall abilities originally planted in every creature. And then though we deny not Gods actuall Concurrence, yet we truly and properly aſcribe ſuch effects to their viſible, apparant, immediate cauſes. But in this point, concerning the replantation of Holineſſe in a ſinfull man, we affirm againſt Pelagians, Semi-pelagians, Papiſts, Arminians, or other Sectaries however branded, that as the Agent or Efficient of mans Sanctification is ſimply ſupernaturall; *viz.* the Holy Ghoſt, ſo is his manner of working altogether Divine beyond the power, and without the help of any thing in man. An aſſertion that layes Nature flat on her back: and yet gives unto her as much as ſinne hath left her, and that is juſt nothing in matter of Grace. And the truth hereof will eaſily appear to any that will without pride and prejudice conſult the Scriptures, or common experience. Methinks when we read in the Book of God theſe and ſuch like ſayings, that every imagination of the thoughts of mans heart is only evill continually; that of the children of men, there is none that underſtands and ſeeks after God; that they are become altogether filthy, none that doth good no not one; that [*the naturall man perceiveth not the things of the Spirit, nor can he know them, being ſpiritually diſcerned,*] that we are [*blind*] till God [*open our eyes,*] that we are [*deaf*] till God [*bore our eares,*] that we are [*darkneſſe*] utterly deſtitute of all ſpirituall light; that [*the wiſedome φρόνημα of the fleſh is enmity or hatred againſt God, is not, nor can be ſubject to him,*] that [*the fleſh luſteth againſt the Spirit*] rebelling againſt the work thereof even in the regenerate; much more before regeneration; that [*of our ſelves we are not ſufficient to think a good thought as of our ſelves, but that our ſufficiency is of God;*] that [*it is God which worketh in us both the will and the deed of his Good pleaſure;*] that in our converſion, we are [*new begotten*] [*new born*] [*new creatures, created in Chriſt Jeſus to good works:*] in fine to put all out of doubt, [*That we are dead in treſpaſſes and ſinnes;*] and that our Sanctification is the [*firſt reſurrection*] from death, effected in us by the ſame Almighty [*power which God declared in raiſing Chriſt*] from the grave: When, I ſay, we conſider of theſe and the like places, were we not too much in love with our ſelves, and held ſome ſcorn to give God all the thanks for our ſalvation, our hearts and tongues would preſently be filled with a ſincere acknowledgement, *Not unto us, O Lord, not unto us, but unto thy Name we give the glory, for thy loving mercy, and for thy truths ſake.* Beſides, I wiſh we would deſcend unto an unpartiall examination of our own hearts, to make diſcovery by the light of the Spirit, of that body of Death we bear about with us, what ſtrong rebellion there is of the law in our members, againſt the law of our mindes, what ſecret and powerfull attractives the affections of ſinne have to pull us unto diſobedience, what violent and bitter oppoſition they make againſt Grace, checking their diſorderly motions, how ſeldome any bleſſed reſolution tending to ſanctity riſes up in our thoughts, how unwildely we are in the

For in him we live and move, &c.

2 *Cor.* 3. 5.

Pſal. 115. 1.

the managing of any gracious motion from the Holy Ghoſt, with what ſlackneſſe and cumber we proſecute ſuch holy inſpirations to action and full accompliſhment; in a word, how paſſing ſlow our courſe toward heaven is, when we have all helps of Nature and Grace to carry us forward. I am fully perſwaded, that whatſoever any man may conceive in abſtract ſpeculation, there is no converted perſon if he make application to his own particular, but will confeſſe freely, if he deal truly with his own heart, that, not only if God had not done more for him than he could for himſelf; but if God had not done all for him, he had utterly periſhed in his ſinnes. And he will acknowledge, that it is impoſſible there ſhould be in and of himſelf ſuch preparations and forward diſpoſitions to work his own converſion; who being converted, is hindered by none ſo much in the finiſhing of his ſalvation, as by his own perpetuall indiſpoſition to goodneſſe. This our diſability whereof we are convinced in our own ſenſe, and by teſtimony of the Scripture, will inforce us, if our pride be not as great as our poverty, to confeſſe whence we have our riches, without ſtammering, ſhifting, and mincing of the matter, as the faſhion of too many is, who by many pretty ſcholaſticall devices diſtinguiſh God out of all or the greateſt part, or at leaſt ſome part of his glory due unto him for our converſion, and thruſt in the abilities of their own free-will as co-workers with Gods Spirit, and joynt-purchaſers of this inheritance of Grace. But let God have glory, and every man ſhame: and let all whom grace hath taught to judge of their corruption, ſay with the Church, *Eſay* 26. 12. *Thou (O Lord) haſt wrought all our works in vs.*

I will not prevent my ſelf by larger explication of this point at this time: but wrap up all touching this firſt Concluſion, in a needfull diſtinction or two, and ſo paſſe on. Mans concurrence in the work of his ſanctification, is double.

1. Paſſive, which is the capacity or aptneſſe that is in mans nature for the receiving of grace: for being a Reaſonable creature, he is naturally prepared and diſpoſed with ſuch a ſubſtance and faculties as are meet ſubjects to receive the Habit, and inſtruments to perform the actions of Grace. This Concurrence of man to his regeneration, is moſt neceſſary: nor doth God ſanctifie ſenſeleſſe or irrationall creatures, nor is man in his converſion in ſuch ſort paſſive, as is a ſtone, block, or brute beaſt, as our Adverſaries abſurdly cavill.

2. Active, which is ſome ſtrength or power that man hath in the uſe of his faculties, eſpecially of his Will, for the production of grace. This ſtrength of man in doing good, is to be diſtinguiſhed in regard

1. Of the beginning and firſt act of our converſion, when holineſſe is at the firſt re-implanted in the ſoul.

2. Of the progreſſe of our converſion in the practice of ſanctification. In this ſecond reſpect none denies mans actuall concurrence with the Spirit of God: for being ſanctified and inwardly inabled in his faculties by ſpirituall life put into them, he can move himſelf in and towards the performance of all living actions of Grace, even as *Lazarus* of Nature. Whereas yet you are to remember, that even in theſe actions we cannot work alone, we are but Fellow-workers with the Spirit of God; and this not in an equality, but ſubordination to him: we indeed move our hands to write, but like raw ſcholars, we ſhall draw miſhapen characters, unleſſe our heavenly Maſter guide our hands. Nevertheleſſe theſe actions take their denominations from the next Agent, and though performed by ſpeciall aſſiſtance of the Spirit, yet are rightly ſaid to be mans actions: ſo that when a regenerate perſon believes, prayes, gives almes, rejoyceth in God, &c. we doe not ſay that the Holy Ghoſt in us believes, or prayes, or gives almes, or rejoyceth in the hope of happineſſe, (as ſome would faſten upon us ſuch a ſenſleſſe aſſertion) it is man that doth all theſe, but man aſſiſted by Grace.

But now concerning the former reſpect, for the firſt infuſion of the Habit of grace into the ſoul, we utterly deny all active concurrence of mans naturall

naturall abilities to the acquiring and generating of grace in his heart, and grant him onely a passive capacity to receive it bestowed on him. And wee maintain, that in this case neither the Holy Ghost workes like a naturall, nor man like a morall agent. The work of the Holy Ghost is not like that of naturall agents in the production of materiall formes, brought out of the power of the matter, that is, if I understand Naturalists in that phrase, resulting out of the inherent qualities of the subject diversly compounded and ripened by the externall agent, or as those agents work in the generation of second qualities, arising out of the different mixture of the first: in both which the qualities of the subject concurre with the outward agent in producing the effect. This work is of a higher nature, like the infusion of the reasonable soul into the conception, to whose creation the body conferres nothing at all, and to its introduction nothing but a passive capacity. It is a change of our nature, a creation of new qualities, not a perfection of the old; an habituall qualitie meerly infused by divine vertue, not issuing out of any inward force of humane abilities, howsoever strained up to the highest pitch of their naturall perfection. And therefore again, man in this work of sanctification is not any morall agent, as when by many commendable actions he gets to himself the habit of morall vertue. No; Civility is a hopefull preparation, but no working cause of sanctity. Take that and all other the most likely dispositions you will, let there be sweetnesse of naturall temper, ingenuity of education, learning, good company, abstinence, and hatred of grosser vices, respect of Lawes, restraint of discipline, an industrious forwardnesse to all laudable courses, a naturall desire of the unknown happinesse of the Saints, a part in the externall communion of the Church, in brief, the whole pack of morall vertues Christianizd (that I may so speak) by the generall knowledge of Religion; yet all these with their joynt force cannot kindle in us one spark of celestiall fire; nor quicken our dead soules with the least true motion of spirituall life. Of a man qualified with those preparations, we may say as Christ of the young man in the Gospel, He is not farre from the kingdome of God: but that he is in common estimation, and according to the usuall course of Gods working, more fit than another man is for the receiving of Grace: and for the performance of all gracious works, without question he is more aptly disposed than others are, because by those preparations, the violence of corruption is somewhat broken in him, which in others remaining entire till their conversion, makes the stronger resistance afterward in all their religious practices. Wherefore it is not to be denied, but that in such a man so prepared, there is a passive capacity more large and fit for the entertainment of grace than in others: but for any active qualification to produce it, it is found neither in the one nor other. And you are to observe, that in respect of God it is all one, prepared or not prepared: he can of stones raise up children to *Abraham*: it is for him to do so, and it is not unusuall, if you mark it, that the fairest, best tempered, and best governed natures are many times left utterly destitute of all true sense of piety, when men of sowre and crabbed dispositions, or of more disorderly conversations, are made partakers of sanctifying grace. To end this matter, Originall righteousnesse to *Adam* was naturall, being the naturall quality wherewith he was created, and corruption was accidentall, being an unnaturall vitiousnesse acquired by his fall: with us it is quite contrary, Corruption is naturall, following our generation and birth, and Grace accidentall: recoverable neither in whole nor in part by vertue of the poor remainders of Gods Image in us, but by supernaturall restitution made by the Holy Ghost. So I come to my second Conclusion touching the manner how grace is planted in us, which is this;

That in our Conversion the Habit of Grace is so firmly wrought in us, as it shall never be abolished again.

Grace in the regenerate is not any tincture or stain, but a through and durable dye. The Image of God is so deeply imprinted in our soules, as it shall never

never bee defaced again. Where the Spirit of God comes, he makes ſure work: what he hath built, none ſhall pull down: where he hath taken poſſeſſion none can thruſt him out of doores: where he hath opened, none can ſhut: where he beſtowes his gifts and graces, he repents not of his liberality: where he hath begun the good work of grace, there he will alſo finiſh it. A matter as plain as comfortable, if we will but diſtinguiſh of the works of Gods Spirit about our Sanctification, as they are differenced in their times: they are two,

1. The firſt is the creating of the quality of renewed Holineſſe in the ſoul, whereby we are converted. This work is called Preventing grace, by which the Spirit without our help works in us Habituall grace.

2. The ſecond is the Ayde and Aſſiſtance of the Spirit in all actions flowing from the Habit of grace, by effectuall concurrence of his vertue, together with the ſtrength of our regenerate faculties. This work is called *Gratia Subſequens, Cooperans,* or *Aſſiſtens*, and the iſſue of it, are all thoſe ſanctified actions which we perform by its help. And this ſecond work of the Spirit muſt needs be granted: for albeit he could work without us in making us good trees, yet we muſt work together with him in bearing good fruit: and it is very abſurd to deny the aſſiſtance of Gods ſpeciall grace in every ſpirituall action, when we cannot but grant an immediate concourſe of his ordinary power, in all actions naturall, even to the moving of one of our fingers: But further, this ſubſequent vertue of the Holy Ghoſt about all good works which we do, is two-fold:

1. One, that ſtirres us up to good actions, by inſpiring into our ſoules, after a ſecret and unperceivable manner, holy thoughts, heavenly motions, deſires, purpoſes, and reſolutions tending to godlineſſe: and this work is called *Gratia excitans.*

2. Another, that guides and helps forward the ſtrength of each faculty when it applyes it ſelf to the reall performance of any action: and this is properly called *Gratia adjuvans*, or *Cooperans.*

Theſe things thus differenced, let us ſee wherein the conſtancy of grace conſiſts, and wherein it ſeems changeable. Firſt for the Habit of Grace in the regenerate, we affirm that it is conſtant, abiding for ever in them in whom it is once implanted. So that he who is once converted cannot ſo ſhake off the grace of his firſt, that he ſhould need a ſecond converſion: and a ſinner once raiſed from death through the infuſion of ſpirituall life like unto Chriſt, he dyes no more, but lives for ever to the glory of God. The reaſon is ſtrong from that of the Apoſtle *Peter*, 1 *Pet.* 1. 23. ἀναγεγεννημένοι οὐκ ἐκ σπορᾶς φθαρτῆς, ἀλλὰ ἀφθάρτου, διὰ λόγου θεοῦ ζῶντος καὶ μένοντος εἰς τὸν αἰῶνα: What is this ſeed by which we are born again? It is not the word either alone or principally conſidered, becauſe that is but an inſtrument, and arbitrary too, the force whereof ſo depends on the chief agent the power of the Spirit, that without it is but a dead ſound. And the reaſon why the Word lives and endures for ever, is onely, becauſe the power of the holy Spirit, which gives it its effect, is everlaſting. Well then, this ſeed is the power or vertue of the Holy Ghoſt; ſo called by a ſimilitude; becauſe that of ſeed the conception is formed, ſo by the power of Gods Spirit immediately, the new man, or graces of ſanctification are begotten in us. But why is this Divine vertue the ſeed of our regeneration called Incorruptible ſeed? is it in regard of it ſelf, or in reſpect of the fruit? For it ſelf it is moſt true, that as the perſon, ſo the power of the Holy Ghoſt, is eternall and incorruptible. But he is wilfully blind, who ſees not that in this place it is ſo ſtiled, in relation to the effect it works in us, *quatenus Semen*, as it is ſeed incorruptible, producing fruit like to it ſelf incorruptible and immortall. And the oppoſition here made is manifeſt, We are not born of corruptible ſeed, for that periſheth, and ſo what is born of that muſt needs be corruptible: but we are born of incorruptible ſeed which lives and endures for ever, and therefore what is born of that muſt needs be incorruptible. This

is plain then, that this quickning power of Gods Spirit, whereby we be regenerate, lives for ever, not onely in it ſelf but in us alſo; ſupporting and ſuſtaining our ſonles for ever in their ſpirituall life of grace once infuſed into them. And if any will cavil, S. *John* puts all out of doubt, when ſpeaking of every regenerate perſon, he ſaith, that this [*ſeed remaineth in him*] and ſo that cannot ſinne. 1 *Joh.* 3. 9. [*Whoſoever is born of God doth not commit ſinne; for his ſeed remaineth in him, and he cannot ſinne becauſe he is born of God.* And this for the Habit of Grace, the conſtancy whereof no deſperate defender of the Saints Apoſtacie, be he Papiſt or Arminian ſhall be ever able to ſhake.

In the next place touching the operations of Grace which we perform by the aid of the Spirit, there is not ſuch conſtancy to be found in them, as in the former. For the Holy Ghoſt doth not at all times alike, either ſtirre up the faculties of the ſoul by holy motions, or aſſiſt their indeavours in performance of good deſires. Some preſumptuous ſinne againſt conſcience, ſome pride in our own ſtrength, ſome neglect of pious duties, eſpecially prayer and ſpirituall meditation, ſome careleſſe entertainment of the bleſſed motions of grace, ſome ſecurity through long enjoying of heavenly comforts, ſome ſuch or other offence, may quench the Spirit, and cauſe him to withdraw from our ſoules all ſenſe of his comfortable preſence and aſſiſtance for a time. And then the ſoul being deſtitute of this actuall concurrence of the good Spirit, falls a languiſhing, bewrayes preſently its naturall impotenty, like hot water taken off the fire begins to return to its firſt coldneſſe; and for a time corruption prevailes againſt grace, that which is naturall againſt that which was but accidentall. Such ceſſations or interruptions of grace as theſe are, all men grant, and all good men feel: but yet though the act fail, the habit ceaſeth not, nor is the ground ſtraightway barren becauſe it miſſeth a ſeaſon or two: they are but chaſtiſements for negligence paſt, and admonitions to enſuing induſtry, both ending in a large augmentation of all comforts, when upon ſubmiſſion God is intreated again to cauſe the light of his favour to ſhine upon us.

Thus much touching the ſecond Circumſtance about our Converſion, *viz.* the manner how it is wrought: I ſhould proceed to the third, *viz.* the Subject of it: but I ſhould utterly weary you, who by this time cannot but deſire to be ridde of me. Pardon me yet a ſmall treſpaſſe upon the time and your patience, that I may conclude all in a word or two of application to our practice. Yee have heard touching our converſion, that the cauſe of it is Gods free love, without our worth, before we were: that the manner of it is by the grace of the Holy Ghoſt, without our help, when we were weak and of no ſtrength. Let the ſerious thought of theſe things breed in our hearts a double grace. 1. Of Thankfulneſſe. 2. Of Humility. Let us joyn both together, for they are twins of one birth: and as you ſhall never ſee a proud man thankfull either to God or man, ſo you ſhall never behold an humble mind, but it will alwayes appear in the moſt grateſull acknowledgement and confeſſion of the leaſt good turn. Wee ſhall ſee how great cauſe there is in this buſineſſe of our converſion, that we ſhould empty our ſelves of all proud imaginations, and fill our hearts and tongues with the praiſes of Gods rich grace and free mercy; if we will enforce upon our dull hearts the powerfull meditation of theſe four points;

1. The deſperate and forlorne eſtate of an unconverted perſon.

2. The impoſſibility of our recovery out of this damnable condition, by any ſtrength of our own or other creature whatſoever.

3. The admirable graciouſneſſe of Almighty God in providing the meanes, and by them effectually working our full deliverance from the power of ſinne and damnation.

4. Laſtly, the bleſſed eſtate of grace whereto he hath now brought us, and wherein he preſerves us under the hope and expectation of eternall glory.

I beſeech you, that among the multitude of your thoughts and ſtudies, you would be pleaſed to make theſe things the ſubject of your beſt adviſed meditation.

ditation, Hold mee for ever guilty of a damnable lye, if you find not by experience how forcible this course will be, to take down our fooliſh haughtineſs and ſwelling conceit of our own ſufficiency: and to inlarge the heart in ſweeteſt ſongs of thankſgiving to him that hath done ſo great things for our ſoules. My brethren, ſlight it not, it is a matter of greateſt conſequence, and touches us nearly. Do but conceive with me, how horrible that thought is, and full of unſpeakable terrour, when the conſcience freed from the clamours of ill company, cooled after the heat of wine and fullneſſe of bread, retired from the deſtracting buſineſſe of our callings, and ſtilled after the rage of ſome furious paſſions, or glut of pleaſures, ſhall in ſilence turn in upon it ſelf, and falling upon the inquiry afrer its future eſtate, conclude after diligent ſearch, that as yet it hath neither part nor portion in the inheritance of grace or glory. Be aſſured, that conſcience will not lye and flatter at ſuch a time, and that where it finds no reformation of manners, no change of the heart, no purity in the affections and deſires, no ſenſe of the powerfull work of the Spirit of grace, conſcience will not ſpare to tell ſuch a man to his face, that he is a man of death, prepared againſt the day of ſlaughter, one hated of God, deteſted of Saints and Angels, living without communion and fellowſhip with Chriſt, and ſo in a continuall expectation of Gods vengeance to fall on him in hell, aſſoon as death ſhall ſtrike him to the ground. This will put the heart into a cold ſweat, and make the powers of the ſoul to ſhake: ſpecially when it ſhall look about to all thoſe things whence ſuccour may ſeem to be had, and then ſhall find it ſelf utterly forſaken by them in its diſtreſſe. Again, conſider with me, that no ſtranger can partake or perceive the unſpeakable joy of that heart, which upon the like examination findes it ſelf to be tranſlated ont of the bondage of corruption, into the liberty of grace, waſhed from its uncleaneneſſe by the Holy Ghoſt, linked in communion with the Saints and body of Chriſt, and ſealed with the Spirit of promiſe to the aſſured hope of everlaſting happineſſe. If any thing can, theſe thoughts will melt the heart into moſt humble thankſgiving, and make us fall on our knees, and with hands and eyes lifted up to him from whom our help cometh, to confeſſe with the holy Prophet, I was brought low, but thou haſt helped me; I was in thraldome, but thou haſt looſed my bonds: the ſorrowes of death compaſſed me, and the paines of hell gat hold on me, I found trouble and ſorrow; but thou haſt delivered my ſoul from death, mine eyes from teares, and my feet from falling. What is now my duty? I will offer unto thee the ſacrifice of thankſgiving, and call upon the name of the Lord: My ſoul praiſe thou the Lord, and all that is within me praiſe his holy name. And again, My ſoul praiſe the Lord, and forget not all his benefits, ſaith the ſame holy *David*, *Pſal.* 103. 1, 2. But wherefore was all this contention of ſpirit, why this ſtriving with utmoſt endeavour to be thankfull? Oh there was good cauſe: Grace was worth God-a-mercy, and tis for that this holy man thus ſtrives to be thankfull to God, who forgave all his iniquities, and had healed his diſeaſes. Certainly, where ſo undeſerved mercy in ſuch deſperate miſery, in that ſhewed upon a wretch, as not onely to free him from all evill, but alſo put him into the poſſeſſion of all bleſſedneſſe; where this grace workes not the heart to thankfulneſſe and humility, it is moſt apparant, that ſuch a heart knowes not what ſuch grace meanes. For our ſelves, let us ſhew forth theſe vertues of the Spirit which hath converted us, and dwells in our hearts: let us look to the rock out of which we were hewen, to the pit whence we were digged, conſider what we were and ſhould have been, what we are and ſhall bee: and then take we up that moſt modeſt ſpeech of that noble *Athenian* * Captaine in the midſt of all his glory, ἐξ ὅσων εἰς ὅσα from how great baſeneſſe and miſery, to what great glory and bleſſedneſſe are we advanced? Make we our confeſſion with *Jacob*, With my ſtaffe I came, &c. and the *Iſraelites*, *Deut.* 26. 5. A *Syrian* was my father ready to periſh, &c. And now let us in like manner make unto God our thankfull acknowledgement, and

Pſal. 116.

**Iphicrates. Ariſt. Rhet. l.* 1. *cap.* 9.

and ſay in the words of the Prophet: O Lord, we confeſſe unto thee, that our father was an *Amorite*, our mother an *Hittite*; that our birth is of the Land of *Canaan*, we were born bond-ſlaves and children of the curſe. In the day of our nativity, our navell was not cut, we were not waſhed with water, nor ſalted with ſalt, nor ſwadled in clouts: none eye pitied us to do any of theſe things unto us, and to have compaſſion upon us, but wee were caſt out into the open field, to the contempt of our perſons, in the day that we were born. Onely thou, O Lord, when thou paſſedſt by, and ſaweſt us polluted in our bloud, haſt had mercy on us, and ſaidſt unto us, Live, even when we were in our bloud thou ſaidſt unto us, Live. Of vile, thou haſt made us honourable; of ſinfull, holy; of miſerable, happy. We praiſe thee, we bleſſe thee; and we beſeech thee to finiſh the good work thou haſt begun; and as by thy mercy thou haſt brought us into the kingdome of Grace, ſo by thy power preſerve us through faith unto thy Kingdome of Glory. *Amen.*

I proceed to the third Circumſtance conſiderable in this point of our Converſion, namely, the Subject wherein it is wrought. Now this in generall is the Elect, and they onely, whom onely God hath called to glory and vertue, appointing them to that as the end, preparing them unto it by this as the meanes. I ſhall need to name unto you but one place for proof hereof, and that is *Rom.* 8. 30. *Moreover whom he hath predeſtinated, them alſo hath he called, whom he hath called, &c.* The links of this chain are ſo ſurely faſtned together, that no power of hell, no wit of man may break and ſunder them. Whom God foreknew, he predeſtinated to be made like to the image of his Sonne, in grace and glory: whom he hath thus elected before all time, thoſe in due time he calls or converts, thoſe he juſtifies, thoſe he glorifies. Wherefore Sanctification, Juſtification, and Glory are bounded within thoſe limits which Gods predeſtination or election hath preſcribed unto them; extending to no other perſons, but ſuch only as have their names written in the booke of life, and are enrolled in the liſt of Gods eternall election. But this generallity of the Subject is yet more particularly to be differenced: The Elect in this life are of two ſorts:

1. *Infantes*, Infants whoſe age permitteth them not the knowledge of good, or actuall practice of evill.

2. *Adulti*, Such as are of age, who may both know & do either good or evill.

Both theſe are the ſubjects of Converſion or Sanctification, but with ſome difference in the Circumſtances or manner of working it in them. Which will thus appeare: our Vocation unto the ſtate of grace is double;

1. Inward, in the work of the Spirit of grace upon our hearts, regenerating and ſanctifying them by the infuſion of holineſſe. Now though this be a work, yet it is metaphorically termed a Voyce or Calling, whereby the Spirit ſpeaks unto our hearts, and perſwades us to Obedience. But you muſt know, that this inward voyce or ſpeaking of the Spirit to the heart of a man unregenerate, is much more than a bare ſuggeſtion of ſome thing to be done by him: it is a word of Spirit and Life, as Chriſt ſpeaks of his own, *John 6. 63.* a working Word, renewing in the ſoul, and creating in it all the graces of Sanctification.

2. Outward, in the Preaching of the Word calling us to Faith and Repentance; whereto the Spirit joynes his ſecret vertue to make it effectuall in whom he pleaſeth. I will not now ſtand to juſtifie this diſtinction of our outward and inward Vocation, ſo ancient, ſo neceſſary: but yet in theſe quarrelſome times derided and ſcornfully rejected. Let us for the preſent take it as it is for a truth, and ſo apply it to our preſent purpoſe, thus: Thoſe of the Elect that dye infants, are internally called and converted, that is, Sanctified before they are capable of externall Vocation: Thoſe of the Elect that live to ripe age, are converted and called both inwardly by the work of the Spirit, and outwardly by the voyce of the Word. In both ſorts the work of Converſion

is

is the ſame, and Infants have it the ſame in ſubſtance as others, being ſanctified by the Spirit without the Word; but thoſe of yeares have it alſo in the circumſtance of externall Vocation, being ſanctified by the Spirit, working in and together with the Miniſtery of the Word, which is the voyce of God calling men unto himſelf: Now a voyce preſuppoſing eares to hear, and an underſtanding to perceive, infants cannot properly be ſaid to be called by any ſuch voyce, though they may properly be ſaid to be converted and ſanctified. And this work of our ſanctification is alſo not unuſually in Scripture ſtiled by the name of our * Calling. Wherefore that we may a little further inſiſt upon this point touching the ſtate of the Elect in their infancie, let this be laid down as a ſure Concluſion: *That the graces of Sanctification may bee, and are infuſed into many of the Elect in their very infancie.* The truth whereof there is not any doth or can juſtly deny, conſidering, 1. That infants are as capable of the Habits of Sanctity as men are: 2. That their ſoules may as well be now ſanctified by infuſed grace, as if *Adam* had not fell, they ſhould have been holy even from the wombe, by Originall juſtice propagated unto them and inherent in them. 3. That the Humanity of Chriſt was in this manner holy even from the conception, which was therein by ſpeciall priviledge, like unto that courſe which ſhould have been ordinary in our conceptions and births, if we had not ſinned. 4. That it cannot honeſtly be denied to be ſo in *John Baptiſt*, but that ſo great a Prophet was ſanctified by the Holy Ghoſt even from the wombe; which may be confirmed by that his extraordinary motion upon the ſalutation of *Mary* the mother of our bleſſed Saviour, *Luke* 1. 41, 44. And of *Jeremy* it is not unprobable, by that which God ſaith of him, *Jer.* 1. 5. *Before I formed thee in the wombe I knew thee, and before thou cameſt out of the wombe I ſanctified thee, and I ordained thee to be a Prophet unto the Nations.* Albeit here I will not deny, but that Sanctifying here may well be taken not for the graces of Regeneration, but for a deſignation unto ſuch a function, and a preparation of the Prophet thereto by the infuſion of ſuch qualities as might make him meet for the diſcharge thereof; as extraordinary wiſedome, courage, patience, and the like. In which ſenſe the word *Sanctifie* is not unuſually taken: as *Eſay* 13. 3. where God called the *Medes* and *Perſians*, prepared and deſigned for the deſtruction of the *Babylonians*, his *Sanctified ones*: *i. e.* ſet apart for his own ſervice in that buſineſſe. So alſo *Paul* of himſelf, *Gal.* 1. 15. ἀφορίσας that ſeparated me [חקר'ש] to the Apoſtleſhip.

From this Concluſion, that elect infants may be partakers of the grace of Converſion and Sanctification; namely, in the Habit implanted in their ſouls: I deſire you to obſerve four Corollaries thereon depending, each whereof have their neceſſary uſe.

1. A Reſolution of that doubt which troubles many tender conſciences, who having the care of their ſalvation in higheſt regard, are ſuſpiciouſly jealous over their deceitfull hearts, and apt to think the worſt of themſelves, where they ſee no manifeſt evidence to the contrary. Theſe men will often doubt of the truth of their converſion, becauſe they know not the time when of ſtark naught they become good and holy. They will tell you, that their birth hath been of religious parents, their education under godly governours, that from their youth they have been accuſtomed to frequent the exerciſes of Religion in publick, and to uſe themſelves to all duties of devotion in private: ſome goodneſſe and love of godlineſſe they finde in themſelves, but they know not how it hath crept upon them by degrees; and they queſtion whether all be right or no with them, becauſe they never remember in all their lives, that ever there was ſuch an alteration wrought in them as they hear and ſee to be in other men. To theſe I ſay, there is no reaſon they ſhould be ſorry that they have not been ſo bad as other men. They ought to rejoyce and be thankfull, that God did ſo ſoon ſtop up in them that bloudy iſſue, which in others hath ſo many yeares runne incurably, that he healed their wounds when they were green, and cured their impoyſoned nature before the

* *Rom.* 8. 28, 30. *Gal.* 1. 15.

the venome thereof grew more rank and raging; that he bowed their hearts when they were young and tender, before they grew ſtiffe and old in ſinne, that he hath preſerved their youth from thoſe corruptions which others in their age have dearly repented of. Let ſuch who from their infancie have (with *Iſaac*, *Samuel*, *Timothy*, and other Saints been bred up in all piety, and grown as in ſtature ſo in favour and grace with God and good men, let ſuch not doubt to ſay, it was at my baptiſme, or at my birth, or in my mothers wombe that God hath dealt ſo graciouſly with me, ſanctifying me with the Spirit of grace, which then was given me, and hath ever ſince ſhewed it ſelf in all bleſſed inclinations to religious courſes.

2. A juſtification of that prayer in our publick Liturgy, where the Congregation gives thanks to God for the child baptized, in that it [*hath pleaſed him to regenerate the infant by his holy Spirit, and to receive him for his own child by adoption, and to incorporate him into his holy Congregation.*] For it cannot be denied, but that this holy Ordinance of Baptiſme the ſeal of our Sanctification, doth take effect many times immediately in the infuſion of the preſent grace into the Infants ſoul: though many times alſo it have not its effect till many yeares after. But ſeeing it is queſtionleſſe true in many, we may and muſt charitably ſuppoſe it in every one (for when we come to particular, whom dare we exclude?) And this we may do without tying the grace of regeneration neceſſarily to Baptiſme, as ſome complain that we do by that prayer. To give a reaſon of this different working why grace is beſtowed on ſome preſently at Baptiſme, in others it is deferred till a long time after, is to unlock the treaſurie of Gods ſecret counſels; onely this we may ſay, that God will ſhew that no age is uncapable of grace, and that he will be glorified as well in ſaving ſome from falling into the fire, as by pulling others out of it: by the gentle and eaſie deliverance of one, and by the more violent torments and pangs of the New-birth in another: that both wayes he may have the thanks, and we the benefit of this grace and power.

3. A defence of the ſalvation of Infants dying before Baptiſme, againſt the Popiſh aſſertion to the contrary. For this ground being certain, [*No unclean thing ſhall enter into the kingdome of heaven*] it followes by the law of contraries, that whatſoever is clean may enter therein But Infants ſuch as are elect may be clean and holy before their Baptiſme: as is manifeſt, whether we reſpect the guilt of ſinne, or the corruption of it. They are clean from the guilt of originaall ſinne by the death of Chriſt which God hath accepted to their perfect juſtification, long before they were born. They are likewiſe made clean in part from the corruption of originall Sinne, by the infuſion of habituall ſanctity into their ſoules. For being juſtified by Chriſt from the guilt and puniſhment of ſinne, what ſhould hinder why they may not be ſanctified by the Holy Ghoſt, in part whilſt they live, and perfectly upon the ſevering of the ſoul and body, when originall corruption is in a moment done away, and the ſoul inveſted in the robes of righteouſneſſe fit for its entrance into happineſſe? Cannot this work of Sanctification be wrought in them before Baptiſme? It may as well as after; ſeeing it is not Baptiſme but the Spirit is the cauſe thereof, whoſe work is free, and not ſo to be tyed unto that Ordinance as they of the *Romiſh* Synagogue would make us believe, but that he may ſanctifie the Elect ſometime before, ſometime after, and not alwayes at the preſent celebration of it. Now if Infants thus juſtified and ſanctified depart this life, what ſhould ſtoppe their paſſage to heaven? It will be vain to object that they have not actuall Faith, and therefore muſt be excluded. We may as well ſay they want repentance, and therefore cannot be ſaved, ſeeing the Scriptures make alike neceſſity of both graces to our ſalvation. And the objection holds as well after Baptiſme as before, when yet all grant the ſalvation of Infants. For it is a thing inconceivable and inexplicable how Infants ſhould have Actuall Faith, whilſt they are not yet able to exerciſe any one faculty of their reaſonable ſoul. The truth is, that the Habits of Faith and Repentance they have

as

as of all other ſpiritual graces infuſed into them, which if they lived would alſo appear by their actual operations: but for that time they have not the Acts of thoſe graces, nor are they capable of them, nor is it ſimply needful they ſhould have them. The caſe is extraordinary, & God as before they were, hath pardoned them of their original unrighteouſneſs by the blood of Chriſt, ſo can he as wel beſtow holineſs and happineſs on them without any actual faith of their comming between as an inſtrument to receive both. If this may not be ſaid touching ſuch elect Infants, I muſt confeſſe that unto me the knowledge of the ſalvation of their ſouls is as inſcrutable, as the faſhioning of their tender bodies in their mothers womb. And this which hath been ſaid of Infants may be alſo applyed to ſuch as are deafe or fooles, having ſuch natural defects as make them uncapable of diſcipline.

4. A juſt apologie for the lawfulneſs of children Baptiſme, againſt Heretical impugners of the ſame. For how can the Signe be denyed unto them which have and enjoy the thing ſignified? That which is ſignified by Baptiſme is our juſtification by the blood of Chriſt, our Sanctification by the Spirit of Chriſt. Baptiſme is the ſeal of both unto us: & Infants may be partakers of both, being waſhed from the guilt of ſin by the blood of Chriſt, in whom they are reconciled to God, and actually juſtified before him: and alſo purified in part from the uncleanneſs of ſinne by the infuſion of grace from the holy Ghoſt. What then ſhould hinder why theſe Infants ſhould not alſo be waſhed with the water of the Sacrament thereof? If it be demanded how we can preſume that Chriſtian Infants have a part in the graces of Juſtification and Sanctification: I anſwer, we have good warrant ſo to think, from the Covenant and Promiſe of God, that he will be the God of the faithful and of their ſeed. But for Heathens and Infidels we have no ſuch promiſe whereon to ground our judgment of Charity, and therefore albeit ſome of them who are out of the Church may be within the compaſs of Gods election, yet ſeeing God hath excluded them by an apparant barre, we may not venture to give them the Sacrament of Baptiſme, till ſuch time as they ſhall make profeſſion of their faith, and that by their appearing converſion we may charitably judge they belong to the Covenant of Grace. Now although of ſuch as live within the Church we know for a certaintie in the general that many both of Chriſtian Parents are not faithful, and of Chriſtian children that they have no part in Chriſt, yet we may not exclude them from Baptiſme, becauſe no man dares be ſo hardy as to paſſe his peremptory cenſure of this or that perſons rejection in particular. This is one thing, if we did know infallibly now that any one were certainly excluded out of Gods election, and ſhould never have benefit by Chriſts death, ſuch a one be he Infidel, or born of the moſt Chriſtian Parents in the world, we ought by no meanes to baptize: no more than we may admit of that perſon to come to the Lords Supper, that hath apparantly ſinned againſt the holy Ghoſt, or as the Church doth with ſuch who are juſtly excommunicated, who for the time of their open impenitencie declare themſelves publickly to have no faith nor part in Chriſt. For it were a manifeſt mockery and abuſe of this ſacred inſtitution to apply this Seal to a blanck, and dip them in the water of Baptiſme, whom we know ſhall never be waſhed with the Holy Ghoſt. Further, it helps not the Catabaptiſts a jot, that when Chriſtian Infants come to age and ability to make profeſſion then we may diſcern and judge of their eſtate. For thats impoſſible: no man can infallibly perceive by any words and actions what the heart is, whether there be in it true faith or no. And ſo in this caſe if Baptiſme ſhall never be adminiſtred till other men may judge of their Faith, it ſhall be afforded to none at all: or if it be given to every one that profeſſeth & ſaith he hath faith, it muſt be adminiſtred to all, and among them to ſome that have no faith indeed. Wherefore it is as good and ſafe to baptiſe them in their infancy as to deferre it; ſeeing at that time as well as afterwards the judgment of Charity holds good, and tarry we never ſo long we can go no further than this

Whether may the childe of ſuch a one be baptized? yes becauſe the wife may be a true Chriſtian, and one party makes the children holy. But what if both ſhould ſo ſin? Then the child born of them is to be baptized as other Infidels at years of diſcretion and to be held in the ſame rank as the children of Chriſtians that turn Turk.

this charitable belief of them. Wherefore to conclude the abſurdity of Pædobaptiſme, becauſe Infants have no knowledge nor actual Faith whereby to embrace the promiſe; is at the leaſt, an abſurd concluſion, as well for that the like inconvenience holds in Circumciſion, as alſo becauſe where Juſtification and Sanctification is given, it is injurious to deny the benefit of Baptiſme. And we are to know that in this caſe of Infants faith is not required as a Condition abſolutely neceſſary to partake the benefit of Juſtification: howſoever *in adultis* ſuch as are of age it be an inſtrument ſimply needful to give them an Evidence and aſſurance of it: which aſſurance ſeeing it cannot be in children, the actual operation of Faith is not needful in them. But in ſuch as are of age the caſe is far otherwiſe, whether they be Infidels, or Chriſtians children that have been ſo long neglected, they muſt have knowledge and faith too, ſo far as the Church can judge of the tree by the fruit, becauſe if they have neither, or knowledge onely but no Grace or ſanctity of life, the Church cannot but preſume the worſt of them, as of thoſe that are yet out of Chriſt, teſtified by their ignorance and prophaneneſs of converſation, which witneſſeth to all the unbelief and impenitencie of their hearts.

If it be now objected, (not to leave that ſcruple untouched) that the Lords Supper may as well be given to Infants, as Baptiſme, ſeeing the ſame preſumptions may be uſed here as there, & that Infants may make as much uſe of one as of the other, being alike inſenſible of both: to this I anſwer, beſides the dangerous inconveniencie to their tender age which cannot endure the taking in of the very Elements of Bread and Wine, that God himſelf the author of theſe two Sacraments, hath in the manner of their Inſtitution, made a plaine difference of the perſons that are to partake of them. Thus breifly that the ſubſtance of both Sacraments is one and the ſame, *viz.* to ſet forth unto us the benefits of Chriſts death in onr Juſtification, Sanctification and Glorification. The Ceremonies of Adminiſtration are divers, & in that ſort differenced, as in Baptiſme they require nothing but Paſſion in the baptized, and ſo may be adminiſtred to children; but in the Lords Supper they require ſuch actions as cannot be performed but by thoſe onely that are of yeares of diſcretion: ſuch actions are thoſe of diſcerning the Lords body, thankefull remembrance of the death of Chriſt, Examination of our ſpirituall eſtate; which, together with their circumſtance of often repetition, apparantly ſhew that God in this Sacrament intended ſuch an exerciſe of our Faith and Piety as cannot be performed by children.

And therefore ſome of the Ancients did erroniouſly give the Supper to Infants.

I will not ſtand longer upon this point, the full diſcuſſing whereof belongs more properly to the doctrine of the Sacraments: & therefore I conclude this Diſcourſe touching the converſion of elect Infants, with this general rule; that the Scriptures are very ſparing and ſilent touching the caſe of Infants, ſo that when they ſpeak of Vocation, Converſion, Faith, Repentance, and ſuch other works of Grace done by us or in us by the Spirit of God, they are generally to be underſtood of thoſe that are of age, and by proportion onely to be applyed unto Infants, which would be obſerved for taking away of ſome doubts that may ariſe in reading of the Scriptures.

The next ſort of Elect perſons are thoſe that are of age, who having ſome while gone aſtray, are at length brought home to the Sheep-fold of Chriſt under the obedience of that great Shepheard of their ſouls. Of theſe ſome are let run longer, others uncovered ſooner: ſome have a more gentle & ſweet paſſage from Morality to Grace, whoſe lives have been ordered by the rule of ſtricter diſcipline: others whoſe converſation hath been notoriouſly diſordered, are converted with more bitter plunges, terrors, and anguiſh of conſcience: ſome are ſtrangely changed on a ſudden upon the reading of a ſentence in Scripture, or hearing of a gracious word uttered in due ſeaſon, and deeply apprehended: others wrought upon with much pains and long time; in a word, ſo various is the diſpenſation of Gods grace in our converſion, that as Chriſt ſpeaks of his

comming

comming in the fleſh, ſo may we of this in the Spirit; The Kingdom of God commeth not with obſervation: and impoſſible it is to ſet down a general rule that will hold in all Converts. But though the manner be divers, yet the meanes are Uniform and conſtant: namely the Spirit of God the chief worker. and the Word of God the ſubordinate inſtrument by which it works our converſion. The word diſcovers what is to be done, the Spirit inables us to the performance: In Infants the Spirit without the Word, in thoſe of yeares the Spirit and Word joyn together to work our Sanctification. In which reſpect their converſion is properly termed a Vocation or Calling, becauſe it is effected by the preaching of the Goſpel, which *Sibilus Paſtoris*, the whiſtle or voice of the good Shepheard, which the ſheep hear and follow. And from hence the whole company of Saints is properly ſtiled ἐκκλησία or *Evocatorum cœtus*, Saints by calling, and (κλητοῖς ἁγίοις) as tis 1 *Cor.* 1.1. that is, ſuch whom God hath called ἁγία κλήσει with an holy calling (2 *Tim.* 1.9.) or unto Holineſſe (1 *Theſ.* 4. 17.) by the voice of the Word, from out of the corruptions of this preſent evil world, to the communion of grace and glory. All this is moſt excellently ſet down by the Apoſtle *Paul* in thoſe few but moſt pithy words, containing in briefe the whole adminiſtration of the worke of our Redemption, 2 *Theſ.* 2.13.14. *But we ought to give thankes alwayes to God for you, brethren beloved of the Lord, becauſe that God hath from the beginning choſen you to ſalvation, through Sanctification of the Spirit, and the Faith of truth: whereunto he called you by our Goſpell to obtain the glory of our Lord Ieſus Chriſt.* Now we might juſtly in this place enter upon an enquiry, how, & in what ſort the word and Spirit do work together in cauſing a ſinners converſion: a ſearch needfull in theſe times, wherein it is peremptorily denied by thoſe of the Arminian faction, that there is or need to be any inward power of the Spirit working on the ſoul, beſides the outward ordinary preaching of the Word. Which opinion is but the iſſue of their main error touching the liberty of mans will in his converſion, which cannot ſtand if withall they grant that inward force of the Spirit, giving life and effect to the word preached, which we maintain & plead for. This point will fall in more fitly to be diſcuſſed afterwards in the handling of a few Queſtions touching the manner of the Working of grace in mans converſion. Whereinto though I am ſomewhat unwilling to enter becauſe that Poſitive rather than Polemical Divinity befits this place, yet conſidering the danger wheinto mindes not rightly informed in theſe points may unhappily fall, and that herein it is eaſie to ſlip from the truth to Arminianiſme, and thence to Popery, (theres but a thred between them) I have thought it would not be unprofitable, briefly and plainly to touch upon ſuch materiall controverſies as are moved in this matter, that even the younger ſort might have ſomething to oppoſe againſt cavilling gainſayers of the truth and crafty ſeducers of the uninſtructed.

Luke 17.

Zach. 10. 8. *Joh.* 10.3.4.

ἐν ἁγιασμῷ *in Holineſs.*

You are therfore to underſtand that in point touching mans converſion there is ſcarce any circumſtance that we have formerly ſpoken of, but it is quarrelled at, and corrupted with falſe opinions: Not the nature and ſubſtance of our converſion, which, ſay they, is not by the infuſion of Habituall ſanctity into the ſoul, but through Grace acquired by much pains and induſtrious actions of our own, excited and aſſiſted by ſome help of the Spirit: Not the moving cauſe, which is affirmed by them to be not Gods ſpecial and actual Love to his Elect, but his common and equal love to all mankinde alike: Not the Efficient cauſe which we affirm to be the work of Gods Spirit, they ſay is the Freedom of our wils: Not the manner of it, without and above the ſtrength of our natural abilities, as we hold, but ſo farre is the compaſs of our own power that we may help or hinder it at our pleaſure: Not the inſtument of it, the Word by the work of the Spirit, but as they would have it, the Word working by it ſelf without any inward virtue of the Spirit beſides: Laſtly, not the Subject, the Elect onely as we maintain, but all in Common upon whom ſufficient

grace to converſion is beſtowed if we will believe in them. All theſe Erroneous opinions are founded upon other rotten and unſound principles, which are chiefly theſe:

1. That God hath not preciſely determined of any mans ſalvation or damnation in particular, but hath left it to be decided by the liberty of their own wills.

2. That God doth not bear any ſpecial favour to one more than another, but that his love is equal to all in general, and his deſire of the ſalvation of all mankinde alike.

3. That Chriſt dyed for all men alike, procuring ſo much by his death that God is *Placabilis* toward all, and all men indifferently are *Salvabiles* if they liſt to make uſe of the benefit purchaſed for them.

4. That God requires Faith in Chriſt of all men whatſoever, even of ſuch Infidels as to whom Chriſt was never preached.

5. That God cannot in juſtice demand of man the performance of thoſe things, which, ſince his fall, he hath no ſtrength to perform: and that if God require any ſuch ſervice he is bound in equity to give unto man new ſtrength for to perform it.

I do but onely name theſe articles of the Arminian Faith, though even thats enough to ſhew their weakneſs and untruth to any that can judge of ſound doctrine; but I ſay I mention them onely, that you may the better perceive what is that main iſſue whereinto they are finally reſolved: and that in plain terms is this, [*That all men whether Chriſtians or Infidels, within or without the Church may be converted and ſaved if they will.*] You will ſay this is broadly ſpoken: but I do them no wrong, read their bookes, compare their tenents, and you ſhall ſee that this is the upſhot of all their diſcourſes: God hath excluded none, he loves all alike, Chriſt hath died for all, Faith is required of all, ſufficient ability to believe and repent is given to all: who then or what ſhould hinder the Converſion or Salvation of any one but himſelf his owne meer free-will? Surely an opinion that ſhould not be gainſaid by any, but readily embraced by all if it had as much truth in it as it carries ſhew of Pitty and Commiſeration to mankinde. We would be loth to be judged cruel: but it is folly, not pitty, to take upon us to be more merciful than God hath declared himſelf to be: and it is impiety to tell a lye for God, by magnifying the glorious largeneſs of his mercy beyond the bounds which himſelf hath preſcribed unto it. Wherefore againſt this wide and vaſt concluſion of Arminianiſme, that [*God hath given ſufficient grace to all the world to convert and believe if they will,*] I oppoſe this directly contradictory, [*God hath not given ſufficient grace to all and in thoſe to whom he hath given ſuch grace, it depends not on their Free will, whether they will be converted or no.*] Theſe two propoſitions deſtroy one another, and one is confuted by that which confirms the other. I will proceed in the handling of them in this order; Men that are capeable of Vocation, are of two ſorts.

1. Out of the Viſible Church: and of theſe the Queſtion will be, Whether God hath given to all Pagans and Heathens grace ſufficient for their converſion?

2 Within the precincts of the viſible Church: and of theſe the queſtion will be double;

1. Whether God do give unto all Chriſtians grace ſufficient to work their converſion?

2. Whether thoſe upon whom ſuch ſufficient grace is beſtowed, may if they liſt, hinder their converſion by the power of their free-will?

Within the compaſs of theſe three Queſtions will be included all that is material touching this buſineſs. I will ute much brevity in each, as the matter will give leave: of the firſt at this time, *viz.*

Queſt. 1. Whether the Gentiles out of the Church have grace given unto them ſufficient for their converſion?

We

We maintain the Negative part, the Arminians affirm that all Pagans and Infidels have ſo much grace given unto them that by it they may be converted, beleeve and worſhip God rightly in ſome ſort, even without knowledge of the Goſpel. A monſtrous aſſertion, every way repugnant to Reaſon and Scriptures: For.

1 Let it be demanded, what this ſufficient grace is, that is given to the Gentile. Is it that knowledge of God and goodneſs whereto the Gentiles might come by the light of Nature? Or is it ſome other ſupernatural Revelation? If the former, there is a double error in it; 1. That they call that grace which is but Nature: for if Univerſal grace given to heathens be but that knowledge of God & his worſhip, which is attainable by the right uſe of the light of Nature through the contemplation of the creatures and remainders of the Moral Law in mans heart, what is this grace but Nature, and what this opinion but Pelagianiſme? 2. In that they ſuppoſe this light of Nature well uſed is a ſufficient direction for the right and acceptable worſhip of God in ſome ſort: which is nothing but fancie, overvaluing natures abilities againſt all reaſon and common experience, and by conſequence taking away the neceſſitie of Scriptures and divine Revelations to teach the right way of worſhiping of God in Chriſt. If they ſay tis ſome Supernatural revelation, it muſt be known whereof, when and by what meanes it is beſtowed on the Heathen. Is it of the Law, or of the Goſpel? is it made known unto them by ſome inward ſuggeſtion, viſion or dream, or by outward inſtruction from a Preacher or Prophet inviſibly conveyed unto them by miracle, or extraordinarily raiſed up among them? Again, when is this ſupernatural knowledge beſtowed on Pagans? have they it as ſoon as they come into the world? if ſo, tis Natural: or is it given afterwards at years of diſcretion? if ſo, then tis not in Infants, and ſo not in all the Heathen, and at what yeares is it beſtowed? and what if they dye before that age? All which *quæres* are inexplicable, and draw into moſt vexing and torturing abſurdities: a ſufficient proofe that there is no ſuch thing as ſufficient grace to converſion given to Indians, Americans, Tartarians, and orher Pagans, when they that defend it, cannot tell what it ſhould be. For ſeeing tis neither any Natural or Supernatural knowledge. I think none will be ſo ſenſleſs as to ſay that it is ſome Natural or Supernatural power or ability. For if it be Natural tis not grace, if Supernatural, it would be known to what purpoſe a Supernatural ability ſhould be given to ignorant Infidels, to do they know not what.

2. Lets come to experience, and judge we by what meanes it may poſſibly appeare unto us, that the Virginians and other Americans, or the Inhabitants of Southern unknown parts of the world, have at this day, or ever have had before or ſince Chriſt, ſufficient grace for their converſion & ſalvation. What inſtance and example can be given in ſo many ages of any one among theſe or other Gentiles, that have been converted by this Sufficient grace? Strange, that what is ordinarily beſtowed on all, ſhould never take effect in any. If it do take effect extraordinarily in ſome, how know they that? If ordinarily in many, then farewel the prerogative of the Jew above the Gentile, of the Chriſtian Church above Pagans: if God ordinarily have his Church, his Converts, his right Worſhippers even amidſt the darkneſs of Gentiliſme, without the knowledge of Chriſt, and all divine revelation of Gods Will in his Word. Theſe opinions are, as *Moulin* ſpeaks, like ſick mens dreams, or rather mad mens ravings.

3. Let us inquire of the Scriptures, and ſee whether they ſpeak as favourably of the Gentiles as theſe pitifull Remonſtrants do: In them we ſhall finde another manner of cenſure, both touching their forlorn eſtate in Ignorance and Infidelity, as alſo the impoſſibility of their recovery into grace, except by greater help, than the Arminians afford them. Of the Epheſians *Paul* teſtifieth, that before they were converted by the preaching of the Goſpel, They were at that time without Chriſt, Aliens from the common-

wealth of Iſrael, ſtrangers from the covenant of Promiſe, having no hope, and being without God in the world, *Epheſ.*2.12. And *Matthew* out of the Prophet *Eſay* witneſſeth of all the Gentiles, that before the light of the Goſpel was riſen to them, they ſate in darkneſs, and in the region of the ſhadow of death, *Matth.* 4. 15,16. This was the condition of the Nations in their pure Naturals, ſo fully expreſſed by thoſe places, as nothing can be more ſignificantly declared. Now for the meanes they had to come out of it and to be converted, the Scriptures deny them all unto them: God favoured them not, nor had any regard to beſtow grace on them; for [*In times paſt he ſuffered all the Gentiles to walk in their own wayes*] ſaith *Paul*, *Acts* 14.16. The Word and Ordinances of his worſhip they had not; for [*He ſheweth his Word unto* Jacob, *his ſtatutes and his judgements unto Iſrael: He hath not dealt ſo with every nation, neither have they known his judgements*] as the Prophet ſpeaks, *Pſal*, 147. 19, 20. A Preacher they have not; and [*How ſhould they believe in him whom they have not heard, and how ſhould they heare without a Preacher?*] *Rom.* 10. 14. Natural ability to know the myſteries of the Kingdom of God they have not; for [*The Natural man perceives not the things of the Spirit*] 1*Cor.*3. Nor is there any ſuch power given them from God; for [*Unto you it is given to know the ſecrets of the Kingdom of Heaven, but unto them it is not given*] *Mat.* 13. 11. and [*Without me ye can do nothing*] *Ioh.* 15. 5. What ſhall we think then the poore Americans can neither know or do in point of godlineſs by the pretended power of Sufficient grace, when the Phariſees and other Iews, yea the Apoſtles themſelves could do nothing without a ſpecial gift and aſſiſtance from Chriſt: whereof they will not ſay thoſe Pagans are made partakers?

Wherefore there is good cauſe we ſhould reject this monſtrous opinion of Sufficient grace for converſion beſtowed upon Savages and Infidels, as being contrary to Scripture, common ſenſe and reaſon: Nor can it be thought but that the authors of it are aſhamed of the abſurdity therof, although the Sequel of their other tenents (one error drawing on another) have inforced upon them a neceſſity of defending this alſo. And that it may not go abroad without the Patronage of ſome colour of reaſon: they proceed in the juſtification of it upon two grounds;

1. *That the light of Nature if it be well uſed, it is of it ſelf ſufficient to convert a Heathen from his Idolatrous and evill wayes, and bring him to a right knowledge and worſhip of God, in ſome ſort.*

2. *That if the Gentiles uſe the light and help of Nature well and with their beſt endeavour, God is ready; nay he is bound in juſtice to beſtow on them one further grace,* viz. *the knowledge of the myſtery of Redemption.*

Theſe two are the rotten pillars of Univerſal grace, given unto the Gentiles; which how ſhaken and riven they are, you may ſoon perceive, if we pull off that plaiſter of doubtful words, wavering and dark ſentences wherewith they are daubed over: for the matter is ſo ſhameful that they dare ſcarce ſpeake out their minde plainly. But their opinion in plain terms is this: God, ſay they, hath given ſufficient ſtrength to all the Gentiles to uſe their Natural gifts well: Be it ſo. But what is this Well Uſing of Natural gifts? It is that, ſay they, whereby they may in ſome ſort and according to their meaſure, forſake their idolatrous and wicked practiſes, and attain to the right knowledge and worſhip of God and reformation of life. But may all this be done without the help of Supernatural relation? Yes: for, ſay they, if a man go ſo farre as with utmoſt endeavour he may by natural helps: then God is ready and bound in equity to give him greater grace. Wel, what is this further and greater grace? Tis the Supernatural light of the Goſpel, and knowledge of Gods Will in Chriſt. So then, heres the concluſion, Before all knowledge of God in Chriſt, a Heathen man may ſo beſtirre himſelf in the uſe of Natural helpes, that he may convert truly unto God, knowing and ſerving him rightly in part: and upon his ſo doing, God will give a new ſupply of grace to perfect what is begun.

I can-

I cannot well ſay whether theſe things deſerve a ſerious refutation, which had they been defended in former ages, would ſure have been rejected with ſcorn & laughter: but ſeeing in theſe times wherein men grow wanton, and uſe neither Grace nor Nature as they ought to do; ſeeing, I ſay, the Bond-woman is advanced equal with the Free-woman, the ſervant ſet up in honor to the diſgrace and contumely of the Miſtreſs, it ſhall not be (I hope) amiſſe to take a little pains in examining the Dignities and Abilities of Nature, that ſhe being compelled to keep her old rank, Grace in all things may have the ſole preeminencie. And after we will in a word or two examine the force of that Obligation wherein the Arminians ſay God ſtands bound to Nature to give her a larger portion of Grace, upon triall had of her good behaviour.

To come therefore to the firſt, *viz.* The ſufficiencie of meer nature in the Heathen to work in them true converſion in part: for the confirmation hereof three ſpecial paſſages of Scriptures are alledged; Firſt, that of *Rom.* 1. 19,20,21. [*That which may be known of God is manifeſted in them; for God hath ſhewn it unto them. For the inviſible things of him, from the creation of the world, are clearely ſeen, being underſtood by the things which are made, even his eternal Power & Godhead, ſo that they are without excuſe: Becauſe when they knew God, they glorified him not as God, neither were thankefull*] &c. The ſecond is that in *Rom.* 2.14. [*For when the Gentiles having not the Law, doe by Nature the things contained in the Law, theſe having not the Law are a Law unto thēſelves. Which ſhew the work of the Law written, in their hearts, their conſcience alſo bearing witneſſe and their thoughts the meane while accuſing or elſe excuſing one another.*] The third is that place, *Act.* 14.16,17 [*Who in time paſt ſuffered all Nations to walk in their own ways. Neverthleſſe he left not himſelf without witneſs, in that he did good, and gave us rain from heaven and fruitfull ſeaſons, filling our hearts with foode and gladneſs,*] From hence this argument may be framed, The book of Nature and Providence cleerly ſhewing what God is in himſelf, in his Nature and Attributes, his eternall Power and Godhead, and what he is to us in his goodneſs and gracious bounty: together with the book of conſcience, dictating to us what duty it is we owe to God or man in doing of good, or forbearing of evil: theſe two books are ſufficient direction for man to glorifie God, and become thankful. But all the Gentiles had the direction of theſe books of Nature, Providence and Conſcience, as appears by the places alledged. Therefore the Gentiles had a ſufficient direction for the worſhipping of God, and for to make them thankfully obedient. Which help, becauſe they followed not when they might, but detained the truth in unrighteouſneſs, they are therefore juſtly left without excuſe in their idolatries & ungodlineſs of living. The anſwer to this argument depends upon the denial of the *major* propoſition, & the right explication of its contradiction which is this, [*The knowledge of God & goodneſs whereto a meer Heathen devoid of all Supernatural helps may poſſibly attain by contemplation of the works of Creation and Providence, and by the light of his Natural conſcience, is not ſufficient to convert him to the right worſhip and obedience of God.*]

That this may appear, be pleaſed to afford me your patience, whilſt once for all, we take a general ſurvey of the State of a meer natural man living out of the Church, utterly deſtitute of all ſupernatural helps: and whileſt of ſuch a one we do inquire how farre he may go in Religion, in the knowledge and practiſe of Piety. In which ſearch, we are, for our more diſtinct proceeding, to examine.

1. The knowledge of the Heathen, how farre they might proceed by the help of a meerely naturall underſtanding in the knowlenge of Divine things.

2. The Effect which this knowledge may worke in them, in regard of practiſe and obedience to what they know.

Touching the former, there may be a twofold conſideration of it. 1. How farre the Heathen have gone. 2. How farre they might have gone in the knowledge

knowledge of God and Godlineſs, if they had carefully uſed all Natures helps. For this queſtion is defined in too narrow a compaſſe, if we go no further than the Hypotheſis, taking an Hyſtorical view of the Heathens knowledge by thoſe records of it that are remaining upon their writings. We muſt aſcend higher to the Theſis, to ſee what they might have done more than they have, or at leaſt whether they have done that they could. It is not to be doubted, there were and are among the Heathen, many who beſides the common and ordinary gifts of Nature, had extraordinary abilities and endowments by a ſpecial though not ſanctifying grace of God, whereby they were fitted in a ſingular manner for the finding out the moſt ſecret hidden principles and concluſions in all learned Arts, and for the wiſeſt application of them to all manner of practiſe. A point eaſily demonſtrable, if we conſider the ſingular excellency of ſome few in all times above the common pitch of mans ordinary condition, though not above that whereto meer nature is advanceable. Which whether it depended partly on ſome peculiar temper of the body and ſpirits not uſuual, partly on the ſpecial gift of God, or both, it alters not the matter, this being certain, that theſe rare priviledges exempted not the poſſeſſors of them from being Natural men and no more. Now whether ſuch as were thus in the beſt manner qualfiied, did imploy themſelves in the ſearch of the beſt, that is, Divine things, it may be juſtly doubted, if we gheſſe at former times either by the monuments of them, or by the temper of this preſent age. Wee may now ſee, and (if ſuch did not ſcorne to be pitied) wee would lament the unhappineſs of our fineſt, rareſt, and moſt Heroicall wits, who doe generally ſpend themſelves in matters of meaner and inferiour excellency, and moſt commonly in curious and fruitleſs imployments, ſcarcely ever aſpiring to any atchievement worthy of a man, and men of their parts, and if they doe, it is any thing rather than divine and ſacred inquiſitions, the humble and painfull ſtudie whereof is moſt oppoſite to their negligence and preſumption. For former times it will alſo evidently appeare to him that ſhall but a little ſurvey the writings of Philoſophers, both theſe that are extant in whole or in part, and ſuch whoſe titles only we have remaining recorded by thoſe that have written their lives. For among ſo many hundred volumes written by the Ancients, how few or none almoſt ſhall wee finde touching the matter of Religion? Thoſe great ſcriblers, πραγματικοὶ τῶν βιβλίων, as *Chryſippus* was called, who left no part of Logick, Oratory, Mathematickes, Morallty, Policy, and nature it ſelfe unattempted, but with a curious and inquiſitive eye pried into the ſmalleſt matters, yet in thoſe higher ſpeculations concerning the nature of Divine things, were either miſerably blinde, or wilfully negligent. *Ariſtotle* a man of the deepeſt reach that Antiquity ever bred, among ſo many bookes that he wrote, and are in part yet extant, hath not left us any one diſcourſe by which it might appear that he beſtowed any pains in ſearching after the knowledge of God, except a little * here and there in ſome poore pitifull diſputes. *Theophraſtus* his Schollar, who exceeded the Maſter in number ſome writings, compoſed ſix bookes περὶ τοῦ θείου ἱστορίας, & περὶ θεῶν three, which we wiſh had remained to poſterity, albeit by the very titles we may ſuſpect what ſtuffe they were, not unlike to *Heſiods Theogonia* and ſuch other fooleries: and that both his bookes and others written of the ſame ſubject by *Crito*, *Simon*, *Xenocrates*, *Strato*, *Cleanthes*, *Epicurus*, and many more (as may be ſeen in *Laertius*) were they not extant, would give us but ſmall ſatisfaction in this point, unleſs it were to diſcover the groſſe ſtupidity and dulneſs of thoſe otherwiſe refined and ſublimated wits. *Tully*, who had read them, and ſets down the ſumme of their opinions, gves us cauſe to believe that the wiſeſt of them all, and himſelf too: ἠμαθύνθησαν were here ſtark fools, and forſaking the right way of ſearching out the Deity in the footſteps of Nature by a due proceeding from the lower to the higher, they gave heed to old fond fables, or vaniſhed away in their idle imaginations and new opinions. Nor could it be otherwiſe, if we reſpect either the corruption

Exod. 31.3. & 35.31.

* *As de Cœlo l.* 1. *c.* 1 *e. De Mundo. cap.* 11.12. *Phyſick. l.* 8.

De dat. Dehr. lib. 1.

tion

tion of Nature, which how quick and forward soever it be in other matters, is dull enough in sacred imployments, as the experience of many dispositions proves, who are excellent in many sorts of Learning, yet dunces in Divinty: or if we regard the policy of Satan, who blinding the eyes of so learned and wise men, made use of their wits and pens in darkning the clearer light of divine knowledge by senslesse fables and foolish fancies, which passed unto the ignorant vulgar with approbation under the authority of their deep learning. Wherefore seeing neither the most wise and learned in former times have alwayes applyed their industry in this part of knowledge, nor yet the labours of such as have been busied therein are preserved to our times, nor those few monuments that are left do give sufficient proof that men have done their best in going so farre as they might; we must without consideration of particulars, first dispute in general, how deep the eye of Natural reason can pierce into divine mysteries, and then see in brief how far men, whose inventions are come to our knowledge, have proceeded therein.

Concerning the first, you are to call to mind, that Religion contains in it two chief branches.

1. All Divine truths to be known and believed in way of Spiritual contemplation and assent, and the Summary of these are the Articles of our Creed, which in general declare unto us what is to be believed touching God,

as { Creator in the first Article, / Redeemer in the rest.

2. All Divine and Moral duties to be done and practised by us, the briefe whereof is in the Decalogue, describing unto us, the rules of, 1. Piety in Gods worship. 2. Of Charity in righteousnes towards man. Within these bounds we must seek for the utmost extent of the meer natural mans knowledge which we will do, beginning with the knowledge of God the Redeemer: touching which I lay down this position as infallible and undeniable, that

1. *Mat.* 16.17. 1 *Cor.* 2.21, & 2. 6. & *seq.* 1. *Pet.* 1. 12.

The meer natural man cannot by the most industrious use of all Natures helps, attain unto any the least knowledge of God, as he is mans redeemer in Christ. This is most apparant by the Scriptures wholly ascribing the knowledge of this mystery to the Son of God revealing it from the bosome of the Father, and to the Spirit of God: but utterly denying so much as a thought of it to any of the greatest or wisest of this world, yea, unto the blessed Angels themselves. And it is no lesse agreeable to good reason, which forbids to imagine that a man fallen and corrupted by sinne, should ever attain to the understanding of those things, which *Adam* in his perfection never had knowledge of. Now the knowledge of God as a Redeemer, with all the dependances thereupon, as *Adam* had no need of it, so was he before his fall utterly ignorant of it, and had so remained for ever, if God had not vouchsafed to reveal it to him. Which revelation though made to *Adam* when we were in his loyns, yet was not (as I may speak) general and deriveable to all his posterity, as the first connaturall and imprinted knowledge was but particular for the benefit of *Adam* and so many of his seed were elect. And though no doubt but *Adam* did instruct his children, and they theirs for some descents in this mystery, yet wickednesse increasing in men as fast as men multiplyed in the earth, & by reason of the darksome obscurity of this mysterie in those first times of the world, it came to passe that this knowledge quickly decreased, being almost decayed even among the sonnes of God, the few of Gods Church, whom therefore God was faine by new revelations continually to instruct; but for the sons of men the rest of the wicked world was utterly extinct, and no sparke of it left alive. They soon forgot what they cared not to believe. Wherefore we must confine the meere natural mans knowledge within these two limits. 1. The knowledge of God as Creator, 2. The knowledge of the moral Law: and beyond these it is not possible for him to go, the knowledge of which, though very much eclipsed in *Adam* himself, but more and more darkned in his posterity as they further degenerated

generated from his original purity: yet is it not ſo farre obſcured, (except in ſuch whoſe bruitiſh and ſavage education have made them equall to the beaſts that periſh) but that by careful, education and vigilant induſtry in the uſe of all helps, it may be ſomewhat repaired, though this ſomewhat is but a very little part, almoſt nothing of its firſt clearneſs. Wherefore in the ſecond place touching the knowing of God as Creator; I ſuppoſe a meere naturall man may know theſe things touching God in his nature and attributes:

1. That there is a God. 2. That he is a living Subſtance. 3. That he is one. 4, That he is Eternall. 5. That he is Immutable. 6. That he is Omnipreſent at once in all places. 7. That his Subſtance is Incorporeal and Inviſible. 8. That he is moſt Simple without all mixture and compoſition. 9. That he is moſt perfect, moſt Happy, moſt Good, and Omniſufficient in and of himſelf. 10. That he is Omnipotent and moſt free, Omniſcient, and moſt wiſe. 11. That he is moſt juſt and merciful in rewarding and puniſhing.

Beſides theſe inviſible things of the Godhead, a meer natural man may know theſe two:

1. That this God is the Creator of the world, giving all things their being of nothing.

2. That this God by his Providence doth preſerve and rule all things. Thus farre at leaſt a naturall man may proceed in the knowledge of God, as *Adam* knew him, and the Gentiles might grope after even in their natural darkneſſe.

But this is not all: in the third place touching the knowledge of morall Law, as it contains all ſuch duties are were to be known and put in practiſe in regard of God and our neighbour, by the very laws of Creation, we may ſafely affirm theſe things fall within the reach of the natural underſtanding and conſcience:

1. That this God is to be worſhipped and adored of all creatures, men eſpecially.

2. That he is not to be worſhipped in bodily ſhapes an figures.

3. That there are outward religious ſervices to be done in his honour, as Invocation with its ſolemne times, Geſtures and Ceremonies; and alſo Oathes.

4. That God is to be inwardly reverenced as well as outwardly adored, namely with the pure affections of love, feare, truſt and confidence.

5. That in all the duties of the ſecond Table, Juſtice and Civil honeſty in a ſtate between man and man, as alſo ſanctity and ſobriety in each man, is a thing commanded by God, and pleaſing to him.

And thus farre if not further a natural man might go, proceeding ſtill upon ſure undeniable grounds and experiments in nature and reaſon, & from thence deducting neceſſary concluſions. So that I doubt not but a learned Philoſopher, having his judgement rectified by the help of Logick, not foreſtalled and infatuated by ſome ſuperſtitious and ſenſleſſe conceites, (as was that of the ancient Philoſophers might have attained thus farre, if he had dilligently and mainly intended the ſearch of theſe things. But as their ſearch ſo their finding was by halfes. Chriſtian Philophers have taken more pains in this point; and it alters not the caſe that they were Chriſtian, and ſo had other light beſides that of their own, ſeeing in this matter they uſed it not, but have taken pleaſure in this natural ſearch, both to ſee Religion confirmed by reaſon, as alſo to behold how ſhort the Ancients came of thoſe concluſions, which poſterity hath with much eaſe collected even out of their own principles. To make a ſummary collection of al thoſe reaſons which are produced by ſundry authors who have purpoſely, or by occaſion dealt in theſe points, were a matter of no great difficulty. Such as have written of Metaphyſicks, as alſo ſome Divines afford us no ſmall number of Arguments. But out of them, or where they fail out of Reaſon it ſelf, to make a certain and unerring diſcourſe for confirmation of all the forenamed points, ſo that a wrangling, cavilling and gainſaying naturall

turall wit might be convinced and ſet down, were a labour worth the pains of ſome active and ſearching wit, but requiring time and induſtry. In the iſſue of which diſcourſe, theſe two concluſions would appear evidently true.

1. That our natural man may go much further in the diſquiſition of Gods attributes, and thoſe things that concern his worſhip, than in the underſtanding of the Nature of the Divine Eſſence: wherein following reaſon he would be as ſome Chriſtians are, ſtrangely befogged, eſpecially in the myſterie of the Trinity.

2. That nothing concerning God himſelf immediatly in the firſt Table of the Law, would be ſo diſcernable to the Natural man, as thoſe other points of morality contained in the ſecond: a more particular and exact knowledge whereof he would with eaſe attain unto.

The ground of this whole diſcourſe, beſides that in Nature, we have in the Scriptures in the like practiſe of the Apoſtle with the Gentiles, as with the Lyſtrians, *Act.* 14.17. the Athenians in that long and excellent Sermon wholly almoſt of this ſubject; *Act.* 17. 24, 25. &c. and the *Romans*, *Chap.* 1. *verſ.* 18, 19, 20; 21. An exact conſideration and reſolution of which places would ſingularly declare the point in queſtion.

But go we on from what may be known, to enquire in briefe what hath been found out by naturall men in former times. Which being a matter of fact depending upon Records and Hiſtories of ancient times, cannot poſſibly be perfectly handled: ſeeing time hath defaced the memory and monuments of our Anceſtors. Many learned men have made collections of thoſe ſayings and opinions which the Anciens have left unto us concerning the matter of Religion the like whereof were not hard to be performed with much addition by ſuch as have time to read, and would uſe dilligence to collect the paſſages of ſeverall authors. For the preſent I deſire you only to obſerve in generall theſe two cautions, which particular ſearch will approve for good:

1. That the wiſeſt of the Gentiles have taken more paines, and with far better ſucceſſe in points of Morality touching the ſecond, than Divinity in the firſt Table; as appeares by thoſe Treatiſes of Oeconomikes, Ethickes, and Politicks, where the orders of houſhold Government, the courſe of a vertuous converſation, the lawes of State and Policie are diſputed largely, and in moſt points conſonantly to the Scripture, and the fundamental grounds of equity and juſtice. So that in may of theſe vertues commended unto us in Scipture, we may with much profit have recourſe unto their writings for the explication of their nature and quality.

2 That we cannot be certain when theſe Ancients were openly guided by the meere light of Nature, and when by ſome ſupernatural illumination; not that God did afford divine revelations concerning heavenly myſteries unto the Heathen (excepting haply the Sybils) but that what God had revealed from heaven to his Church, was from them brought by ſome meanes or other to the knowledge of theſe Philoſophers: A point not much to be doubted, if we conſider, that all knowledge whatſoever in any kinde hath principally flouriſhed in thoſe parts of the world, that have beene nigheſt unto the borders of the Church. Such is the nature of Religion, that it breeds civility and knowledge of all Arts in the Countries wherein it is profeſſed, and alſo ſpreads ſome part of its light and vertue into the Countries next adjoyning. Witneſſe hereof are the Countreys of Chaldea, Syria, Egypt, Arabia, Greece and Aſia, with the neerer coaſts thereof: wherein the Church had its originall and firſt breeding, or nigh whereunto it had its abode and ſetled plantation for many ages. In which time, learning, Arts, and all civility ſeemed to have been confined to thoſe middle parts of the world, the reſt further remote being left in groſſe ignorance and Barbariſme. And the ſame courſe is held to this day, wherein Learning and Civility hath abandoned the Eaſtern Countries which have forſaken true Religion; and hath not yet approached to the Weſtern Americans,

who

who have not heard the ſound of the Goſpel. Now then in the courſe of times it could not be but ſundry accidents would fall out for the diſperſing of ſacred knowledge: as trading and commerce of Merchants, both ſtrangers into *Judea*, and *Jews* into forrain parts: Entertaining of Slaves and Captives, who if barbarous, learned of their Jewiſh; if *Jews*, taught their barbarous Maſters many myſteries of Religion, received and believed among the people of God: The perigrination and ſojourning of many Jews abroad in forrain parts (as no country ſoever but hath ſome of its people in all countries) which Jewes as they learned the ſuperſtitions of the Heathen, ſo they brought in among them ſome pieces and relicks of true Religion; Laſtly, the curioſity of the Philoſophers of thoſe times (ſhaming the negligence of the learned) who would with any coſt purchaſe bookes of any Art in any Language, which they thought contained ſome ſecret knowledge and rare myſtery: as alſo ſpared no labour in travelling into forraign parts wherein they heard were any men or meanes whereby their knowledge might be increaſed. Wherefore it is more than probable that thoſe Ancients *Zoroaſtres*, *Hermes*, *Orpheus*, *Plato* and others, drew their knowledge, which in part they had of many high myſteries, out of a deeper and cleerer fountain than the muddy ſhallow ſprings of their owne natural reaſon, though in the paſſage this water was much ſoiled by them with the mud of many idle fables and ſilly conceits. A reaſon whereof, we may conceive to be either the darkneſs of their apprehenſion; not clearely diſcerning what was perhaps plainly enough delivered; or the corruptions of thoſe Idolatrous times, which permitted not the leaſt innovation in opinion or practiſe touching the matter of Religion (as appears in the caſe of *Socrates*) which conſtrained the learned in thoſe dayes, to conceal much of what they knew, or to declare it darkly in many miſtie and foggie fables, whoſe interpretation after-times forgot, and ſo believed a lye for a true tale.

Hitherto of the knowledge of a meere natural man, let us next deſcend to the Effects thereof in regard of Practice: which admitting of a double conſideration as the former, What may be, what hath been done: ſhall yet here be handled joyntly together. By the former diſcourſe it appears how imperfect the knowledge of the wiſeſt naturall man is: whence it follows that his practiſe will come as farre ſhort of his knowledge, as his knowledge doth of perfection. For ſo it is even with the beſt Chriſtians who practiſe farre leſſe than they know: much more with the naturall man whoſe knowledge is too dark and uncertain to cauſe any powerful and vigorous impreſſion upon his will and ſenſual affections, which will be too too violent and untamed to give way to the commands of his underſtanding. Yea, ſhould we ſuppoſe in a natural man the cleareſt apprehenſion of all duties in the moral Law, yet could it not much better his practiſe: ſo eaſily would the natural conſcience be choaked and born down by the power of corruption, unleſſe it be ſupported by Faith which onely puts life into our knowledge, and ſtrength unto our practiſe. And in this caſe there is no difference betweene a naturall Heathen and an unregenerate Chriſtian, who in knowledge may and doth exceed the other, and yet come ſhort of him in practiſe. For ſeeing they both alike want Faith and Sanctification, it is poſſible that goodneſs of natural temper, civility of education, ſtrictneſs of government, due hope of reward and praiſe, or feare of the contrary, with the like motives, may carry a Heathen as far in vertuous courſes as bare illumination can a Chriſtian. The ſame corruption in both (perhaps greater in the Chriſtian than Heathen, as ſin abounds more, where unſanctified knowledge abounds) I ſay the like corruption in both would impriſon this knowledge in unrighteouſneſs, that it break not forth into Religious practiſe. Whence we finde that Chriſtians, much more Philoſophers, have not been the ſame men in the Chaire, and in their Converſation: but that their opinions and diſcourſes have been full of Sanctity and Temperance when their lives have been defiled with all Impiety and Senſuality.

Wherefore

Wherefore for the generall, let us ſet down this Concluſion as moſt true, that

The meer natural man never goes ſo farre in the application of his knowledge unto practice as he might do, and as he knowes he ſhould do.

And therefore the Gentiles are condemned for detaining the truth in injuſtice, for ſinning againſt their conſciences accuſing them; for knowing God, and yet not glorifying him as God. So that it is clear, although the natural man cannot do or know ſo much as he ought, yet he knowes more than he is ever willing to practice: and for that cauſe, his knowledge is ſufficient to condemn him of his unrighteouſneſſe towards man, and falſe worſhip of God himſelf; though it be not ſufficient to direct him in the true meanes and manner of Gods right worſhip, or the practice of a holy life. And thus in Gods wonderfull judgement, he is left as without ſufficient direction for well doing, ſo without all lawfull excuſe for his ill doing. But come we to particulars; the natural mans practice reſpects

either { God in his { Inward / Outward } worſhip. / Man.

1. In things concerning God and his worſhip, the natural man utterly perverts himſelf in his practice, there being in this caſe the greateſt deformity and diſagreement that may be between his knowledge in the ſpeculation, and his application thereof to practice. Conſider him in the inward worſhip of the heart, how he ſtands affected toward the Deity in thoſe inward affections, of Love, Fear, Credence, and Confidence, which are required as part of our ſpiritual worſhip of God. It would be ſtrange to ſee the diſpoſition of a meer natural mans heart in this part of Gods worſhip: how feeble, cold, and forced theſe affections would be; how full of hypocriſie and falſhood, being ſecretly faſtned to the creature, when they pretend to be directed to the Creator, juſt like unregenerate Chriſtians, that will make ſhew of love, fear, faith, and truſt in God, when it is apparant they intend nothing leſſe in their affections.

Conſider him in the outward worſhip of God, and the natural man is farre more defective, as appeares by the manifeſt experience of all ages, who corrupted their wayes in nothing ſo much as the ſervice of God: miſtaking the object, and ſeeking for that Deity which they apprehended in a general notion, not only in the ſimilitude but in nature of the creatures, and thoſe many times of the weakeſt and baſeſt rank, miſtaking the manner of this ſervice, falling from that ſpiritual ſervice which by the Lawes of Creation was only required, to a thouſand carnal outward Ceremonies, and obſervations of their fooliſh deviſing; ſome ridiculous and ſenſleſſe; ſome ſtrange, cruel, and horrible, againſt all good nature and humanity; ſome furious, mad, and drunken; ſome obſcene and beaſtly, and ſuperſtitious and divelliſh: miſtaking laſtly the time of this ſervice, in appointing a number of Feſtivals, but neglecting utterly the Sabbath, the knowledge whereof was quite worn out among the Gentiles. Which particulars are all manifeſt by records of old, and experience of latter times, in thoſe places where the Goſpel hath not yet been preached. A reaſon of this general corruption in the whole frame of Gods worſhip, we may conceive to be this. The worſhip of God that man was to perform in his innocencie was wholly ſpiritual, not conſiſting in outward Ceremonies, Ordinances, and Obſervations; according as the ſame ſhall again be performed by us in heaven hereafter. Such was the perfection of *Adams* nature, that he being fully repleniſhed with the love of his Creator, did alwayes more chearfully delight himſelf in the contemplation of his excellency and obedience to his commands, without ſuch external helps. True it is, that to *Adam* in his innocency was preſcribed the obſervation of the Sabbath, and two Sacraments, of the tree of life, and knowledge of good and evil. But for theſe Sacraments, the latter was rather of abſtinence than action, a triall rather than a help of his obedi-

ence: the former was a pledge of his happineſſe if he ſtood, but no meanes of his upholding, and ſo both of them mainly differing from all Sacraments afterwards given unto the Church for the ſupport of our infirmities. Likewiſe the Sabbath was then to be ſpent in exerciſes meerly ſpirituall, not in any ſuch outward bodily obſervations, as ſince the Fall have been inſtituted by God in regard of our weakneſſe. And though God alwayes required to be worſhipped in ſpirit and truth, yet ſince the Fall there have been certain external rites added thereunto, which were not needfull in time of innocencie. Now then this whole frame of the outward and inſtituted worſhip of God, man once corrupted could not ſo much as gheſſe at: God therefore revealed it from time to time in the Old and New Teſtament, and that with many ſtraight prohibitions of adding or altering any things out of our own invention: for who can, or could tell, with what outward things God would be pleaſed but he himſelf? So that the Heathen being deſtitute of this light, it was no marvel if they became vain in their imaginations, and in this point ſought out unto themſelves many ſtrange inventions. They fonnd by experience how needfull it was by ſome outward ſervices, to give teſtimony that they believed and worſhipped a god, whom elſe they might ſeem to deny, in regard of their monſtrous impieties: but in what manner to do this they knew not. Only this you are to obſerve, that the whole world almoſt retained the cuſtome of ſacrificing unto their gods, which you muſt not think was a thing learned from the light of Nature *; for what ground in reaſon had they to imagine, that the wrath of God againſt a man for ſinne, ſhould be appeaſed with the ſlaying of a beaſt? but it was a practice received by tradition from the beginning of the world: this cuſtome of ſacrificing being the moſt eminent and principall outward ſervice of God, commanded firſt to *Adam*, and by his precept and practice delivered to poſterity. Who retaining the outward work and ceremony (as mans corrupt nature is ceremonious enough) but forgetting the myſtery and ſignification, did quickly pervert that ſacred inſtitution in all abominable Idolatry, and eſteemed the *Numen* or Deity offended to be directly pacified by that, which in its original was onely a figure of that propitiatory ſacrifice of Jeſus Chriſt.

* *As* Bellar. *abſurdly holds* li. 1. de Miſſa, ca. 20.

2. Let us in the next place enquire of the meer natural mans practice, as it concerneth man in all morall duties of the ſecond Table: wherein he will go much further than in the former. So that there is ſcarce any ſinne therein forbidden which the Heathen have not condemned, or duty commanded, which ſome of them have not praiſed and practiſed. Inſtances might be ſhewed in thoſe many excellent patterns of vertue, whoſe lives have been left regiſtred unto us by the Ancients: and hardly is there any man ſo bad, in whom we ſhall not find ſome one or other eminent part of goodneſſe. But in this point touching the vicious or vertuous practices of the Heathen, you are to obſerve two things wherein the natural man will alwayes diſcover his ignorance and errour.

1. In determining the right cauſe and original of ſinne, whence all this diſorder which is evidently perceived in mans nature, had its beginning, and how it came into the world. Here the natural man is at a ſtand, and cannot poſſibly aſcend ſo high as to find out the fall of *Adam*, and in his ſinne and Gods curſe thereupon to diſcover the fountain of all our unclearneſſe and wretchedneſſe. So that every natural man would upon examination of this matter, eaſily fall into that opinion of ſome, that there were *Duo principia*, the one *ſummum malum*, the cauſe of all evil: the other *ſummum bonum*, the cauſe of all good. We do not much wonder, that the remembrance of ſo memorable an accident as *Adams* fall, ſhould quite be loſt in his poſterity, ſeeing that *Adam* himſelf having that fact of his in horror and deteſtation, whereby he made himſelf and all the world miſerable, was not willing to publiſh his own ſhame, but rather conceal it from his children, as he would have done from God: and as for the moſt part of his poſterity, they little heeded to know that whereof they cared not to repent.

2. In

2. In judging aright of the nature of ſinne, either in regard of the puniſhment of it, or in regard of the evill of it. For the puniſhment of it, though the Heathen had a groſſe apprehenſion of Gods wrath againſt wicked perſons in this life, and ſome kind of puniſhments they ſhould feel afterwards in hell, yet they never could come ſo farre as to ſee that all men were in one condition, under the curſe of God, ſubject to everlaſting damnation in body and ſoul, without ſpeciall grace ſhewed from God. And for this cauſe that knowledge of the Law which the Gentiles had, could not work in them that effect as in the Jews and Chriſtians it doth. Theſe it drives unto Chriſt, to ſeek after a Saviour from the curſe and puniſhment which the Law threatens them withall: but in the Gentiles who apprehend not this curſe, it cannot take any ſuch effect.

Again, for the evill and vitiouſneſſe of ſinne they never conceived of it according to the full extent of it. They knew it to be bad, but not ſo bad as to deſerve ſuch horrible puniſhment, as the Scriptures tell us to be due unto it. They knew mans nature to be corrupt, but never dreamd of any ſuch originall univerſall depravation of our nature, as that we are dead in ſinfull infirmity, utterly deprived of that ſpirituall life and ability which ſometime we enjoyed. They knew the outward act of ſinne, and the groſſer ſort of inward thoughts to be evill, but they could not imagine that ſo high perfection of ſpirituall obedience was required of man by any Law, as to condemn him for every diſorderly thought not conſented unto. To wiſh for our neighbours houſe or wife is a thought, which (allowed of with conſent) may by a Heathen upon the fundamentall notions of right and wrong be condemned as repugnant to charity and equity. But for the ſame thought to ariſe in the heart, and paſſe away without all approbation and intention of practice; yea haply with ſome diſlike, and yet to be eſteemed as an offence, was never thought of by the naturall man. The diſcovery of the ſinfulneſſe of this firſt brood of Luſt, when by ſecret entſings it drawes away the heart, and ſhootes forth only in ſudden motions, ariſing and vaniſhing without notice and allowance: this is a point of Divinity of a higher ſtrain than ever any naturall man could reach unto. Yea *Paul* himſelf, though a Jew and a learned Phariſee, yet before his converſion underſtood it not, *Rom.* 7. 7. and the Papiſt to this day will not be perſwaded it is ſo, though *Paul* affirm it.

Now from hence we ſhall learn in part to judge aright of the naturall mans vertue and goodneſſe, how farre ordinarily it goes, and what worth is in it in regard of Gods approbation of it. I will briefly ſet this down in five Propoſitions.

1. The vertuous practice of the naturall man is more buſied about the outward act than the inward affection: in reforming the manners, not amending the heart, in reſtraining the externall action, not reſiſting the inward deſires and inclinations, as the true Chriſtian doth. It is indeed not to be denied, but the Heathen came ſo farre as to condemne the root of ſinne as well as the fruit, and to judge them puniſhable as vicious perſons, not onely whoſe lewd practices teſtified them ſo to bee, but thoſe alſo who in their affections and thoughts approved the like wickedneſſe. And Philoſophers have not a little laboured to find out the true means of compoſing and ſetling that more diſtempered part of our mindes in our unruly paſſions and perturbations; whence they eaſily perceived did iſſue originally the chief provocations to all evil. And in this point they did rightly judge, that it was of much greater difficulty to order the unruly motions of the mind, than to reſtrain the outward actions of the body, or to atchieve any hard adventure. They well knew that the Soveraignty of the Will over the appetite and affections, was but a civil perſwaſive authority, which might be eaſily withſtood by the ſtubbornes of the inferiour faculties: only over the outward parts the Will had a maſterly & abſolute command to move them as it pleaſed without gainſaying. Now then although we may find many among the Heathen of an excellent temper, who either by a Naturall

turall diſpoſition, or ſtudious education,and wiſe obſervation of themſelves,carried a ſingular command over ſome of their paſſions of Anger, Love, and the reſt; yet in the generall we may aſſuredly believe, that all thoſe precepts delivered by the wiſeſt Philoſophers touching the calmneſſe of mind, were farre too weak and heartleſſe in their practice,to bring the obſervers of them to true tranquillity. No, it is onely the Spirit of ſanctification that commands our diſordered ſoules: and if we conſider it, even in the ſanctified Chriſtian having the ſupernaturall help, the longeſt combate and moſt doubtfull conflict is with theſe carnall affections and luſts. This exceeding difficulty of maſtering the affections did, as it ſeemes, turn the *Stoikes* quite on the other ſide, who truely perceiving how great enemies theſe deſires and paſſions were unto Wiſedome, Tranquillity,and vertuous endeavours, judged them all utterly evill, and not to neede reformation ſo much as aboliſhment; whereby they did rather aſtoniſh then conquer them: and ſuch their peace might be tearmed the dull ſtupidity and immoveableneſſe of a block, rather then the quiet calmneſſe of a man. Which thing did in many paſſages of their lives, upon occaſion of unexpected dangerous accidents diſcover it ſelf, to others laughter, and their own ſhame: when their paſſions which were formerly ſtupified and charmed by Philoſophicall diſcourſes, but not mortified,did eaſily recover their ſtrength,and brake forth with unreſiſtable violence. So then the naturall man will utterly come ſhort of that endeavour which Chriſtians make their chief,*viz.* the inward reformation and ſanctity of the ſoule; if he ſtrive about it, it is but faintly, and he ſoon gives it over, finding the contention laborious, and the victory impoſſible: Outward evil practices he may in part forbear, the groſſeneſſe whereof make a deeper impreſſion of diſlike in the naturall conſcience, and alſo bring him in compaſſe of many Civil inconveniences; but for the inward loathſome corruptions of the ſoul he takes as little notice of them to amend them, as the world doth to puniſh them.

As in Vice ſo it is in Vertue, the naturall man will love and practiſe ſo much of it, as may by its outward ſplendor winne praiſe,honour,and reward: but to entertain an entire and unchangeable love to vertue, ſevered from all theſe by-reſpects hath been ſeldome found in any but thoſe alone in whom Grace hath prevailed more than Nature. There have been ſome among the Heathen that have held on a vertuous courſe, even when they have got diſgrace and ſmart by ſo doing: but this hath been rather out of a kind of ſurly obſtinacie and ſtiffneſſe of mind, than any zealous affection to goodneſſe it ſelf. It is one thing to ſcorn an ill practice, another thing to hate it; and ſo it is one thing to love vertue, and another to practiſe it out of greatneſſe of mind and high ſpirit, when men having fallen upon ſome good courſe, and continued long in it with commendations, they now ſcorn ſo to ſubmit themſelves to other mens wills and wiſedome, as for their pleaſure to alter their own reſolutions; out of meere ſtomach theyle endure any thing rather than be ſo baſe. And in theſe high conceits they pleaſed themſelves much more than in the goodneſſe of that vertue whereof they made profeſſion. For we cannot believe, that thoſe cold diſcourſes of Philoſophers, that vertue is to be loved for it own ſake, could ever ſet ſo fair a gloſſe on vertues face, as ſo to repreſent her excellency to the dull apprehenſion of naturall men, as to make any of them ſo farre enamoured with her beauty, that they would ſtill follow her when praiſe or profit forſook them. Nay, this is a point moſt hard for the beſt Chriſtians to attain unto, few of whom, thoſe excepted whoſe more ſtrong and lively faith cauſeth a clear apprehenſion of eternall bleſſedneſſe, few I ſay will be found, whoſe love to vertue growes not hotter or colder according as hope of temporall reward, or fear of loſſe increaſeth or ſlackneth the flame: as for Hypocrites, the caſe is moſt apparant in them, as is clear in the practice of the *Phariſees*; between whom and the Heathen there is little difference in theſe points, unleſſe that theſe Hypocrites are the worſe. *Mat. 6.*

2. The

2. The Righteousnesse of the naturall man is rather negative then positive, in forbearing more than in doing. He is *magis extra vitia quàm cum virtutibus*: a harmlesse conversation is reputed for a vertuous innocencie, and he is esteemed very good that is not so bad as others are. Experience shewes it in all natural men, who content themselves in a freedome from such vices as they see and dislike in other men, though themselves have in the mean time but little goodnesse. And it must needs be so, seeing they want the sanctifying Spirit of God that should incline them to good practices, and have only his restraining Grace which keeps them from breaking out into those enormities whereby they would shortly disturb and overthrow all humane society.

3. The goodnesse of the natural man generally respects others more than himself: his righteousnesse towards his neighbour in things that are done *Teste populo*, is greater than his sobriety in regard of himself in those things that are done *Teste Deo & Conscientia*. For in those common affaires between man and man which lye open to the eye and censure of many, men will for the most part be carefull to maintain their credit and esteem; as knowing, that commonly men judge of others by their common practice and entercourse in publick businesse, more than by their private and personal qualities. Hence many have been good Governours and Commanders both in peace and war, that for their particulars have been vitious persons: many good for the Common, bad for their private Wealth, good Subjects, good Neighbours, &c. yet bad men: dealing in this case as covetous men do in feasting, who however sparing they be in their private and daily spending, yet in publick entertainments exceed all for costly provision: few take notice of the one, and the many will judge of all the rest by that which they once see and approve of. So that the maxime of Politicians, that the opinion of vertue is a commodity, the reall practice of it a burthen, seems to be drawn out of the very dregs of corrupted nature; it being generally the utmost ayme of a sinfull man, to cover his shamefull but beloved vices with the mantle of otherwise-disdained honesty.

4. The natural mans goodnesse is not general, but confined within the compasse of some one or few vertues, those whereto his natural inclination and civil institution did best lead him. This may be found true even in the most excellent of the Heathen, who excelled, some in fortitude, some in justice, some in liberality, some in temperance, &c. but all almost had their great vices mingled with their great vertues, that the case was doubtful, whether they were more to be loved for the one, or hated for the other. Wherein yet they dealt politickly, *Pravitatem unius probitate alterius compensantes*, as *Salvian* speaks, so counterpoysing vice with vertue, that by the favour of some vertues pleasing and profitable to others, they with lesse apprehension did freely practice many vices, no lesse pleasing and commodious to themselves.

5. The righteousnesse of the natural man is not entirely good, nor acceptable unto God. Which that it may appear, we are to see how farre the actions of the Heathen may be said to be good and pleasing unto God. In moral actions two things are to be respected, 1. The Matter and Substance, 2. The Manner and Circumstances of it. The Substance of every Moral action is its Conformity with the Rule of goodnesse, *id est*, the Law, when that thing is done which is commanded by the justice and equity of the Law. The Circumstances or manner of the action consists 1. In the efficient cause or person that doth the work; 2. In the end or scope he proposeth to himself in working: Both these I call Circumstances of a moral Action, because by them the Quality of the action is not varied in it self, but onely in regard of Acceptation or Reward. For, if that he be a liberal man that gives an almes, or a true friend that doth a friendly office, it is nothing to the work it self, for a covetous man or an enemy may do the like, but with this difference only, that it cannot be accepted or counted thanks-worthy at their hands. In like manner, to make a good work pleasing to God, it is necessary the person himself be first sanctified

and regenerate: but to do a work, good for the ſubſtance of it, this is not abſolutely neceſſary. Further, for a ſervant or any other to perform his duty upon conſtraint, upon fear, at unawares, &c. alters the caſe much in reſpect of favourable acceptance and merit of reward, but not in reſpect of the goodneſſe of ſuch ſervices, which may be the ſame, as in one that performes them willingly and out of regard of his duty. So, that work that is performed out of Hypocriſie, Cuſtome, Formality, Compulſion, or by Chance, may be a work good in it ſelf, but never find favour and reward with God unleſſe it proceed out of a pure Conſcience. Again, for the end propoſed in all actions, it is manifeſt, that neither a good end mends the nature of a bad action, nor yet a bad end marres the goodneſſe of any vertuous work. Both are meerly accidentall not eſſentiall to the action it ſelf. True it is, in reſpect of our ſelves we do corrupt a good action by a bad meaning, though (as we are more apt to marre than to make) we cannot infuſe any goodneſſe into a vicious action by a vertuous intention. But it is onely in reſpect of our ſelves, who get no benefit by ſuch a work; Otherwiſe the action of a liberall man, of a valiant man, of a good Common-wealths man, though done for private reſpects of commodity or commendation, may be in themſelves as good, and by ſuch as are ignorant of their intention will be judged to be as good as thoſe that come out of a pure affection to vertue and ſincere ayme at publick benefit. So likewiſe all the vertuous actions of the Heathen, though done for private and carnall ends, may be the ſame for goodneſſe with thoſe which are performed by Chriſtians with thoſe ſpirituall intentions of Gods glory and their own ſalvation. Onely God accepts not alike of thoſe things that we do to ſerve our ſelves, as of thoſe things which are done with a deſire of his honour; as man alſo in the like caſe would do the ſame. Now then ſeeing the Law commands the Circumſtance as well as the Subſtance of every good and acceptable action, that as we do all, ſo we do it as God commandeth: and ſeeing the Circumſtances of every good work are a pure Conſcience and Faith unfained (the Cauſe) and the glory of God (the End) which give ſuch beauty and ſo ſweet a reliſh to all actions, as that without them they are deformed and unſavoury in the eye and taſte of the Almighty: it is manifeſt, that all the moral actions of the Heathen fell ſhort of their compleat perfection, foraſmuch as their perſons were unholy, their Conſciences defiled, their purpoſes perverſe and crooked, and their beſt intentions finally reſolving themſelves into temporall, worldly, and ſelf-conſiderations. But if we look unto the ſubſtance of the work it ſelf, we ſhall find little difference between many actions of the Heathen and of Chriſtians; there being as exact proportion and correſpondence to the rules of Juſtice obſerved by the one as by the other: yea many times more by the Heathen than the other. It were a conſideration worth ones labour to parallel the Lawes, cuſtomes, and famous actions of the people of God, with thoſe which we find like unto them recorded in humane hiſtory: we ſhould ſee that many particulars would carry a fair reſemblance between themſelves, and have the ſame ſtampe of vertue imprinted on both. This moral goodneſſe in Heathen men was no doubt pleaſing and acceptable to God, ſo farre forth that he liked the work, and approved of it, with that common allowance which he affords to all things that bear any ſtamp of his own goodneſſe, but not ſo that he liked the perſon, and accepted of it into any ſpecial favour of grace. For it were moſt abſurd to imagine, that the Juſtice, Temperance, Valour, Chaſtity of an *Ariſtides*, *Cato*, *Scipio*, *Lucretia*, &c. ſhall ſtand condemned before God with the ſame cenſure of diſlike, as the rapine, luxury, cowardiſe, luſt, &c. of a *Sardanapalus*, *Caligula*, *Meſſalina*, or ſuch other miſcreants. Nay, he approved of their vertue and civility, as the effects of his own grace in common beſtowed on the *Gentiles* for a common good: and in teſtimony of this his approbation he proſpered thoſe perſons and common-wealths, among whom ſobriety of life, ſtrictneſſe of diſcipline, and ſeverity of good Lawes was beſt maintained:

Deut.6.25.
1 Tim.1.5.

And

And Heathenisme it self could discern the ruine of Common-wealths to spring originally from the neglect of piety and vertue.

To conclude then and summe up all touching this point: Gods Nature and Attributes, his Godhead and eternall Power and Providence are indeed cleerly to be seen in the Creatures, if the Heathen had eyes to see them as *Adam* had at first. But though they be still as visible as they were, yet man is blind and cannot behold them. It is very little the Natural man hath seen, not much that he can see. What he knowes might teach him that God is to be worshipped otherwise than he doth, but cannot shew him how to worship him as he ought. Whatever he doth or can do in the worship of God, nothing is done aright, for matter or manner: His inward worship is unholy, because his heart is so: His outward worship is superstitious and idolatrous, because he is utterly ignorant of Gods appointments: both are false and displeasing, being presented to God without a Mediatour, of whom the Heathen have no knowledge.

Again, the Nature of their sinne and misery is above the reach of the Heathens knowledge; and therefore Grace and Mercy are beyond the possibility of their desire: both which yet are the first step to true conversion. Finally, for their vertues they are corrupted in the root, perverted in their buds, defective in their whole practice. So that unlesse we will think, that a civil conversation without all sanctity of heart, to be true conversion: a kind of bare natural reverence of the Creator in some cold affections, of love, fear, &c. or an external superstitious invented worship without all warrant from God, to be Gods true and right worship in part, (which are the things the Heathen can attain unto) it appears to be a vain assertion, to affirm, that God hath afforded sufficiency of ability to the Gentiles, by the good use of Nature, to convert truly to the right worship and obedience of God.

This of the first; the second ground is, *That if the Heathen use the light of Nature well, God is ready, yea bound in justice to bestow on them Supernatural light of grace.*

In the examination of this we need not be long: it being supported by the former, together with it, it falls to the dust. A meer imagination it is without all warrant from Scripture; though for it they bring that place, *Matth.* 25.29. *For unto every man that hath it shall be given, and he shall have abundance*] i.e. say the Arminians, He that hath the light of Nature and useth it well, to him shall be given the supernatural light of grace. An Arminian glosse, that corrupts the Text, which is to be understood of painfulnesse in the Ministers of the Gospel, in the employment of such gifts as God hath endued them withall for the benefit of the Church. Which gifts and abilities being well used, increase through Gods blessing; but if neglected, decay utterly through his secret curse; as experience shewes in painfull or idle Ministers. If the argument be framed only by analogy from this Text, and the general equity of it, *That whosoever useth any thing well, shall have more given unto him*: Besides, that this is a very large interpretation, which will admit of many exceptions, it is to be noted, that in their deduction they mistake the proportion observed in the Text and Parable, which speaketh of an increase in the same, not in a divers kind. He that hath mean gifts for the Ministery and useth them well, he shall have greater gifts in the same kind. But thence to collect, He that useth Nature well shall have Grace given him, is as if we should say, He that useth his health well, shall have riches or honours given him: things of another nature. It had been true, if they had said, He that useth natural light well, *i. e.* studiously in the search of all good knowledge, in him that light shall be increased, as it was in Philosophers: but this made not to their purpose; and therefore they take a wide step from Nature to Grace. In Scripture therefore there is no ground for this conceit: besides, there are these three errours in it:

1. Against experience, which shewes that grace hath not been bestowed where they have had the best natural dispositions, as is plain by rejection of

the *Tyrians* and *Sidonians*, and Vocation of the *Capernaites*, though they were naturally better fitted to entertain the Goſpel than theſe; as alſo by the long rejection of all the civil and learned men of the Nations of the world, who though they uſed their naturall reaſon farre better than other barbarous people, yet were left deſtitute ſo many ages of all ſupernaturall helpes as well as they.

2. It is founded upon two falſe Suppoſitions;

1. One, *That the well uſing of Naturall light, is ſuch an excellent preparation for the receiving* of the Goſpel.* Which is not ſo: for although God ſhewed that favour towards learning and civility of manners, that in the propagation of the Goſpel through the world, he reſpected thoſe Nations that excelled therein, before others; as appeares by the plantation of the Church among the *Gentiles*: yet come we to particulars, and it is evident the Goſpel found moſt reſiſtance and neglect at their hands who ſeemed to have uſed their naturall abilities beſt, as the learned Philoſophers, the wiſe, temperate, juſt, politick men of the world, who were ſo farre from being the fitter to receive the Goſpel, that they out of pride and fleſhly wiſedome were its greateſt enemies. *Nam ut quiſque* (ſaith *Moulin*) *virtutis civilis laudem affectat; & ingenium habet multa eruditione ſubactum, ita ei maxime ſordet ſimplicitas Evangelii, & crucis Chriſti ſcandalo magis offenditur.*

* *The opinion of Arminians of the beſtowing of Grace upon the well uſing of Nature, is in effect but the doctrine of Popiſh preparatory merits of congruity, preceding the gift of grace; both contrary to that of the Apoſtle, 2 Tim. 1. 3.*

2. Another, *That a man may uſe his Naturall abilities well, i. e.* to the right worſhipping and obedience of God, with[illegible]he grace of regeneration, without faith, without all knowledge of the Goſpel, and the will of God revealed unto man: which being a groſſe ſuppoſition of an utter impoſſiblity, and ſuch a one as by conſequence overturnes all Chriſtian Religion, as hath been ſhewed: it is manifeſt that this obligation, wherewith the Arminians have tyed God to give ſupernaturall grace to the *Gentiles* upon their good uſage of naturall helps, is void and of no validity, God will eaſily be diſcharged of it without forfeiture of his Juſtice, where the condition on mans part is ſo impoſſible to be performed.

And hitherto of this firſt queſtion touching ſufficiency of grace given to them that are out of the Church: I will make an end of all with a word or two of admonition for our practice. We (beloved) are (as the Apoſtle ſpeaks) not ſinners of the *Gentiles*, but *Jews* of that Circumciſion which is not made with hands. Let us then bethink our ſelves what grace we have received, and others want. Compare we adviſedly our condition at this preſent with that of *Turks* or other Pagans: and let us magnifie his mercy, that hath by grace made ſo great a difference between us and them, who by nature were all alike. We were ſtrangers and forreiners as they now are, but we are now fellow Citizens with the Saints and of the houſhold of God, which they are not. A glorious priviledge, and if we have grace to judge aright of it, deſerving to have the firſt place in our eſteem, above all prerogatives in the world. It was but a poor contentment to a dying Philoſopher, when he thanked his gods for being a Grecian, not a Barbarian, an Athenian among Grecians, a Philoſopher among Athenians. We, my Brethren, have to joy in greater dignities, who are Chriſtians not Infidels, true Believers among a world of Hereticks, and Schollers among the company of true Believers. Let me then tell you what you know already, but few of us think of it as we ſhould; where greater grace and favour is beſtowed, there more thanks are deſerved, more ſervice is required, a ſtricter account will be taken of both. And be now intreated by the mercies of our Lord Jeſus Chriſt to hearken to the Apoſtolicall exhortation *Walk worthy of that Vocation wherewith we are called.* Be we aſhamed that the Morality of a Pagan ſhould out-ſtrip our Religion, that the Converſation of a Papiſt ſhould diſgrace the Belief of a Proteſtant, that the piety and modeſty of the unlearned ſhould condemn the uncivility and lewdneſſe of a Scholer. Be not ignorant of the dignity of your Calling, but if in any thing, here ſtand upon your credit

and

and reputation: Why ſhould not the name of Chriſtian, of Proteſtant, of Scholler, be held forth as a ſhield of defence againſt all provocations to baſe and unworthy courſes, as well as meaner titles, of Gentility, Honours and offices are readily alledged againſt viler imployments not befitting perſons of that quality? If there be any ſo reſpectleſſe of his own, and regardleſſe of Cods honour, as by ungodly and baſe practices, to cauſe thoſe holy and precious names wherewith we are called, to be ill ſpoken of, and Gods name therein to be blaſphemed; to ſuch a one I ſay onely this, and I wiſh him to heed it, that God will ſhame that Servant that diſgraces his Maſter, and will in his time vindicate his own glory, by powring contempt and everlaſting ſhame upon the head of ſuch a Caitiffe wretch. Wherefore let us pray, that the Lord would make us truly jealous of his and our own honour, by demeaning our ſelves anſwerably to our holy Calling, in all things to pleaſe him and glorifie his name. *Amen.*

Having thus ſhewed the ſtate of a meer Heathen living out of the Church, and the unſufficiency of all meanes whatſoever, that are given him in that ſtate, to work his converſion and ſalvation; we are in the ſecond place to deſcend unto the diſcuſſing of our next queſtion touching the condition of thoſe that live within the pale of the viſible Church, enjoying the benefit of the Word and other ordinances of Salvation, whether or no ſufficient grace be given to all and ſingular Chriſtians for their converſion unto God. This Queſtion is ſomething perplexed and intricate by reaſon of divers particular Queries whereinto it reſolves it ſelf. I will by Gods help proceed therein as diſtinctly and plainly as I can: Firſt beginning with a brief explication of the Tearmes of the Queſtion; where it muſt be in ſhort explained, 1. What is meant by Sufficient, 2. What by Grace, 3. What by Chriſtians, 4. What by Converſion.

1. For the tearm [Sufficient] we are to know, that Sufficiency as it is taken in relation to the producing of ſome effect is nothing but ſuch a degree of power or ſtrength in any thing, as that if it be applied unto the Execution, it is able to perform that whereto it was intended: As we uſe to ſay of any man, He is a man ſufficient for ſuch an employment, becauſe if he be ſet about it, he can by the good parts he hath actually diſcharge it. Where you are to obſerve, that it is a meer abuſe of this word [Sufficient] to oppoſe it to effectuall, and ſo to diſtinguiſh between the power and the act, as if any thing could be called Sufficient *in potentia*, which when it is purpoſely applied to the Act, is utterly inſufficient to produce it. It is an errour in ſpeech to ſay [*This Medicine conſidered in it ſelf is ſufficient to cure ſuch a man*] for it is a vain conſideration to conſider the Medicine in it ſelf, when we ſhould conſider it in relation to the diſeaſe. And if ſuch a medicine being adminiſtred ſuffice not to cure the diſeaſe, it is certain, that it was an unſufficient medicine. Wherefore that diſtinction of the grace of Converſion into *Sufficientem* and *Efficacem*, is at leaſt a frivolous imagination, diſtinguiſhing thoſe things as oppoſite, which at moſt are but ſubordinate, and differ onely as the cauſe and effect. For is it not the fancy of ſome crackt brain, to affirm, that there is a grace every way ſufficient and powerfull enough in it ſelf to work the converſion of a ſinner, and yet when this grace is given to ſuch a ſinner with a purpoſe and intent to convert him by it, it ſhall be found to be utterly unſufficient to effect it? It is ſtrange whence or how men ſhould conceit a ſufficiency in the power of ſuch grace, when they find inſufficiency in the performance of the work.

1. *Queſt. And ſo Adam had Sufficient ſtrength to ſtand, becauſe it would have upheld him being aſſaulted, if he had then made uſe of it as he ſhould. But that he did not.*

2. By the word [Grace] we underſtand ſome ſupernaturall gift freely given unto man from God himſelf.

3. By the word [Chriſtians] we mean, all thoſe that live in externall communion with the militant Church, enjoying the miniſtery of the Word, and being of yeares to make uſe of it: for this Queſtion toucheth not Infants.

4. Laſtly, by Converſion (as heretofore hath been ſhewed) we are to underſtand two tthings, either

1. The

1. The Root and Cauſe of that act, namely the Sanctification of the Faculties by the infuſion of habituall holineſſe.

2. The fruit or act of Converſion properly ſo called, when a man regenerate and renued in all parts, doth actually imploy them in loving and obeying God. The firſt is Gods work in us, the next our work performed toward him, when by the ſtrength of inward Grace given, we after convert our ſelves in thought and work towards God. This latter is not here to be underſtood in this Queſtion, but the former, namely that converſion of a man, which God works in him by infuſion of the grace of regeneration into all parts. This infuſion of grace into the ſoul by an immediate act of Gods Spirit, the Arminians can by no meanes endure to hear of in this buſineſſe of our converſion: and therefore they burden this aſſertion with odious but untrue imputations of Anabaptiſticall Enthuſiaſmes, and of a lazy expectation of all grace to be powred into us ſleeping, without any endeavour of our own to get it. Which ſlanders are only deviſed for the countenance of that impious opinion of their own; namely, *That mans converſion to God begins in ſome act which man himſelf performes, and not in a work firſt wrought in us by God.* Now that act of man is his aſſent and actuall faith given to the promiſe. A lewd imagination, ſufficiently confuted and cried down in the venerable aſſembly of the laſt Synod, as moſt derogatory to the whole work of grace in our vocation, moſt repugnant to reaſon and Scriptures, which tell us, *That the tree muſt be good before the fruit can be ſo:* it being impoſſible, that an action ſo holy and good as is the yielding of aſſent and belief to the promiſes of the Goſpel, ſhould be done by a man unleſſe he be firſt regenerate, and ſanctified in all his faculties.

The tearmes thus explained, the ſtate of the Queſtion is more fully thus; *Whether God do beſtow upon all ſuch as hear the Word preached, any ſuch ſupernaturall gift as is ſufficiently powerfull to work in them true ſanctification, though it do not alwayes effectually produce it?*

Our Adverſaries affirm it: but we truly maintain the negative part, oppoſing againſt their aſſertion theſe two Concluſions.

1. *That there is no ſupernaturall gift given unto the unregenerate, which is ſufficient to work his ſanctification, but that only which is effectuall to work it.*

This hath appeared manifeſtly enough in the explication of the tearms of this Queſtion, and will be more and more evident to us, if we conſider that main miſtake of our Adverſaries in this buſineſſe of our converſion, which is, that they imagine our converſion to begin in ſome act of ours, namely our aſſenting and believing, not in ſome act of God, ſanctifying the ſoul before it can aſſent and believe. Now becauſe this act is good, and therefore muſt be done by Gods help, for to ſalve this they have found a dainty new device of ſpirituall ſtrength infuſed into the ſoul by the Holy Ghoſt: which ſtrength when it is inherent in the ſoul, a man may uſe it if he will to the producing of the act of faith. If he do uſe it, then by that act he is converted: if not, yet that was ſufficient to bring forth the Act, if it had been thereto applied. As in a like caſe, when Chriſt ſaid to the ſick man, *Ariſe, take up thy bed and walk*; He gave him bodily ſtrength ſufficient to do what he bad him, but yet the man might have let his bed lye, and ſtood ſtill if he liſt. So when God commands us to beleive, he gives us ſtrength ſufficient ſo to do it, albeit we may if we will neglect to make uſe of it. This foul errour hath bred all that confuſion and darkneſſe wherein this controverſy is wrapped up; and it containes two groſſe abſurdities in it.

1. That they ſuppoſe a ſupernaturall ability of believing infuſed into the ſoul by the Holy Ghoſt, which yet ſhall be no ſanctifying grace of the Spirit; an opinion altogether new and againſt reaſon. For ask them, is not the inward diſability of our ſoules to believe and convert, a part of our corruption? It cannot be denied. Well, is not then the infuſion of an ability to believe and convert, the doing away of that corruption? It is. And then ſhall not that gift

which

which aboliſhes our ſinfull infirmities, be juſtly called a ſanctifying grace? It is moſt evident, and none but ſuch as are poſſeſt with the ſpirit of willfull contradiction to all manifeſt truth, will affirm, That the rectifying of our weak and corrupt faculties by a ſupernatural ability put into them, and diſpoſing them to the moſt excellent work of Faith, can be any thing elſe than the grace of Regeneration. An act ſo holy muſt come from an habit as holy.

2. That they ſuppoſe the Act in divine graces goes before the Habit: an aſſertion in Divinity not tolerable, which tels us, that the tree muſt be good before the fruit can be good. And that Queſtion which Chriſt put to the Phariſees, *Mat*, 12. 34. *How can ye that are evil ſpeak good things?* is more than any Arminian can tell how to anſwer. This pincheth them, and puts them to this choyce, either that an unregenerate man who certainly is utterly evil, may by the help of ſuch a gift as hath not ſanctified nor made him good, not only ſpeak, but do that which is eminently good, namely, Believe and Convert; or that the Act of Faith performed by ſuch a one is not good and ſound, and ſo no beginning of true converſion; or that they do confeſſe the habit of faith, as of other graces to be firſt implanted in our ſoules in the univerſal renovation of all the faculties thereof, whence the operation of faith doth afterwards iſſue. And this is the truth which under thoſe obſcure and unexplicated tearmes of [*Supernatural ſtrength to Believe*] they grant in effect: for the ſtrength is either nothing at all, or nothing elſe but that habitual Faith which we maintain to be given us as a principal part of our regeneration.

Theſe miſtakings of the nature of our converſion hath utterly confounded our Adverſaries in their opinions and writings about this point. They ſpeak of ſufficiency of grace to produce the acts and operations of Faith and other vertues: when the queſtion is meant of the ſufficiency of grace in producing the habit of all inherent holineſſe. Now as in the former example of the ſick man, it is one thing to enquire whether the health and ſtrength Chriſt gave him was ſufficient to cauſe him to walk, another thing to demand what vertue of Chriſt was ſufficient to give him that health and ſtrength: ſo in this caſe, it is one thing to ask whether the grace of ſpiritual health or ſanctification be ſufficient for the producing of the actions of a ſanctified man; another thing to ask what grace is ſufficient to work in the ſoul the grace of ſanctification it ſelf. Wherefore in this matter we affirm, that as health, when it is in a man is ſufficient to every natural action, though alwayes it be not effectual, becauſe we make not uſe of our ſtrength at all times: but to work health in a ſick man no vertue is ſufficient, but that only which being applied, proves effectual to reſtore it: So, where Sanctification is, it is alwayes ſufficient to every gracious action if it be duely exerciſed thereabouts, but may ſometime be effectual through our default in not applying it aright: but now, to work ſanctification in the heart that hath it not, there is no other gift whatſoever ſufficient but the only vertue and power of the Holy Ghoſt, the immortall ſeed of our Regeneration; and whereſoever this onely and all-ſufficient vertue worketh in the heart of any man, there it is alwayes infallibly effectuall. To dream of any other inherent quality in the ſoul given to man as ſufficient to ſanctifie the ſoul, and yet after it is given, ineffectuall to perform it, is a fancy never thought of till of late times, wherein mens hearts are ſtrangely embittered in fierce oppoſition againſt the glory of Gods true grace.

This of the firſt Concluſion: the ſecond followeth, and it is this; *That ſufficient grace for Sanctification is not given unto all.*

This is a neceſſary conſectary of the former; for ſeeing ſufficient and effectuall are all one in this caſe; and ſeeing it is apparant, that this grace is not effectuall in ſome who are never ſanctified, it followes neceſſarily, that ſuch ſufficient grace is not given unto all. This were enough to have been ſaid againſt this opinion of ſufficiency of grace given to all within the Church: But *yet ex abundanti*, for our better ſatisfaction, I deſire your patience and attention in

in the further examination of this ſecond Concluſion. The truth of it will be cleared, by conſidering what the grace is which is given to thoſe that are within the Church. Now this grace is two fold:

1. The external declaration of Gods will, made unto all men in common by the Preaching of the Word; the ordinary conſequent whereof is knowledge or illumination. And this is tearmed our external Vocation by the Word.

2. The inward gracious work and vertue of the Holy Ghoſt immediately exerciſed upon the Underſtanding, Will, Affections, and whole Man. The conſtant effect whereof is Regeneration. And this is called our Internal Vocation by the Spirit.

In the explication of the Nature, Diſtinction, and Sufficiency of theſe two unto the work of Sanctification, conſiſts the further clearing of this troubleſome controverſie. The Orthodox ſentence which hath been held touching this matter agreeably to the Scriptures, is this;

There are two things which are ordinarily wrought in men, living under the Miniſtery of the Word:

1. Illumination of the Underſtanding.

2. A touch or motion of the Will and Affections.

Theſe two, becauſe they are the fountain of all outward actions, we onely conſider in this buſineſſe, letting paſſe ſuch effects as are viſible in mens converſations. Now both theſe are each of them of two different ſorts;

1. Illumination is either,

1. Common and Naturall, when a man in hearing or reading conceives the literall ſenſe and meaning of the Scriptures in moſt points of Chriſtian Religion, ſo that he is able to diſcourſe, diſpute, and write of them. I call this knowledge Common, becauſe it is beſtowed on reprobates as well as others. I call it alſo Natural, becauſe although the object thereof be Supernatural and Divine, nor could be known but by revelation, yet being revealed, the manner of apprehending it in ſuch a one is meerly natural and carnal, and that light which the Spirit affords to ſuch a one, is but ſome more eminent degree of that common aſſiſtance which he gives to all that ſeek after knowledge in any learning for a publick benefit. For the caſe is plain enough, a learned Scholler unregenerate knowes and ſtudies Divinity in the ſame manner as he doth any other Art: and as in them, ſo in this he may attain excellent knowledge, by a ſpecial but no ſanctifying gifts of the ſpirit; perfecting his naturall reaſon but not making it ſpiritual.

2. Proper and ſpiritual, when a man by a ſingular gift of the Spirit of grace is inabled to judge of heavenly things in a ſpiritual manner according to their truth and goodneſſe, repreſented to the underſtanding in their native beauty and excellency. I call this Proper, becauſe it belongs only to the Elect; and Spiritual, becauſe the ſanctified underſtanding judgeth of them ſpiritually. Thus for knowledge: next touching the

2. Motions which are wrought in the Will; they are likewiſe double:

1. Natural, when upon the underſtanding of threatnings or promiſes, the Will is touched with ſome kind of affections towards thoſe things, as they which are naturally hurtfull or beneficial to it; as to love, hope, deſire, fear, or hate, ſuch or ſuch a good or evil thing ſpoken of in the Word. I tearm theſe affections Natural, being proportionable to that firſt ſort of knowledge that bred them. For when an unregenerate man ſhall hear it plainly and amply declared, what happineſſe belongs to the Saints, what comfort is in Gods favour, what glory in heaven, what horrour in hell and a bad conſcience, he will be eaſily ſtirred up with many deſires of enjoying the one, and eſcaping the other. But this he doth in no other manner than as every man by inſtinct of Nature will wiſh and ſeek for that good which he knoweth to be proportionable to his nature, and alſo ſhun the contrary.

2. Spiritual, when upon the thorough apprehenſion of all ſpirituall good and

and evil, known and believed by faith, the Will is ſtrongly inclined with all conſtant and vehement affections of love and hatred earneſtly to embrace the one and deteſt the other above all things elſe whatſoever. How great difference there is between theſe illuminations and motions in the regenerate and unregenerate, I ſhall by Gods grace ſhortly have occaſion to handle at large. Having now thus diſtinguiſhed them, let us ſee how theſe effects are appliable to their cauſes [the Word and the Spirit : the dependance is thus ;

1. Common illumination and the natural movings of the Will that follow thereupon, are the effects of the ordinary grace of the Spirit in the Miniſtery of the VVord preached.

2. Proper illumination with the ſpiritual affections thence ariſing are the effects of the ſpecial vertue of the Holy Ghoſt in the Miniſtery of the VVord, regenerating the ſoul.

But we muſt go further yet, and whereas the Word and Spirit are both joyned together in this work of regeneration, we muſt carefully ſee what belongs to one, what to the other. VVherefore we are to diſtinguiſh between the

1. Inſtrument : For whatſoever can be aſcribed to the VVord, agrees to it but only as it is an inſtrument of the power of Gods Spirit. Now inſtruments are either Cooperative or Paſſive, and the word muſt be one of the two. Cooperative it is not, moving and working on the ſoul by any inward force of it ſelf. For it cannot be declared what operative force there ſhould be in the bare declaration of Gods will, to produce the real effect of ſanctification in the unregenerate heart. It is therefore in it ſelf a paſſive inſtrument working only * *Per modum Objecti*, as it containes a declaration of the divine will, and as it propoſeth to the underſtanding and will the things to be known, believed and practiſed. Now it is well known, that no Object whatſoever hath any active power *per ſe* to work any thing upon the Organ, but is only an occaſion of working, which ſome force in or about the Organ makes uſe of. But whence then hath the word its effect ? from the

2. Principal Agent, the Spirit of God ; who by his immediate and proper vertue works upon the Underſtanding and Will, cauſing in that a through apprehenſion of the things propoſed, and in this a cheerfull obedience to the thing ſo underſtood. The Object of this work of the Holy Ghoſt is not the Word, as if the Holy Ghoſt did infuſe into it any ſpecial vertue whereby it ſhould work, together with himſelf, as a partial coordinate efficient cauſe in our converſion, the Word working one part, the Holy Ghoſt another, as the Arminians vainly diſpute, (*Act. Synod. Defenſ. Act.* 4. *p.* 136.) But the object of this work is the Soul of man, whereinto this vertue of the Spirit is *Inſuſa* or *Affuſa*, or rather, whereabout this vertue is imployed, quickning, changing, renewing the faculties of the ſoul with ſuch ſpiritual ſtrength and holineſſe, that ſo it may perform what the Word declares is to be done. VVhich effect of Regeneration, though properly it cometh only from the ſanctifying power of the Holy Ghoſt, yet by a common Metonymie it is aſcribed alſo to the VVord; and for that cauſe we are ſaid [*to be born again by the Word*] 1 *Pet.* 1. 23. [*to get faith by hearing*] *Rom.* 8. [*to be begotten by the Holy Ghoſt*] 1 *Cor.* 4. 15. [*to be ſanctified by the truth, i. e. the Word*] *Joh.* 17. 17. and hence ſuch properties as theſe are aſcribed to the VVord, that [*it is the power of God to ſalvation*] *Rom.* 1. that [*it is mighty in operation, ſharp as a two edged Sword*] *Heb.* 4. 12. that *it is a Sword*] *Eph.* 6. 17. *Revel.* 19. 15. that [*it is fire and a hammer to break the Rock*] *Jer.* 23. 29. that it is [*powerfull to caſt down all ſtrong holds of mans proud imagination*] 2 *Cor.* 10. 4. with many the like, which though they properly belong to the inviſible power of the Holy Ghoſt, giving effect unto his own Word, yet are figuratively attributed unto the Word it ſelf, which he uſeth as his viſible Inſtrument. I cannot better expreſſe the manner how the Holy Ghoſt uſeth the Word in the work of Sanctification, than by a ſimilitude or two. Chriſt meeting a dead Coarſe in the City of *Naim*, touches the Biere and utters *Luke* 7.

* *And ſo in* Adam *who was endued with all inward abilities to do whatſoever God ſhould command, there needed nothing elſe but the declaration of his Will, and* Adam *could preſently obey. But in us that want ſuch ſtrength there is required by ſuch a propoſal of Gods will, another work of the Spirit, giving us power to do it.* *James* 1. 18.

theſe words, [*Young man, I ſay unto thee ariſe.*] Hear the command, and that given to a dead man: But could theſe words do any thing to raiſe him? No, it was Chriſts inviſible power that quickned the dead, not his words, which onely declared what he meant to do by his power. Again, to the ſick of the Palſie, he ſaith [*Ariſe, take up thy bed and walk;*] Here is the command given to a ſick man. But was it the vertue of theſe words that healed him? No, it was that ſecret vertue which went from Chriſts Deity which did the cure. His words declared what that ſhould bring to paſſe. So in this matter of our converſion, Chriſt bids us, Awake we that ſleep, and ſtand up on our feet; he bids us believe, repent, obey, turn unto him, &c. But all theſe commands work nothing of themſelves, but take effect by the onely power of God working upon the heart. In which caſe the Word is truly the voyce of God, not of man. Now Gods voyce is not a bare ſound or word carrying ſuch or ſuch a meaning with it and no more, as mans doth, but it is *Verbum factivum*, as well as *ſignificativum*, it doth and really brings to effect that which it commands to be done: it makes a world, when it bids a world to be made; it raiſes us, when it bids us ariſe; it awakens us, when it bids us awake; it works faith in us, when it commands us to believe; it gives repentance, when it bids us repent; it makes us holy when it commands us to be ſo; according to that of the Apoſtle, 2 *Cor.* 10. *The weapons of our warfare are mighty*, but it is through God: and that in *Eſay.* 59. 21. *My word*, ſaith God, *ſhall abide in you*; but this cannot be till he have firſt put his Spirit within our hearts. Wherefore where this vertue of the Spirit is wanting, as it is in moſt, there the Word hath no other vertue, than to be as a fair Mappe preſented to the eye, wherein are deſcribed many matters of excellent knowledge, which the unregenerate may gaze upon, in a kind of ſhallow heartleſſe ſpeculation, which ſhall differ as much from good knowledge, as the knowledge of a Country by the Mappe, and by the eye in travelling it.

Eph. 3. 7. *Col.* 1. 29.

And this is the ſentence of the Orthodox Church touching the nature and diſtinction of theſe two Callings, Inward by the work of the Spirit, Outward by the voyce of the VVord. The Arminians are of another opinion, whoſe judgement about this matter is this:

The VVord, ſay they, and the Spirit alwayes go together, and whereſoever either the Law or Goſpel is preached, there and then the quickning power and effectual vertue of the Holy Ghoſt is preſent in all, even thoſe that are unregenerate, untill ſuch time as by contumacy and rebellion againſt the Spirit, they have made themſelves unworthy of further help. But now what is this effectual power, according to the Arminians, and what doth it in all men? It doth, ſay they, inlighten the underſtanding, it ſtirres up the ſenſual affections (for as touching the VVill, it meddles not with that) and ſo gives unto the heart *Senſum verbi*, and by an inward power infuſed, doth move and diſpoſe the heart to believe and convert. Yea, but how is all this done? Is it by any proper work of the Spirit diſtinct from the power of the VVord? By no means, ſay they, It is done by a moral perſwaſion, *per Repræſentationem objectivam*, by a propoſal of what is to be done, with commands, exhortations, intreaties, promiſes thereto annexed. And is this ſufficient to our regeneration? Yea, there is not, there needs not any other immediate inward *invincibilis actio* (as they ſtile it) of the Holy Ghoſt upon the ſoul. The VVord, only the VVord begins, continues, and conſummates our converſion. Nay, if an inward work of the Spirit be granted, they affirm that the preaching of the VVord can by no means poſſible be accounted any means at all of our converſion. VVhat then, Inward Calling there is none? No, ſay they, there is no other inward regenerating grace, but onely the forenamed morall perſwaſion to goodneſſe, by the outward Miniſtery of the VVord. This is the ſumme of their opinion, and that Chaos of confuſed errours, which it is hard to diſtinguiſh into any good order: I will touch upon them in theſe three Propoſitions, manifeſtly oppoſing their fundamental ſuppoſitions in thoſe their Aſſertions: The firſt ſhall be this:

1. That

1. That not ſo much as common illumination and ſtirring up of the affections is given to all in hearing of the Word preached. Shall we go any further than experience to prove this in thouſands that hear the Word, yet underſtand no more of it, and are no more affected with it, than the ſeats they ſit on? The Arminians, as they will deny any thing, reject this argument from experience, and except, that though they do not underſtand, yet they might underſtand if they would. To which I anſwer, that it is true; ſuch men ſhall be condemned of wilfull ignorance, becauſe the means God afforded were ſufficient to have brought them to more knowledg, if they had done but as much as they might: but yet the exception is here altogether vain, becauſe here we inquire of the Act, whether all men be inlightned, not *de potentia*, whether they may be or no. For the Arminians hold that the Underſtanding is inlightned, and the affections moved in all, and that irreſiſtably; men cannot chooſe but know and be affected with the Word preached. And this they ſtiffely maintain, becauſe that God hath infallibly given unto all *potentiam & vires credendi*; and this ſtrength is nothing but illumination of the Underſtanding, and exciting of the Affections; and therefore all muſt infallibly be illuminated and excited. Wherefore when they affirm, that a man may chooſe whether he will underſtand and be affected or no, though it be true in part, yet they contradict their own main poſition, and confirm ours, That God though he have given the outward means, yet hath not given ſo much grace unto all, as to make uſe of them for the gaining of ordinary knowledge in the Word.

The ſecond Propoſition ſhall be this,

2. That bare Illumination in the underſtanding of the ſenſe of the Word preached is not ſufficient for ſanctification of the heart: *i.e.* to move, to renew, to quicken thoſe affections with true love of goodneſſe and deſire of grace, which before were diſordered, by reaſon of the darkneſſe of the underſtanding.

This they affirm: we deny it as a new and uncouth opinion, and that upon theſe grounds:

1. Becauſe it preſuppoſeth, that in the affections there is no other vitiouſneſſe, but that only which is bred in them by the errour of the underſtanding; which being deceived, miſguides the affections, but being once rightly informed, the affections are preſently brought in order to follow the directions thereof. Than which nothing can be more abſurd, and contrary to all experience.

2. If bare illumination, or moral perſwaſion be ſufficient to ſanctifie, it ſhall work that effect either by its own ſimple vertue, or by the help of ſomething elſe beſides. If by it ſelf, then why are not the Devils ſanctified, who know more of Divinity than haply the learnedſt man? And why are not all learned Divines ſanctified alſo? what ſhould hinder? Or if there muſt be ſome ſpecial grace beſide, how can they affirm that to be of it ſelf ſufficient, which helps not without the help of another thing? And yet this is that whereto they are driven, namely, to confeſſe there muſt be a ſpecial grace to make the general effectual; and ſo in one word they daſh all their diſpute about the ſufficiency of univerſal grace. Or if they like not that, will fall to that ſhift to ſay, that bare illumination is ſufficient, though not to ſanctifie, yet to work true faith and converſion, which is nothing elſe but to affirm that there is faith and converſion before and without ſanctification. Which opinion is a kind of phrenſie.

Nil obſtat quo minus dicitur vel ſola Dei moralis ſuaſio homines animales reddere ſpirituales, ſaith Grevinc. cont. Amef. pag. 297.

The third Propoſition will be this;

3. That beſides the common illightning of the underſtanding and motion of the affections in ordinary preaching of the Word, there is neceſſarily required another immediate work of the Holy Ghoſt upon the ſoul for its ſanctification throughout: without which the preaching of the Word will be utterly unable to work true grace in the hearers.

This I prove by Scriptures and Reaſon: The Scriptures are many, I will name but one or two of the plaineſt places.

1. *John* 6. 36. Where Chriſt ſpeaketh to the unconverted *Capernaites* thus, [*But I ſay unto you, that ye alſo have ſeen me*] there is their knowledge of the Goſpel by Chriſts preaching and miracles, but yet [*ye believe not.*] What was the reaſon of that? it was this;God had not given the *Capernaites* to Chriſt;and therefore he gave them not grace to come unto Chriſt: for,[*All that the Father giveth me, cometh unto me; and he that cometh unto me I caſt not away*] *verſ.* 37. Yea, will an Arminian ſay, They came not, becauſe they were not willing to come,there wanted nothing on Gods part but they might have come. Yes but there did, if we believe Chriſt; God did not draw them; therefore they came not: For [*No man can come unto me except the Father which hath ſent me draw him,and I will raiſe him up at the laſt day*] *verſ.*44.But what is this Drawing?it is the ſame which in the next verſe he calls Gods teaching of us. [*It is written in the Prophets, They ſhall all be taught of God, Every man therefore that hath heard and learned of the Father,cometh unto me.*]Nothing can be more manifeſt than in this place the plain diſtinction of an inward drawing from an outward moral perſwaſion,an inward teaching of God from the outward preaching of man: which is effectual to true converſion in all, and only thoſe that are inwardly ſo drawn and taught of God,which the *Capernaites* were not.

2. *Deut.* 29.3, 4.The *Iſraelites* in the wilderneſſe had all inſtruction and perſwaſion that might be by theWord,and by Miracles from God and his ſervant *Moſes*: they had heard *Moſes* and God ſpeak, and ſeen the great tentations, miracles,and wonders with their eyes. But was this ſufficient to convert them? No, there wanted that within which God denied them; for ſaith *Moſes*, [*Yet the Lord hath not given you an heart to perceive, and eyes to ſee, and eares to hear unto this day,*] *verſ.*4. Parallell to which is that touching the the *Jewes*, among whom Chriſt had preached ſo much and ſo plainly, done ſo many, ſo ſingular miracles, [*Yet they believed not in him*] *Joh.* 12. 37. But what was the cauſe of that, was not the means ſufficient? No, God had denied to reveal unto them his arm or power,in giving them the knowledge of the Goſpel. That he proves out of the Prophet *Eſay*, who of all the Prophets preached the Goſpel plaineſt, and yet found ſmall credit to his doctrine, [*That the ſaying of Eſayas the Prophet might be fulfilled, that he ſaith; Lord, who hath believed our report, and to whom is the arm of the Lord revealed?*] *verſ.* 38. A very unreaſonable complaint, ſaith the Arminian, if we conſtrue it ſo; for it is as if *Eſay* had ſaid, Lord, only the Elect to whom thine arm was revealed, they have believed it, but none of the Reprobates have believed it, becauſe thine arm was never revealed to them, and ſo they could not believe. And what reaſon had *Eſay* then to complain of them for not doing that which they could not do? I think the wiſedome of God hath of purpoſe, to check theſe peſtilent gainſaying Spirits,added in the next words, *verſ.* 39. [*Therefore they could not believe, becauſe thus Eſaias ſaith again, He hath blinded their eyes, and hardned their hearts, that they ſhould not ſee with their eyes,and underſtand with their hearts, and ſhould be converted,and I ſhould heal them.*] So Gods Spirit brings that for a good reaſon which theſe men count an abſurdity: They did not believe, and the Prophet complaines of it;yet it was becauſe they could not believe.And why could they not? it was the want of that inward work of grace we ſtand for: God had not inlightned their minds, nor ſoftned and ſanctified their hearts, and therefore they could not believe.

3. 2.*Tim.*2.24, 25,26.[*And the ſervant of the Lord muſt not ſtrive,but be gentle unto all men,apt to teach,patient;in meekneſſe inſtructing thoſe that oppoſe themſelves.*] Here is the Miniſters duty to preach unceſſantly, uſing all gentle and good means to bring men to repentance, but will this diligence in perſwaſion and patient induſtry be effectual at laſt? It may prove ſo, but when it doth, it is not by it ſelf, but by Gods ſpecial grace, [*If God peradventure will give them repentance to the acknowledging of the* * *truth.*] After all outward means uſed, an inward gift is ſtill to be expected.

* *Namely, that acknowledging of the truth which is according unto godlineſs. Tit.* 1. 1.

So Eliah *to* Eliſha,*What have I done unto thee? viz. that thou ſhouldſt be ſo eager to follow me. He caſt on his Mantle, ſaid nothing and went his way.*

Let us in the next place come unto reaſon and experience, where we have theſe perſwaſive arguments to confirm us in this truth.

1. From the like experience in Chriſts calling of his Diſciples, to whom he uſeth no other words but, *Follow me*; or *Follow me, I will make you Fiſhers of men*; it is wonderfull that ſo ſhort an invitation ſhould work ſo ſtrange, ſo ſpeedy an alteration: [*Straightway they leave all and follow him*] what? forſake all to follow after a ſtranger they never knew before, with ſuch conſtancy, and yet through ſo much perill and diſgrace, and all for a word ſpoken, *Follow me*? Nay, in that word there was more than a word; there went with it that power which could have commanded the attendance of the Armies of heaven and earth. And thoſe few words accompanied with this ſecret vertue, did more upon the hearts of the Diſciples, than many a long Sermon upon the Phariſees and obdurate Jewes, where Chriſt was not pleaſed to ſhew the like effect of his power. So Chriſt appearing to *Saul*, accoſts him with this expoſtulatory ſalutation, [*Saul, Saul, why perſecuteſt thou me?*] he ſaith no more, but onely tells him being asked [*That he was Jeſus of Nazareth whom he perſecuted, and that it was hard for him to kick againſt the pricks.*] But ſee what a change theſe few words have made in a fierce raging perſecutor, he is on the ſudden as meek as a Lambe, and now all for obedience to that name which before he furiouſly perſecuted, [*Lord what wilt thou have me do?*] command what thou wilt, I am ready to obey. Was it external moral perſwaſion trow ye that hath made this wonderfull alteration? Nor are theſe examples to be accounted ſo extraordinary, as if for the ſubſtance the ſame courſe were not ordinarily obſerved. Were not men wilfully perverſe, they would confeſſe, that when of many thouſands that hear one and the ſame Sermon, ſome one or two, it may be the worſt in the company, are in a moment ſo changed, that they are not the ſame men they were, new hearts, new deſires, new affections, all new in them; they would, I ſay, confeſſe, that this is the very finger of God touching the heart, and not the force of any outward perſwaſion whatſoever.

2. If onely a bare propoſing of Divine things to the underſtanding, joyned with perſwaſions of command, threatning, and the like towards the Will, be all that is needfull to mans converſion, it would be known what difference we ſhall make between the working of Gods word and of mans, of a Divinity Sermon, and a good moral Speech. Nay more, whet difference can be made between Sathans temptations and all the ſacred ſuggeſtions of Gods word? yea, whether Sathans ſeducements to evil are not likely to prove alwayes more powerfull than Gods perſwaſions to goodneſſe, becauſe in both caſes the work it ſelf is left wholly to our abitrement, and then Sathan hath the advantage of our natural corruption cleerly on his ſide. So that by this Arminian doctrine, mans converſion is even deſperate, ſeeing Sathan is as powerfull, and certainly he is as willing to pervert as God is to convert. This blaſphemous abſurdity the Arminians cannot ſhift their hands of, though they ſtrive in vain about it.

The Counſell of a Friend, and the perſwaſion of God.

3. The old rule muſt here be remembred, *Paſſio recipitur non tam per conditionem agentis, quam diſpoſitionem patientis*: all exhortations, promiſes, commands take effect not according to their own, but according to the quality of him towards whom they are uſed. And ſo we ſee a word doth more with ſome, than a frown or ſharp menace towards another. All Speech works as the heart of the hearer is affected, not as he intends that utters it. Wherefore if there be nothing more to be done on Gods part towards our converſion but the only propoſal and perſwaſion of the acceptance of grace, it is manifeſt to all, that can judge of the ſtate of corrupted nature, that we ſhall never accept of Gods offer; but out of that enmity and hatred of all goodneſſe which is deeply rooted in our nature, we ſhould all univerſally and finally reject it, if it be left to our diſcretion whether or no we will receive it. Except our tongues be firſt

Qualis unuſquiſque eſt, talis is finis videtur.

Rom. 8. 7.

brought unto a right temper, purged from the bitterneſſe of our corrupt humours that have overflowed and infected them, we ſhall diſtaſte the ſweetneſſe of all heavenly doctrine, and nothing will ſeem ſo unſavoury to our reliſh, as the things of the Spirit. And therefore of neceſſity our diſtempered, diſordered, and crooked diſpoſitions muſt be firſt rectified by an inward work of Gods Spirit, before we can poſſibly take any true benefit by the Word preached.

Thus then the truth of our ſecond main Concluſion ſtands good, That ſufficient grace to ſanctification is not given to all that hear the Word preached: becauſe none of thoſe other gifts that are given them are ſufficient, but only the inward vertue of the Holy Ghoſt, and this is not beſtowed on all, becauſe whereſoever it worketh, it is alwayes infallibly effectual, by no means poſſibly to be hindered. Which ſhall be further ſhewed in our third Queſtion touching the Controverſie. But before we leave this, a ſcruple or two caſt into our way by the Adverſary would be removed. They prove that the Word and Spirit are never ſeparated; and for it they bring Scriptures and reaſon: Scriptures:

1. *Eſay* 55, 11. *The Word that goeth out of my mouth ſhall not return unto me void, but it ſhall accompliſh that which I will, and it ſhall proſper in the thing whereto I ſent it.* To which I anſwer, that this place intendeth no more, but that God will certainly perform all his promiſes that he maketh unto the Church. If it be extended to a larger ſenſe, we grant, that at every Sermon the Prophet or Preacher makes, the power of Gods Spirit is alwayes preſent with his Word: but how? to make it powerfull unto converſion in all to whom it is propoſed? Nothing leſſe. It ſufficeth, that that be done in ſome only, for whoſe ſakes God chiefly ſent it: For others that are diſobedient, God hath his work in them too, namely the accompliſhment of his works of judgement though not of grace.

2. *a Act.* 7. 51. *Ye have alwayes reſiſted the Holy Ghoſt, viz.* whoſe vertue was ſhown upon their hearts in and together with the preaching of the Prophet.

a *Like places are Job.*21.13. *Eſa.*63.10. 1 *Tim.*3.8. *Gen.* 6. 3.
b *Mat.*10. 24.
c *As their fathers had done Eſa.*6. 9. *&*63.10.
d *For theſe were uncircumciſed in heart and eares*: id eſt, *unregenerate.*

To this I anſwer, That they that either neglect the hearing of the Word, or when they hear and underſtand it, and are convinced of the truth of it, do wilfully refuſe to yield obedience to what they know; theſe are juſtly ſaid to reſiſt the Holy Ghoſt, becauſe they reſiſt his *b* Ordinance, and his work enlightning their underſtanding with the knowledge of Gods will. The *Jewes* had both, and reſiſted *c* both; but it cannot appear by this place, that there was any other quickning vertue of Gods Spirit working effectually upon the hearts of the *Jewes d*: onely they had the external declaration of Gods will, and alſo illumination and conviction of their conſciences; which effect the Spirit works ordinarily in moſt, but not univerſally in all that hear the Word.

3. *Heb.* 6. 4, 5. and 10. 26, 29. But theſe places as they touch only ſome of the unregenerate, which are in that manner wrought upon; not all who hear the Word preached: ſo that work of the Holy Ghoſt which appeares upon their hearts, is not by that ſaving and quickning power, which is the immediate and infallible cauſe of true ſanctification; but only a more ſpecial degree of an inferiour grace, as ſhall be ſhewen hereafter. Reaſons which they alledge are theſe;

1. If the inward work of the Spirit do not alwayes go with the Word preached, it will follow, that God doth not ſincerely mean that which he makes profeſſion of. For, outwardly by his Word he calls them unto him, whom yet ſecretly he would not have come unto him: For if he would have them come, why doth he not give them that inward work of the Spirit, without which he knowes they cannot come? As for example, when by the Word he calls upon men, and bids them repent and convert, if he will this ſeriouſly, why doth not God beſtow on men all ſuch helps and means as are required on his part, inward as well as outward, without which they cannot convert? If he will it not ſeriouſly, why doth he command them to do that which he knowes

knowes they cannot, nay, we know he would not have them do? Is not this diſſembling to ſay one thing and mean another, to will one thing in word, another in ſecret intent?

Anſw. None more damnable hypocrites than they that will accuſe God of counterfeiting. He deales plainly, fairly, openly, ſpeaks as he means, and as it pleaſeth him it ſhould be. If he bid a wicked man do well, he would truly have him do ſo; nor is it his ſecret deſire he ſhould continue in his wickedneſſe, when he openly exhorts him to come unto repentance and amendment. But here he muſt diſtinguiſh between a double Will in God:

1. *Voluntas approbationis*, of Allowance. God as he knowes, ſo he likes of and approves of many good things which he intends never to bring to paſſe.

2. *Voluntas Effectionis & Intentionis*, of Performance, when God intends that ſhall actually come to paſſe, which he approves as good in it ſelf. Now for the converſion of all men by the preaching of the Word, God wills it ſeriouſly by way of approbation and allowance; That the Creature ſhould convert to God and obey his Creator in all things, is a thing truly good, and God juſtly commands it; and if the Creature can by its own ſtrength perform it, God doth truly approve and like well of it. But God doth not will the converſion of all men effectually by way of full intention to work it in them. If man can do it, as it is his bounden duty he ſhould, well and good, God wils it as a thing in it ſelf pleaſing and acceptable to him. But God wils not to beſtow upon a man ſtrength to do it, nor is he bound ſo to do. So that here is no fraud, nor *Sancta Simulatio*, or *duplex perſona* in God (as ſome impiouſly at leaſt imagine) as if his word had a meaning contrary to his ſecret intent. No, the meaning of his word is ſincere, what he commands he wills to be done as a thing in it ſelf very good, and on our parts, our pure due obedience to do it: and his ſecret intent of not giving a man ſufficient abilities to do his duty, croſſeth not his approbation of the goodneſſe and neceſſity of our duty to be performed by us. They are blind that will not underſtand this, that it is one thing to approve of an end as good, another thing to will it with a purpoſe of uſing all meanes to effect it. Gods Commandements or exhortations ſhew what he approves and wills to be done as good; but his promiſes or threatnings ſhew what he intendeth effectually to bring to paſſe.

Such are 2 Cor. 5. 2. & 6. 1. Gal. 1. 6. Revel. 3. 20.

But yet here they urge further, How can God in juſtice command unto a man by his word the performance of that which cannot be done by him without the inward help of the Spirit, and yet in the mean time God denies this inward grace unto him?

I anſwer, Gods juſtice will herein be as free from accuſation of tyranny, as before his truth was from falſhood and colluſion. God may without blemiſh to his Juſtice command man to perform his duty, although he have now no ſtrength to do it, becauſe once he had ſtrength and he hath now loſt it. Yea, will they ſay, that were true did not two things hinder;

1. Man indeed had ſtrength and hath loſt it, but how? himſelf did not *decoquere* waſtefully ſpend his Patrimony, and by the act of his ſinning aboliſh the Image of God within him: bnt God for a puniſhment of his fault did by an immediate act take away his original abilities. And it is then as great injuſtice in God to command us Converſion, Faith, and Repentance, when himſelf hath taken away our abilities whereby we ſhould perform it, as for a Judge after he hath put out an offenders eyes, yet to command him under pain of further puniſhment to read ſuch a book. If he had put out his own eyes the caſe had been otherwiſe, the Judge being not bound to take notice of that his fact. To which we anſwer, that it is true, God for our ſinne hath deprived us of his image, ſo that we cannot do his will without new ſtrength reſtored unto us: yet we muſt remember, though this deprivation be an act of God, yet it happens through our merit by reaſon of our ſinne; and in this caſe, how harſh ſoever it may ſeem to us, yet God the Judge of the word doth not unjuſtly

juſtly, to command us the doing of that which we cannot perform without thoſe abilities reſtored, which himſelf for our tranſgreſſion hath taken from us, and will not give us again. This is proved by that one inſtance byond all exception, The perfect obedience to the Moral Law is required of all, and yet it is madneſs to affirm that God gives or is bound to give unto all that ſtrength to do it, which they had in *Adam*, without which it cannot be done. Further, that God may juſtly command what man cannot perform, is manifeſt by Gods commanding *Pharaoh* to let the Iſraelites go, which yet *Pharaoh* could not do; for God himſelf hardened his heart, that he ſhould not be willing to let them depart.

2. When God commands man to believe the Goſpel, here is a duty injoyned that man never had ſtrength in *Adam* to performe. And therefore if God do require a new duty, he is bound to afford new ſtrength, becauſe by that which he had, and loſt, he was never enabled to doe it. To which we anſwer, that it is an errour to affirm, that Faith which is the conditon of the new Covenant, is not commanded in the Moral Law. Legal and Evangelical, or the Faith of *Adam* in innocency, and of man ſince his fall, is for the ſubſtance of the grace one and the ſame, *viz.* Credence and confidence of and in all things whatſoever that God ſhall reveal unto man. The difference is onely in the Uſe, and in the particular object; as we ſhall ſee in the handling of that point of Faith. Now *Adam* being commanded in all things to believe his Creator, whether revealed or to be revealed; and having ability ſo to do, ſo that if God had told of him the myſtery of the Goſpel, he would have believed it; we alſo are bound by the Law of our Creation, and ſo the Moral Law, to believe in Chriſt as ſoon as God reveales unto us this thing to be believed: and God may require it of us, becauſe we had power once to do it; and what is loſt God is not bound to reſtore.

2. Reaſon. If the Word at any time be deſtitute of the quickning Spirit, it will follow, that the Word ſhall be of it ſelf a dead letter, and the ſavour of death, becauſe it is deſtitute of the Spirit which only puts life unto it. But this is not to be affirmed, foraſmuch as it is onely our fault that the Word proves the ſavour of death, &c. To this we anſwer, That the Word is never of it ſelf the ſavour of death, no not then when it is without the vertue of the Spirit: and we reject thoſe aſſertions as utterly erroneous, That the Word ſhould be preached unto ſome to damne them, or with this intent to make them inexcuſable. The Goſpel is not publiſhed with any ſuch purpoſe at all: for the judgement of our *Engliſh* Divines in the Synod is ſound, that thoſe who being called, refuſe to convert, ſhould be made more inexcuſable: *Neque enim ea fingi poteſt homines reddere inexcuſabiles per Verbum & Spiritum vocatio, quæ eò tantùm ſine exhibetur, ut reddat inexcuſabiles.* No, there is no ſuch matter: The end of the Word preached, is to ſhew unto man what is that good, and that acceptable will of God which he requires man ſhould perform: and the declaration of the will of God to man, is always in it ſelf moſt good and excellent: nor doth it vary in its owne nature, whether the vertue of the Spirit go with it or no. For (as I touched before) the power of the Spirit doth not work upon the Word to put life into it, but it workes upon our ſoules to put life into them. So that whether our hearts be ſanctified or not ſanctified, it is all one to the Word, it makes no alteration in the nature of that: All the difference lyes in the effect; where the heart is ſanctified, there the Word is heard with obedience, where it is not ſanctified, there it is heard and diſobeyed. But the cauſe of this difference is meerly in the diſpoſition of mans heart, not any jot from the Word: the preaching whereof is good and to a good intent, but unto ſome it becomes hurtfull; not becauſe the Word hurts them, but they hurt themſelves by their own ſinfulneſſe, leaving themſelves inexcuſable in their fault, and aggravating their damnation by wilfull diſobedience. The Word is neither dead, nor deadly in it ſelf, but we are dead, and by our ſinnes againſt the Word ſlay our ſelves.

In Act. Synod. Dord. Senten. Britan. Theol. de 3. & 4. Arti. He is excuſable for rejecting that which is offered him to that very end that he ſhould reject it, not that he ſhould receive it. See Rom. 7. 10, 11, 12, 13

3. Reaſon

3. Reaſon. If the preaching of the Word be ſometimes deſtitute of the vertue of the Spirit, it will follow, that men ſhould be condemned for not believing, and being converted by that which hath no power to cauſe them to believe and convert, as the Word without the Spirit hath not. But that were injuſtice ſo to do, &c. *Ergo.*

To this ſlight argument we anſwer, that the default of mens not believing and converting, is not through want of any thing in the Word, which is only to tell them what God requires of them; and this the Word doth fully and ſufficiently. If they obey not, it is through want of ſomething in themſelves, namely, ſanctified abilities in the heart, which as they come not from the VVord, ſo God is not bound to give them by his Spirit. It ſufficeth, that God only commands them, if they cannot obey, whoſe fault is that but their own? Gods commands preſuppoſe that ſtrength to obey is or ſhould be in the creature; if that through ſinne be made weak, God is yet juſt in commanding and puniſhing.

And thus much of this ſecond queſtion by way of knowledge, let us briefly ſee what uſe we may make thereof to our practice: it learnes us a threefold leſſon;

1. VVhat our affections are to be in hearing of the VVord, namely, the ſame that in teachable Scholars towards a moſt wiſe Maſter, or in ſick Patients towards the skilfulleſt Phyſitian. VVe muſt be content to be ruled, and every way ſubmit our ſelves to the diſcretion of that our heavenly Doctor. VVe muſt remember we have to do with more than man in this buſineſſe: it is the Holy Ghoſt that does all in all in this ſacred ordinance. VVhen therefore we go to hear, let us put on all holy, humble, obedient, and tractable affections. A proud, diſdainfull, ſelf-conceited, contentious mind is unfit for mans inſtruction; moſt oppoſite to the wiſedome of Gods teaching, who muſt needs ſcorn to be their Maſter, that think themſelves to be too good to be his Scholars. Again, a malicious, unclean, worldly, voluptuous heart, ſtands contradictory to the holineſſe of the bleſſed Spirit. Thoſe proud affections hinder us in knowing, theſe impure luſts in doing our Maſters will; both together, or each alone make the VVord utterly unprofitable unto us.

2. VVhat the duty of Miniſters is in preaching the VVord. This is threefold: one reſpecting the work, two the iſſue of it. For the work it ſelf, the nature and ſpiritual quality thereof ſhould teach them faithfulneſſe to ſpeak Gods word as it ought to be ſpoken: which is oppoſed as to negligence, and accurſed careleſneſſe in the handling thereof contrary to the dignity and majeſty of it; ſo on the other ſide, to overmuch diligence and humane curioſity contrary to the ſimplicity and ſaving vertue thereof. Not that a man can be too diligent in doing Gods work, or that it is eaſie to define preciſely what and how farre humane helps are to be uſed in Divinity: but yet this is apparant, a ſingular fault there is in mens preparations to this work, who either intend not at all the ſaving of mens ſoules; or if they do, they think themſelves muſt do as much in it as Gods Spirit. Whence elſe, or to what end ſhould ſo much of man be mingled with that of God, why ſo much ſtudy to pleaſe mens ears, why ſo much care to winne credit to their own perſons? &c. Sure it cannot but be a thing very admirable to any that will obſerve it, to hear a man ſtanding as Gods Embaſſadour, ſpeaking as from his mouth in his name, to make a ſolemn prayer for aſſiſtance of Gods Spirit in his preaching, to bleſſe his Meditations that he hath put into his heart, to make them effectual in the hearers, &c. when in the mean time his conſcience tells him, that in his ſtudied preparations he ſought for nothing leſſe than the ayd of the Spirit, and his preaching tells us that he publiſheth the words not of Gods but of mans wiſedome.

In the Iſſue of this work, there is a double duty: 1. If it ſucced well, Thankfull humility oppoſed to pride; that when men are converted by his Miniſtery, he *Luk.* 3. 16. 1 *Cor.* 3. 5, 6. & 5. 10.

he aſcribe all to God, nothing to himſelf, who was but the Saw in the workmans hand, &c.

2. If it ſucceed ill, contented patience oppoſed to repining thought; as VVhy ſhould not my Miniſtery be as effectual as anothers is? Let a Miniſter remember, he only ſowes the ſeed, God muſt give it a body of his good pleaſure: nor is it himſelf, but God whom the people here caſt off. He may take comfort, and ſhall have reward for his godly painfulneſſe in the conſcionable diſcharge of his duty; albeit God ſaw it not good, that it ſhould be ſo bleſſed in the effect as he could deſire.

3. This teacheth us how to judge of our converſion by the Word preached, namely, by the inward ſanctification of the heart, not by having and frequenting the publick ordinance. Silly wretches they are, that ſo farre miſtake themſelves and the nature of theſe things, as to think the going to Church, the hearing of the Sermon, the remembring and diſcourſing of it, the commending of the Preacher, outward reverence to his Perſon and Miniſtery, ſome kind of reformation of manners, wrought out of very ſhame not to follow ſuch plain directions as they muſt needs confeſſe to be good, and others allow of in opinion and practice; that think, I ſay, theſe things ſufficient arguments of a ſound converſion by the Word. Let us not beguile our ſelves in a matter of this high conſequence, theſe things are outward, but the effect of the Word is inward alſo upon the conſcience, in the change of the heart and ſanctification thereof, with all ſacred affections to holineſſe. Look then inwards, and trye how we are affected in and after the hearing of the Word. Do we find an holy fear to fall upon us when our ſinnes are threatned? Are we willing to abide the Surgeons hand upon our tendereſt ſores; and though it be painful, yet do heartily rejoyce in the ſharpeſt ſtrokes and deepeſt cuts of the ſword of the Spirit, when it pierceth in to the dividing aſunder of the Soul and Spirit, marrow and joynts, parting us and our beſt beloved ſinne? Do our hearts ſecretly rejoyce with joy unſpeakable and glorious, in hearing thoſe ſure and ſtedfaſt promiſes of mercy and grace publiſhed in the Goſpel? Are our ſoules brought under the powerfull command of the majeſty and authority of the Word, captivating all our thoughts to the obedience of Chriſt; ſo that no command of a King armed with greateſt terrour can lay the like neceſſity of obedience upon our outward man, as Gods injunctions do upon our conſciences? Hath the Word wrought in us an unfained hatred of that evil which we outwardly forſake, a ſincere love of that good which outwardly we practiſe? Can we truly mourn with much bitterneſſe and anguiſh, when the Word diſcovers unto us the infinite corruptions and loathſome uncleanneſſe of our hearts, ſo that we wiſh for nothing more in the world than to be freed from the ſinne that hangs ſo faſt on us, and to be cloathed with perfect holineſſe. Finally, do we love the Word that hath begotten us, preferring that food of our ſoules before our appointed bodily food? If theſe things be in us, we have a witneſſe to our ſoules, that the Word preached hath been unto us, not only in word, but alſo in power; and that the ſame Spirit which gave it unto the Church, hath made it his moſt bleſſed inſtrument of our effectual converſion to God. But if the caſe ſtand ſo with us, that we know not what theſe things mean; if to our apprehenſion there appear more terrour in the angry words of a King, than the moſt peremptory threatnings of God; if a reproof of a known fault will be rejected by us with contempt and gall; if we ſleight the ſweeteſt exhortations, and the conſolations of God ſeem a ſmall matter to us: if we can with a confident ſcorn of all Gods counſels, hold a reſolution to go on ſtill in our own courſes, let God and his Miniſters ſay what they liſt; if our corruptions trouble us not, and of all things in this life we take leaſt notice of the ſinfull eſtate of our ſoules; or of all pleaſures and ſtudies, we find leaſt content in hearing, reading, meditating on the Word: Theſe things are infallible ſymptomes of ſpirituall death that hath ſeized on us, and that as yet we have

not

not ſo heard the Word, the voyce of the Sonne of God, as to be made alive by the hearing of it. *Joh.* 5. 25.

This tryall is certain, and this change that the Word and Spirit work in our regeneration is very ſenſible; if we be not ſenſible of it, we may be bold to cenſure our ſelves, that as yet we have it not. To conclude, they onely hear the Word as the word of God, which find in it Gods power working ſanctification in their hearts; others hear it onely as the word of man, which goes no further than the natural ear and underſtanding. Where this change of the heart is not, all reformation in the life is but counterfeit and hypocriticall. 1 *Theſſ.* 2. 13. *Eph.* 4. 20. *ſeq.*

In the two former Queſtions, we have examined the pretended ſufficiency of Grace univerſally beſtowed on all, whether within or without the Church; and ſhewed you, that all thoſe gifts which are ordinarily given either to Chriſtians or Heathens, are utterly inſufficient for to work their true converſion, unleſſe there be a further ayd of the ſpecial grace of the Holy Ghoſt, working on the ſoul to the ſanctification thereof. We are at this time to come unto our third and laſt Queſtion, whether or no, ſuppoſing ſuch grace to be given as is truly ſufficient to convert, it be in mans power freely to chooſe whether he will be converted or not converted by it. The Arminian affirmes that it is ſo, and that when God directly intends to convert a man, and for that purpoſe affords him all gracious helps needfull to be given on his part, then Man by the liberty of his will may reſiſt Gods will and work, ſo as they ſhall not work his converſion. A deſperate errour, which whoſoever maintaines, it is impoſſible that Chriſtian humility and thankfulneſſe can have any place in that mans heart. Wherefore it behoves us much to be rightly informed in a point of ſuch conſequence, wherein it is ſo eaſie to become an enemy againſt the grace of God. The Queſtion then is this,

VVhether it be in mans power ſo to reſiſt the grace of God, as finally to hinder his own Converſion? 3 *Queſtion.*

In the explication of this Controverſie, I ſhall with Gods help proceed in this order,

1. To ſhew you in brief the opinion and errours of our Adverſaries in this point.

2. To unfold and confirm that truth which the Orthodox Church defends as touching this matter.

3. To anſwer ſuch Arguments as are made againſt it.

The Opinion of the Arminians touching the power of mans Free-will in the work of converſion, is moſt fully and freely expreſſed by that perverſe Sectary *Johannes Arnoldi Corvinus*, in theſe words of his ſo often mentioned in the Acts of the late Synod, and which are moſt worthy to be had in everlaſting deteſtation: [*Poſitis*, ſaith he, *omnibus operationibus gratiæ, quibus ad converſionem in nobis efficiendam Deus utitur, manet tamen ipſa converſio ita in noſtra poteſtate libera, ut poſſimus non converti, id eſt, noſmetipſos vel convertere vel non convertere.*] *id eſt*, Suppoſe all the operations of Grace which God uſeth to work converſion in us be preſent, yet Converſion it ſelf remaines in that ſort free in our power, that we may not be converted, that is, we may convert or not convert our ſelves. This is plaine dealing without ambiguity and doubling; When God hath done all that is to be done for his part, it is ſtill on our free choyce whether we will convert or not. Their explication of this Concluſion is as ſtrange as the Concluſion it ſelf is hereticall. It is thus: there are two operations of Grace precedent to a mans Converſion: *Contra Rogerman. p.* 363. *Contra Tilen. p.* 337.

1. Illumination of the Underſtanding in the clear knowledge of the Law and Goſpel, Sinne and Grace. VVhich illumination is not, you muſt think, wrought by any immediate work of the Holy Ghoſt, opening the underſtanding to diſcern of ſpiritual things, but by the very plain evidence of the things themſelves, ſo clearly declared and repreſented to the Underſtanding, that

that every man living the uſe of reaſon and judgement, and being attentive in the hearing or reading of the Word, may by the help of his natural reaſon, without other ſupernatural light, underſtand the ſenſe of all things delivered in Scripture needfull to be known, believed, hoped for, or practiſed. This is the firſt work of Grace upon the Underſtanding; the next is in the

Epiſco. diſp. de Perſpic. Scripturæ.

2. Renovation of the Affections which are quickned and rectified with new motions towards ſpiritual things. So that a man not yet converted, may truly ſorrow for his offending of God, bewail his ſpiritual death in ſinne, be inflamed with the love of the truth, deſire grace and the ſpirit of regeneration, hunger and thirſt after righteouſneſſe and eternal life, truly wiſh for deliverance out of his ſinfull eſtate; in brief, offer up to God the ſacrifice of a contrite and broken heart, in humility, in confeſſion of ſinne, in prayers for mercy, in a purpoſe and an aſſay of amendment of life. And thus farre the heart or affections may be changed and quickned, when yet a man is not converted. Now this alteration which is wrought in affections, is, if you will believe them, not any immediate effect of the Holy Ghoſt working this change in them, but the proper cauſe of it is the illumination of the underſtanding, whereupon followes neceſſarily the ſtirring up of the affections in their right orderly motions, which formerly were dead and diſordered by reaſon of the darkneſſe of the mind miſguiding them.

Arnold. contra Tilen. p. 307.

Theſe two works go before mans converſion, and are wrought in all that hear the Word univerſally and irreſiſtably: the cleerneſſe of divine truth is ſuch, that men though they would, cannot avoid the knowledge of it, and the dependance of the affections on the Underſtanding is ſuch, that their motions muſt needs be conformable to the knowledge and apprehenſions thereof. When theſe two effects are wrought in a man, he is then furniſhed with ſufficient ſtrength to believe and convert if he will. This power and ſtrength is given him irreſiſtably will he nil he; but for the Act of believing that depends wholly on his free will, which after the forenamed illumination of the mind, and motions in the affections, remaines free to chooſe or not to chooſe, to conſent or not conſent unto the promiſe of grace. Which wondrous doctrine they unfold unto us in this manner:

The will of man, ſay they, never had, hath, nor can have any other quality inherent in it, but only that which is alwayes eſſential unto it; namely, Liberty, *Indifferentia & indeterminatio ad actus oppoſitos.* Wherefore as in *Adam* it had no ſpiritual gifts of holineſſe inherent in it, ſo it loſt none in the fall, nor hath it now any inherent corruption as the other faculties have; nor is it in our regeneration reindued with any ſanctified qualities whatſoever. Only a pure naked Liberty there is in it to chooſe or refuſe any good or evil whatſoever, ſpiritual, moral, or natural, after it is once known. This Freedome though it be ſo natural to the will of man, that *Salvâ eſſentiâ* it cannot be taken away, yet in the exerciſe thereof the Will depends on the Underſtanding and Affections. So long as the Underſtanding is dark, and the Affections diſtempered, the Will, though it have in it ſelf a natural ability to chooſe that which is good, yet it cannot exerciſe it by reaſon of thoſe impediments. Even as the eye hath in it ſelf a natural power to ſee even in the dark, but yet cannot make uſe of it, till the object be inlightned: So in the unregenerate, the VVill hath a natural freedome in it ſelf towards all ſpiritual good or evil, but it wants the free exerciſe of this power ſo long as the underſtanding is without knowledge, and the affections are diſordered. But as ſoon as the underſtanding is inlightned, and the affections renewed, then the VVill is reſtored to the uſe of her natural liberty: So that whereas life and death, good and evil is now ſet before her, ſhe may by her own free power, without any further help from God chooſe the good if ſhe liſt, or the evil if ſhe pleaſe. And this is that whereon they affirm conſiſts *Vivificatio voluntatis*, the quickning of the Will, which is not the giving of ſome new power unto it, which it had not before,

before, but only the reſtoring of it to the free uſe of that power which it alwayes had, but could not exerciſe.

Here is then the ſumme of their opinion in brief; When a man unconverted heares the word of the kingdome, he underſtands it, and is affected with it irreſiſtably and neceſſarily. By ſo doing he hath a power to believe given him, that is, His Will hath recovered the uſe of that natural freedome which it alwayes had, ſo that now he ſtands indifferent, he may if he will aſſent to the promiſe of grace, he may if he will diſſent from it: this Act is abſolutely in his own power to do or not to do it, and by this Act done, he is converted and not till then.

This is that leaven of Arminianiſme wherewith of late the whole lump of ſound doctrine hath been ſowred, this is that fretting leproſie which will ſcarce ever be healed but in the ruine of thoſe our neighbour Churches wherein the diſeaſe firſt bred. Let us alwayes pray that God will keep this our Church, and us her children, ſafe from the danger of this infection. That we may the better avoid it let us rip up this ſwelling ulcer, and wring out the rottenneſſe and corruption that is gathered together in it: taking a particular view of the ſeveral errours which are like a bed of ſnakes folded one in another in this dunghill: They are theſe;

1. That there is no other illumination of the underſtanding in divine things, but the ordinary apprehenſion of the ſenſe and meaning of the Word, wrought in us by the clear evidence of the things delivered, and the ordinary help of the Spirit, perfecting and aſſiſting natural reaſon and judgement.

For herein they all agree, that although the Goſpel could not poſſibly have been found out by natural reaſon, yet being once revealed, it may be fully underſtood by natural reaſon. Inſomuch, that he who is induſtrious, and hath a good judgement, may know all that is needfull to be known, without any ſupernatural light infuſed into his underſtanding by the Holy Ghoſt. It ſeems theſe men in their ſtudy of Divinity never ſought after, nor ever did find any other help beſides their own natural abilities; and therefore they think other men have no more help than themſelves had. We may probably judge ſo, by thoſe heretical opinions, the immediate off-ſpring of their natural reaſon, wherewith they have now ſo troubled the quiet of the Chriſtian Church. Had they been taught of God, and the eyes of their underſtanding opened to follow the directions of Gods Spirit more than their own natural wiſedome: they might have learned to have judged otherwiſe of themſelves and all their opinions too. But how partiall ſoever their judgements are, we know the judgement of God to be juſt and infallible, who knowes us better than we do our ſelves; and he tells us, *a* That we are blind, *b* that we are darkneſſe till we be made light in the Lord, *c* that when the light ſhineth in darkneſſe, the darkneſſe comprehendeth it not: that *d* the natural man cannot perceive the things of the Spirit, for they are fooliſhneſſe unto him, neither can he know them, becauſe they are ſpiritually diſcerned. Beſides this cenſure of God upon our natural ignorance in divine things, we have the practice of the Saints, acknowledging their natural diſability, and praying for the illumination of the Spirit, which the Arminians ſcorn. Hence thoſe frequent ſupplications of the Prophet *David*, *Open mine eyes that I may ſee the wonders of thy Law; O give me underſtanding that I may live; Teach me, O Lord, the way of thy ſtatutes; Make me to underſtand the way of thy precepts*; with many ſuch like prayers, wherein it were much perverſeneſſe to affirm, that *David* prayed only for that knowledge of the meaning of the Law, whereto by ſtudy and uſe of his natural parts he might poſſibly attain. And what ſhall we ſay to that prayer of the Apoſtle *Paul* which he makes for the *Epheſians*, [*That God would give them the Spirit of wiſdome and revelation in the knowledge of Chriſt, the eyes of their underſtanding being inlightened, that they might know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints*;] Surely an Arminian will hardly

a *Rev.*3.17, 18.
b *Eph.*5.8.
c *Job.*1.5.
d 1*Cor.*2.14
Pſal. 119.
*Eph.*1.17,18

ſay Amen to this Prayer. For to what end is it? had not *Paul* preached the Goſpell to the *Epheſians* plainly enough, had not they heard and believed it, were they not men of reaſon and judgement that could underſtand what *Paul* meant when he preached or wrote unto them? what need then to pray yet for the ſpirit of Wiſdome and Revelation, and inlightning their eyes, when things were ſo revealed as they could not chooſe but know and ſee them? Yes, there was and is ſtill great need we ſhould make this prayer; now the Goſpel is revealed to the Church, yet to pray for the Spirit of Revelation to reveale it to our hearts, and to inlighten the eyes of our minde, not only to underſtand the litteral ſenſe of the Word by the help of that common light of the Spirit which ſhineth ordinarily in the Church, but to comprehend with all Saints the height, depth, and largeneſſe of Gods love, the riches of his glorious inheritance, the precious neſſe of the promiſes of grace, the power and ſaving virtue of the Goſpel, the rare excellency and amiableneſſe of all divine truth. Which none can doe without the ſpeciall worke of the Holy Ghoſt, changing the Underſtanding from naturall to ſpirituall, by an immediate infuſion of ſuch a quality as inables it to diſcerne aright of ſpirituall things. I conclude this point with one Reaſon more, if to the underſtanding of ſpirituall things there be no other illumination required, but only the cleere evidence of the object plainly repreſented to the underſtanding, without any further worke of the Spirit upon the Underſtanding it ſelfe, infuſing into it a ſpeciall ſtrength to apprehend the things that are propoſed to it: then it would be known whether theſe men think that our intellective faculty hath got any hurt and defect by *Adams* fall, yea or no. It is manifeſt, that they think that mans fall hath not brought any defect and weakeneſſe upon the power of mans underſtanding, no not in *Spiritualibus*. For, mark it, when Divine things are in a plain and lively manner declared to the underſtanding, is there any defect in the faculty that muſt be firſt amended by the Spirit, before it can have the perfect knowledge of thoſe things? No, ſay they, ſo there be the common aſſiſtance of the Spirit preſerving unto us the right uſe of reaſon and judgement we may without any ſupernaturall worke of the Spirit, underſtand ſpirituall things when they are plainly expounded unto us. Why then here is all the difference between *Adam* and us; his underſtanding was perfect and happy, becauſe he had both the power to conceive of things he was yet ignorant of when they ſhould be cleerly revealed to him, and alſo the actuall knowledge of wonderfull variety in all things. Our underſtanding is imperfect and unhappy, becauſe by our fall we want the actuall knowledge of allmoſt all things, eſpecially ſpirituall, but yet wee ſtill retain the ſame power that wee had in *Adam*, to underſtand any ſpirituall thing when it is once clearly diſcovered unto us. So that according to *Arminius* ſchool, the underſtanding of man ſince the fall is like unto our eyes in the dark: the eye is well and without blemiſh, needing no cure of any defect in it ſelf, yet it ſees nought, becauſe the Object is not inlightned; ſo ſoon as light ſhines on that, cauſing a cleer diſcovery of it, the eye without further adoe, can eaſily perceive it. But this is yet the very pride and gall of an hereticall ſpirit, ſecretly accuſing the wholy myſtery of Gods revealed wiſdome, whether in the book of Nature or of Scripture, as if it were wrapped up in obſcurity and darkneſſe. We forſooth have eyes, and we need not that God ſhould reſtore unto us the faculty of ſeeing; only we are in darkneſſe, becauſe things that are to be known are in darkneſſe: if God will take away obſcurity from them, and make them evident to be known, there is no ſuch infirmity in us, but we may know them if we be attentive. Let us from our hearts deteſt this odious Popiſh imputation of obſcurity laid upon Nature and Scripture, as if the cauſe of all our ignorance were not now in the weakneſſe of our Underſtanding, but in the darkneſſe of Gods revealing himſelf to us. And let us deteſt that opinion which leads us upon this abſurdity; and learn we to confeſſe our blindneſs, to pray that God will give us eyes, and reſtore our underſtanding to its firſt perfection; elſe, though

This their opinion is plain, as by other, ſo by thoſe words of theirs, in their defence of the 4. Article. p. 164. whereunto our Divines, proving a defect and inward diſability in mans underſtanding, out of theſe Scriptures, that tells us we are Blind, and Darkneſſe, &c. They anſwer that theſe Metaphors reſolved into their proper ſenſe note unto us, Nihil aliud quàm (irregenitos) rerum divinarum & voluntatis ſalutiferæ ignaros & neſcios (fuiſſe) ac proinde etiam à Dei timore alienos. At ex hoc aliud nihil concludi poteſt, quàm eos indigere clarâ veritatis propoſitione, ut ſcientiam conſequantur. *See alſo pa. 168, 169.*

though the light ſhine round about us, making all things wherein God is to be knowne moſt apparent and viſible, yet we may ſtill lye in darkeneſſe and periſh in our ignorance. This is their firſt error touching the Underſtanding, of which I ſhall have occaſion to ſpeake more in handling the parts of Faith. I now proceede to the ſecond touching the affections, which is this:

2. That even in divine things the motions of the Affections neceſſarily follow upon the illumination of the Underſtanding. So that when the Underſtanding is rightly informed and thoroughly convinced, the affections are preſently excited in all motions conformable to the things known:

It is very ſtrange, that men of ſo deep learning, ſhould yet profeſſe ſo much ignorance in the eſtate of mans corrupt nature, as to dreame of a correſpondencie and dutifull ſubjection of our Paſſions unto our Reaſon; ſo that when this is rightly taught, they will be truly affected even in ſpirituall things. Nothing more could be ſaid of *Adam* in his innocency, and to affirm this touching man corrupted is to give the lye to Reaſon, Authority, and all Experience which ſpeak the contrary. The truth is this as wee are fallen out with God, ſo are we at oddes with our ſelves: and our affections are not more often miſ-led by our erroneous underſtanding, than our underſtanding and right judgement is haled aſide by our vicious affections. What man in the world, that knows himſelfe, but will confeſs, that even in *naturalibus* and *moralibus*, much more in *ſpiritualibus* he may often ſay with *Medea* —— *Video meliora proboque, Deteriora ſequor*? Wherefore wee reject this opinion, that there is no vicious inclination properly inherent in the affections, beſides that which is brought upon them *per tenebras mentis*, through the errour of the underſtanding: wee deteſt this aſſertion as a fond and falſe imagination; and we confeſſe with the Apoſtle, that even when we know, allow of, conſent unto the goodneſſe of the Law, and delight in it in part, yet then we cannot always doe what we would, but through the Law of ſinne in our corrupt wills and affections, are led captive to diſobedience. Their third Errour is this: *Rom. 7.*

3. That the affections may be *excitati*, ſtirred up and quickened with true love of goodneſſe and hatred of evil, before ſuch time as a man be converted.

The Arminians are wonderfull obſcure in explicating unto us their new invented opinion concerning the excitation of the Affections, which they make the ſecond work of grace preceding mans true converſion. They tell us not in plain tearms what affections they mean, nor yet what kind of excitation and vivification it is they would have. Wherefore we are more particularly to enquire of both. For Affections or Paſſions in man they are of two ſorts.

1. Senſual, belonging to the ſenſitive Appetite, and directed by the phantaſie: theſe are common to brute beaſts with us, and ariſe from one like temper and conſtitution in both. The object of theſe is all Natural good or evil.

2. Rational, appertaining to the Reaſonable Appetite or Will, and guided by the Underſtanding. Theſe are proper to man, and they have their original from the ſubſtance of the reaſonable ſoul, in which they alwayes remain, not onely when it is in the body, but even when it is ſevered from it. For fear, hope, love, hatred, joy, grief, &c. are in the damned and bleſſed Spirits as well as living men. The object of theſe properly humane paſſions, is all moral and ſpiritual good or evil. I need not among ſo many learned Artiſts ſtand curiouſly upon the diſtinction of theſe two ſorts of paſſions in man: the identity of names in both ſorts hath cauſed ſome confuſion; but in reaſon the diverſity of their nature is evident: Wherefore I go on to ſee what is meant by Excitation or ſtirring up of the affections: whereby we can underſtand nothing elſe but their right and orderly motions about their proper objects. As in the particulars, ſenſual paſſions are then duely excited when they are moved about any natural good or evil, according to the inſtinct of Nature in brute beaſts, and according to the ſame inſtinct of Nature in man, but guided and

moderated by right reaſon. Reaſonable affections are then ſtirred up, when their motions about all ſpiritual or moral good or evil, are conformable to the quality of the object affected, and to the rules of a righdy informed underſtanding.

Let us now ſee what affections they be that grace work upon, and how they are excited before men are converted.

For ſenſual affections tending to a meer natural good or evil, albeit it be moſt true, that Grace ſanctifying us throughout hath a ſingular work upon them too, in moderating the exceſſe, and repreſſing the diſtempered motions of ſuch paſſions as ariſe from our natural or perſonal temper, as of choler, luſt, &c. yet we will not be ſo uncharitable, as to think our Adverſaries mean theſe affections in this buſineſſe: For

1. It is a ſtrange fancy, to think that Grace ſhould begin to rectifie the inferiour faculties in a man, before it have put in order the ſuperiour, to rectifie the ſenſitive appetite, and leave the Will diſordered. God is no ſuch prepoſterous Phyſician, who, *cùm capiti mederi debeat, curat reduviam*, when the head is ſick, applyes a playſter to the fingers ends.

2. Again, what ſingular preparation to faith is it, that our natural affections be well qualified in their motions about natural and bodily things? I confeſſe it is good they ſhould be ſo, but what ſpecial vertue hath that to procure unto mans Will a free exerciſe of its liberty in heavenly or ſpiritual things? as the Arminians affirm the excitation of the affections doth. Unleſſe we ſhould go further, and make ſpiritual things the object of the ſenſitive Appetite, which were to elevate it farre above its natural power, and is an abſurdity too groſſe to be imagined by any learned man.

Wherefore it muſt be that other ſort of affections which we call Rationall and humane, whoſe object is vertue or vice, all ſpirituall and moral good or evil. Of theſe then we are to enquire, how in an unconverted perſon they are ſtirred up in their motions about ſuch objects as are ſpiritually good or evil. The Arminians give a very large allowance of grace to an unregenerate man, and they tell us, that beſides the knowledge of ſinne, a ſorrow for it in regard of puniſhment, a fear of Gods wrath, a deſire to be free from it, (all which we confeſſe may be in a man unregenerate) beſides theſe, there are, ſay they, in ſuch a one, a deploring of his ſpiritual death in ſinne, and utter impotency to do any good, a grief for the offending of the divine Majeſty, a deſire of grace and the Spirit of regeneration to be given him, a hungring and thirſting after righteouſneſſe and life, a love of goodneſſe, and hatred of evil, humility, prayer, and confeſſion of ſinnes, an inward purpoſe of heart to ſet upon a reformation of life; in brief, an unregenerate man may offer to God the ſacrifice of a contrite and broken heart, yea God may give a man a new heart, and yet he not be converted till afterward, as ſome of them affirm, ſhamefully abuſing that place, *Jer.* 24.7. Yee will wonder what manner of thing theſe men make the Converſion of a ſinner to be, who aſcribe ſo many things to a man unconverted, as they can hardly tell what more to attribute unto him after his converſion. But to make ſhort, let us ask them touching this change of the heart and affections in a man unregenerate, whether theſe ſtirrings of his affections moving him towards grace and godlineſſe be true or counterfeit.

If theſe motions be indeed true and right, ſo that an unconverted man do truly ſorrow for his ſinfull ſtate, truly grieve for Gods diſpleaſure, truly deſire the grace of regeneration, heartily thirſt after righteouſneſſe, unfainedly love the truth; if he be truly humble, can pray, confeſſe ſinne, purpoſe amendment, and all this truly without hypocriſie, then we deſire to be reſolved in theſe doubts:

1. What can be done by a man after his converſion more than he can do in theſe things before he be converted? At all times he can but do them truly, that is, ſpiritually; and this he may do as well before as after converſion.

2. Whe-

2. Whether it be not admirable and unconceivable to any mans underſtanding, how the Affections can be thus moved, and yet the Will remain untouched. For whereas they ſay that a ſinner may out of true ſenſe and ſorrow for ſinne, truly deſire grace and freedome by Chriſt, before ſuch time as his Will doth aſſent to the promiſe of mercy, it is moſt ſtrange, how it is poſſible, that a man ſhould heartily and unfainedly deſire the benefit of the promiſe of grace in Chriſt, and yet at the ſame time not aſſent & embrace the promiſe offered unto him. It is as if we ſhould ſay a man may deſire a thing and yet not will it; when as to deſire is nothing but an action of the Will. And the very ſame is true of all the Affections, that they are but divers motions of the will about divers objects, (as the irrationall paſſions are of the ſenſitive Appetite) and therefore to make ſuch ſeparation between the Will and the Affections in the reaſonable ſoule, as that the Affections ſhould be excited and yet the will not moved, is, to ſpeake favourably, a very unlearned imagination.

3. Whether that argument uſed to comfort diſtreſſed conſciences, namely, That he who truly deſires grace, hath true grace, whether I ſay, this argument of conſolation uſed by the skilfulleſt Divines, and accounted hitherto unanſwerable by men or Devils, be not now by this doctrine utterly made of no worth, if this of *Arminius* his followers be to be allowed, that a man may unfainedly deſire to be good, and to be regenerate, and yet be unconverted and ſo without all true goodneſſe as yet. But that aſſertion of our Divines, [*That the true deſire of grace, is from true grace, and a part of true grace*] ſhall ſtand faſt as founded on Scripture and ſound Reaſon, when all Arminianiſme ſhall lye in the duſt.

If theſe motions in an unregenerate man be not true, but falſe and counterfeit, then have they made much adoe to little purpoſe, preparing a man to that faith and converſion which is true, by counterfeit and hypocriticall means. But they will ſay that theſe deſires and affections though they are not ſpirituall, yet in their kind they are true and not counterfeit, becauſe they are true moral or naturall deſires. To which I anſwer, that the rule to judge of the truth of our deſires is this; We muſt compare our affections with the nature of thoſe things that we do affect; if our affections towards them be ſuch as the Quality of the things themſelves require, then are they right and good; if not, they are falſe and evil; as to make it plain by an inſtance or two; When a husband loves his wife but only as his whore to ſatisfie his luſt; this love though it may be very fervent and not diſſembled, yet it is a falſe love, becauſe it is not matrimonial, agreeable to the quality of a wife the object thereof. When *Balaam* deſired the death of the righteous, no queſtion but he ſpake as he thought without diſſembling, but yet this his deſire was falſe, becauſe he deſired it not according to the true nature thereof, as it requires a ſanctified life to bring us to a happy end; which *Balaam* would none of. When a *Turk* hopes for heaven, that there he may live in carnal pleaſures, according to *Mahomets* beaſtly Law; it is true that he hopes, but it is falſe that he hopes truly, becauſe he miſtakes the quality of heavenly joyes which are ſpiritual not carnal. So in like manner (generally) when ſpiritual things are affected ſpiritually in ſuch a manner as is conformable to their nature and quality, then are our affections rightly and well moved towards them, as to love goodneſſe becauſe it is of God, to hate ſinne becauſe it is contrary to the holineſſe of Gods nature and law, to deſire grace, to the end that it may correct the corruption of nature; to wiſh for heaven, that we may have communion with God in the beholding of his glory, and our conſtant worſhipping of him. Theſe affections are true, but they are ſuch as never ariſe in the heart of man till it be purified and made holy by the Spirit of Grace. But on the contrary, when ſpiritual things are affected onely as things that are naturally or morally good or evil, ſuch affections are falſe and of no worth: as if a man deſire grace becauſe it is a commendable quality, or redemption, becauſe it is good to be free from miſery; or heaven, becauſe it is a pleaſant thing to be at eaſe: ſuch affections are as farre from truth, as the eye is

from right ſeeing, when it miſtakes green for yellow, or a man for a poſte. And ſuch, in a man unconverted, are all his Affections about ſpiritual things. Wherefore when they tell us of a true love of goodneſſe, a true hatred of evil, &c. in a man unregenerate, they ſpeak ſtrange paradoxes againſt reaſon and Scripture, affirming that they who have not the Spirit, are natural men, *Jud. ver.*19. & that the natural man perceiveth not the things of the Spirit, and cannot ſpiritually diſcern, and therefore not ſpiritually deſire them, *1 Cor.* 2. and again, that whatſoever is born of the fleſh is fleſh, *Joh.* 3. 6. Albeit therefore we deny not, but that there are ordinarily many preparations whereby God brings a man to grace, and that the Word works many effects both upon the heart and lives of men even whilſt they are as yet deſtitute of true grace: yet as for thoſe affections which our Adverſaries place in men unregenerate, we affirm, that they are not antecedents, but conſequents and parts of true converſion. For, can he that is dead in ſinne bewayl his ſpiritual death? Can he that is in the fleſh, and ſo an enemy to God, yet grieve for diſpleaſing of him? Can he truly deſire the Spirit of Regeneration, that is of the *c* world, and cannot receive the Spirit becauſe it ſeeth him not, neither knoweth him? Can a man thirſt after righteouſneſſe, and yet not be *d* bleſſed nor ſatisfied? Can a man hate evil, who yet *e* loves not the Lord? Can he love God that is *f* not born of him? Can he be humble that hath not the ſanctifying Spirit, one *g* fruit whereof is meekneſſe and humbleneſſe of mind? May a true prayer be made without the help of the Holy *h* Ghoſt? Will there ever be a true confeſſion in the mouth when there is not faith and repentance in the heart? How can that heart be a new heart, a contrite and broken heart ſenſible of ſinne, which is not yet changed out of ſtone into fleſh? Can he have a full purpoſe of heart to *i* amend his life. and cleave unto the Lord, whoſe heart is not yet touched with ſanctifying Grace? Whatſoever ſhadow of theſe things may appear in an unregenerate man, it is certain none can be done in truth, but by thoſe onely in whom the Holy Ghoſt hath begun the work of true ſanctification. I might ſtand upon the further proof of every particular were it needfull; but I paſſe on to their fourth errour, which is concerning mans Will.

c *Joh.*14.17

d *Mat.*5.6.
e *Pſal.* 79.
f *1 Joh.*4.7.
g *Gal.*5.23. *Col.*3.12. *Mat.*11.25.
h *Zac.*12.10 *Rom.*8.26.
i *Act.*11.23.

4. That the Will of man is not capable of any habitual qualities inherent in it, whether of grace or corruption. Only a meer liberty it hath to will or nill any thing; and beſides this liberty there never was, is, nor can be in it any other quality. Whence it follows, that the Will is not to be tearmed good or evil from any inward diſpoſition of it ſelf, but onely from the actions of it according as it is lead or miſ-lead by the light or darkneſſe of the underſtanding, and by the rectitude or depravation of the affections.

Of all the iſſues of *Arminius* braines, this is one of the moſt deformed, that the Will of man hath not in it either grace or corruption, any vertuous or vicious inclination of it ſelf; a bare liberty to chooſe or refuſe, that it hath, and nothing elſe. Againſt which ſtrange novelty we have to oppoſe theſe reaſons:

1. The Image of God conſiſting in righteouſneſſe and holineſſe was in every part of mans ſoul; and therefore in the Will as well as the Underſtanding. And if ſo, then beſides the liberty of the Will, there was in it a righteous and holy inclination towards God and goodneſſe in the firſt creation of it. Which habitual diſpoſition to goodneſſe is corrupted, and a perverſe inclination to evil come in place thereof. If they deny that righteouſneſſe and holineſſe is in the whole ſoul, it will trouble them much to tell unto what part it muſt be reſtrained.

2. The conſtant tenour of Scriptures aſcribes unto mans heart corruption and grace, as much, nay more than to any other part of man. That the heart of man is the root of all evil works, out of it come evil thoughts, murders, adulteries, and ſuch other things as defile a man, *Mat.* 15.18,19. That the heart is deceitfull and wicked above all things, *Jer.* 17. 6. That in regeneration the heart muſt be renewed, made clean, ſoftned, of ſtony made fleſhy; That the heart

is

is the ſeat of all ſpiritual gifts, as Uprightneſſe, Purity, Goodneſſe and Honeſty, Faith, Lowlineſſe, and many more, ſpoken of in every chapter of the Bible almoſt. In which places, by the Heart to underſtand our ſenſual and brutiſh Affections were moſt abſurd. Aud if as it is, the Soul of man be there meant, it cannot be but a nice ſubtilty beyond the intention of Scriptures to exclude the Will from having any part in that good or evil which is attributed to the Heart: as if by the heart were meant onely the underſtanding part of the Soul.

3 We preferre the uniforme judgement of all the learned hitherto, above the opinion of one *Arminius* and his followers; who, as they make the Underſtanding the ſeat of all ſpeculative Habits, ſo for all practicall Habits, whether Moral or Theological, they place them in the Will. With whom agreeably to Scripture and ſound reaſon, we maintain that there was in *Adams* Will, beſides the liberty thereof, an habitual holy inclination to all that was good, though with a poſſibility of embracing evil: Again, there is in our Wills ſince the Fall, beſides ſome kind of liberty, an habitual vicious quality making them averſe and froward in chooſing the good, prone and inclinable to embrace the evil, ſo that man now doth naturally drink iniquity like water, *Job* 15.10. and make a paſtime of doing evil, *Prov.* 2.14. And therefore as *Adams* will was truly good, not onely in the actions but in the inward qualities thereof: ſo our will is truly and properly corrupt, not only in its evil actions, but alſo the inward vicious diſpoſition thereof. This is the fourth errour, the fifth is but a conſectary of the former; namely,

5. That the Will of a man unregenerate hath a natural freedome to chooſe any ſpiritual good thing as ſoon as it is made known unto him.

For, ſay they, the Will of man hath no other property but onely liberty: when man fell and loſt other good qualities, his Will had no hurt, but retained its liberty perfect and entire. So that an unregenerate man after once he knowes any ſpiritual good thing offered unto him, hath naturally as much freedome of will to embrace it, even as *Adam* had in his innocency, or as any man can have after his converſion. But this opinion falls to the ground with the former upon which it is built, preſuppoſing, that there is no vicious quality in the Will drawing it to evil. But we know that to be falſe, and therefore we confeſſe, that untill ſuch time as God do heal that diſeaſe, and replant in our wills their primitive integrity, they are utterly dead in ſinne, captives and bondſlaves of corruption. So that however they have ſome liberty in natural, civil, or external ſpiritual things: yet in regard of true grace and holineſſe they have no liberty at all to will and chooſe that, but are wholly enthralled unto ſinne, according to that of the Apoſtle, *Rom.* 6.20. When ye were the ſervants of ſinne, ye were free from righteouſneſſe: and *Rom.* 8.7. The carnal mind is enmity againſt God; for it is not ſubject to the Law of God, neither indeed can be. Do they not then manifeſtly give the Scripture the lye, that affirm a man in the ſtate of unregeneration (who, without doubt, is, if any be, a ſervant of ſinne, and carnally minded) is notwithſtanding free unto righteouſneſs, and may be even of his own natural power ſubject to the Law of God, commanding him faith and obedience? There are yet other errours: the ſixth therefore is this,

6. That mans converſion begins in the act of believing, not in the habit of faith infuſed.

I have heretofore touched upon this point, in ſhewing the falſhood of that aſſertion of theirs, That Converſion begins in ſome work that we do, not in a work that God firſt doth, Here you are further to note whereto tends this opinion, and that is, to eſtabliſh their other opinion of falling away from grace. For ſeeing converſion is nothing but the Act of believing, and this Act is freely in our power, as not to do it at firſt; ſo when it is once done, not to repeat it often for the continuance of our converſion, it follows thence, that it was in our

[*Actum fidei & converſionis Deus primo & rigidè ab homine exigit ad ſalutem obtinendam & pœnam evadendam* Defenſ. Rem. circa 4. Art. p. 154, 155.

our power not to become converts by not doing that Act, ſo being converted, it is in our power to relapſe by not continuing to do it. For which purpoſe, they deny that there is any ſuch thing as the grace of Faith infuſed into the heart; yea, that there is any conſtant habit of Faith at all, and that a man is not tearmed a believer from the habit, but from the acts of Faith, which being tranſient and vaniſhing, faith ceaſeth when they ceaſe. So that belike when a godly man is aſleep he hath no faith, when *Noah* and all his Family were aſleep in the Ark, then faith ceaſed in the Church; and ſeeing by faith we pleaſe God, men aſleep or dying in a Lethargy do not pleaſe God. It is wonder but theſe men will deny all other Habits too; and ſay, that *David* had no skill in Muſick, but that his right hand had forgot her cunning, as ſoon as he had laid his Harp aſide. They may as well deny the one as the other, both are alike ridiculous. There is yet one Errour more, and that is this;

Even in ſleep there is peace of conſcience in the godly, and that is a fruit of Faith. Prov. 3. 24. 25, 26.

7. That mans Converſion is properly nothing but the Act of believing the promiſe of grace.

This reſtraint of our Converſion unto ſo narrow a compaſſe, as firſt to bring it from the habit of Faith, to the Act of Believing, and then to appropriate it to that Act without ſo much as once mentioning any other graces: this narrow conceit touching our Converſion, is that which hath filled the writings of many learned about this point with much darkneſſe and confuſion. They ſo ſpeak and write of Converſion as if it began in that one and onely action of mans will conſenting to the promiſe of mercy in Chriſt. But this is without all ground. To convert is not only to believe, but to repent, to love God and our Neighbour, to abſtain from every evil way, to practiſe all duties of piety and goodneſſe: theſe acts are as proper and immediate parts of true Converſion as Faith. Nor doth the Scripture ſo much as intimate any ſuch limitation, as to appropriate our converſion to the Act of faith: nay, it is manifeſt, that the Scriptures when they ſpeak of mans Turning unto God, do joyn repentance and other godly acts together with Faith; as appears by that ſolemn invitation of men unto God [*Repent and believe the Goſpel*] ſo often uſed in the New Teſtament.

Let us now for concluſion at this time lay all theſe errours together, and ſee what is the final upſhot of this Opinion: all things being reckoned, it is this,

That in a man unregenerate there is naturally very little or no corruption, and unto his regeneration there is required little or no grace.

That I be not thought to ſlander them, both will appear unto you to be true, thus; Firſt that they annihilate and overthrow the grace of God; for whereas the Underſtanding, Will, and Affections are in our Converſion chiefly to be reſpected, it is manifeſt that by their doctrine, Grace hath no work upon any of theſe. Not upon the Underſtanding to inlighten it; for, ſay they, that is done by the clear evidence of the things that are to be underſtood. Not upon the Affections to rectifie their motions; for, ſay they, the affections follow the underſtanding, and are preſently in order as ſoon as that is informed. Laſtly, not upon the Will to incline that to embrace the promiſe: for that ſay they, is left abſolutely to its own liberty, and of it ſelf it may conſent or diſſent. Where then is any work left for grace? unleſſe that glorious Grace of God in bringing a ſinner unto himſelf, ſo much magnified in Scripture and by all men, be now at laſt nothing but only the Revelation of the Goſpel unto mankind. Which we confeſſe is a great grace, but yet without another that is greater, is not ſufficient to convert a ſinner. Thus Grace is excluded. Let us ſee what they think of mans inherent corruption. This they alſo extenuate, and tell us, that we are not ſo weak nor wicked as we have bin alwayes thought to be. For why? our underſtanding needs not any ſupernatural reſtoring of decayed ſight; if divine things be plainly ſet forth to view we can ſee well enough. Our affections are not of themſelves viciouſly diſpoſed, but through the errour of the mind; correct that, and all is amended. Finally, our Wills have not rebellious inclinations in them,

but

but they can of themſelves without further help chooſe that which is good. So that if *Arminius* be not deceived in his, we may now change our opinion of our ſelves, and think that we are at leaſt ſomething. But what then is become of that ſinne that dwelleth in us, of that univerſal corruption and diſorder of our whole nature ſo much ſpoken of, ſo much complained of? Is it vaniſhed? It is not ſo well; but theſe men have diſputed ſo long of Gods Grace and mans Corruption, till in concluſion they have loſt both, and are become wilfully ignorant of the one, and malicious enemies to the other.

Hitherto the explication of their opinion, their errours, and the generall iſſue of them: We are now in the next place to unfold and confirm that truth which is to be maintained touching this queſtion, *viz.*

Whether it be in mans power ſo to reſiſt the grace of God, as finally to hinder his own converſion.

We maintain the Negative, that where God purpoſeth to ſave, no power of man can deſtroy. The truth hereof will plainly appear unto us, if we ſhall conſider diſtinctly how a man may hinder the work of grace.

1. In the Antecedents and preparatory meanes to his converſion.
2. In his Converſion it ſelf.

For the Antecedent preparations to bring men unto converſion, they are either outward; namely, the obſervation of the external parts of Gods worſhip, as frequenting the Word preached, Prayers, Sacraments, keeping of the Sabbath, attention and induſtry in the hearing, reading, and meditation of the Word: or inward the effects of the ordinary grace of God in the uſe of thoſe means, as, 1. Knowledge of the will of God in the main matters of Religion concerning faith and practice. 2. Touch of conſcience in the ſenſe of ſin, ariſing from a clear diſcovery and conviction of a mans forlorn eſtate. 3. A Fear and horrour of Gods puniſhing vengeance joyned with a natural grief of heart, that he is brought into ſo much unavoydable miſery. 4. A thought and wiſh for freedome by ſome means or other. 5. Some ſlight hope of help from the promiſe of grace, ſo generally made as none ſeem to be excluded; upon the apprehenſion whereof, ſome kind of joy will alſo ariſe in the heart. All which together may cauſe ſome kind of reformation of life in doing of many things gladly, and a not unwilling abſtinence from others. Touching theſe preparations unto converſion, you are to note theſe three poſitions.

1. That they are in themſelves good and neceſſary.

This is to be obſerved againſt thoſe over-broad and unadviſed ſpeeches of ſome, which have given occaſion unto our Adverſaries to faſten upon us this imputation, that according to our doctrine, * *Zelus omnis, cura & ſtudium ad obtinendam ſalutem adhibitum ante ipſam Fidem & Spiritum renovationis vanum eſt atque irritum, quinimo noxium magis homini quàm utile & fructuoſum*, Which aſſertion were moſt dangerous, becauſe it opens a wide gappe to let in all profane contempt of the exerciſes of Religion: man having hereby a good excuſe for the neglect of all duties of piety, becauſe all their care and diligence in the uſe of them were not only to no purpoſe, but to an ill purpoſe, untill ſuch time as they were truly converted. But this is a ſlander; our Divines teach no diſcouraging Doctrine to blunt the edge of mens good deſires, and to beat them off from all religious endeavours. No, they preſſe upon men ever whileſt they are unconverted, the neceſſity and profitableneſſe of all thoſe forementioned preparations: in regard,

* *Act. & Scrip. Syn. Remonſt. in declarat. ſent. de 3. & 4. Art. p. 22.*

1. Of the nature of the things themſelves which are good, and our very neceſſary obedience to do them, being ſtrictly injoyned by the Commandement of God.

2. Of the event that followes upon them according to Gods promiſe, and his ordinary proceeding in the work of grace: which is ſuch, that he beſtowes not his grace ordinarily but upon thoſe that conform themſelves to the doing of thoſe things.

Never-

Nevertheleſſe our Divines teach this alſo, which is true and warrantable;

1. That all theſe preparations are no efficient cauſes to produce grace of converſion in the heart, however they prepare a man to be the fitter to receive it. And therefore where God is not pleaſed to afford his ſanctifying Spirit, they prove vain and fruitleſſe.

2. That how good and neceſſary ſoever theſe preparatory works are; yet the doing of them is unto a man unregenerate an occaſion of ſinning. And ſo in the conſequent, to him they may prove harmfull. As for example: When an unſanctified man hears the Word, prayes, performs any duty in Gods worſhip, or in a Chriſtian life, in the doing of theſe things he always commits ſome ſinne or other: becauſe he wants a pure heart, a good conſcience, and faith unfained, without which he cannot but erre in fulfilling Gods Commandements. But then will ſome ſay, if it be ſo, that the doing of every good duty is unto ſuch a one an occaſion of ſinning, he ought not then to do it, becauſe he is bound to avoid all things wherein he ſhall certainly ſinne. To which I anſwer, that the inference were good if this avoiding the occaſion of one ſinne did not draw him upon another ſinne that were worſe. But here ſee what a ſnare ſinne hath laid to intrap a wicked man, which way ſoever he turnes, he falls, and is taken: if he hear the Word, he ſins, becauſe he mingles it not with faith; if he heares not the Word, he ſins, becauſe he turns away his ear from hearing the Law: if he pray he ſins, becauſe he prayes not in faith; if he pray not he ſins and is accurſed, becauſe he calls not upon the name of the Lord. What ſhall he do then? I anſwer, he muſt do his duty what God commandeth, though he cannot chooſe but commit a ſin in doing of it, by reaſon of his corruption and infirmity. Of two ſins, whereupon not God, but himſelf hath put himſelf inevitably to commit one of them: He muſt chooſe the leaſt, rather ſinning in the manner in not doing of it ſo well as he ſhould, than failing in the matter, and quite neglecting the duty it ſelf. For this is certain, when God commands a duty abſolutely to be done, it is a greater ſinne not to do it at all, than to do it amiſſe; becauſe our diſobedience is totall in not doing, but onely partial in doing it otherwiſe than we ought. As for a man wilfully to refuſe to hear the Word, is a fouler fault than to hear it with a forgetfull and diſobedient heart, though this be a foul fault too; but yet there is more hope of the later than the former. Wherefore we may not pretend our infirmity as a juſt excuſe for the neglect of our duty: I cannot do it well, therefore I will not do it at all, is no good collection, unleſſe I may be blameleſſe in my omiſſion of it; which here I cannot be. Miniſters then are to urge upon all men indifferently the neceſſity of all Chriſtian endeavours tending to their converſion; and hearers are not to balk Gods commands upon pretences of their own ſinfull diſabilities: God muſt be obeyed as farre as we can go; if we ſin, it is our fault beſides the intention of the commandement. And who knowes whether our diligence in doing ſomething, may not be more beneficial to us, than our ſinning in many things may prove hurtfull? whilſt God beſtowes grace upon us in the uſe of thoſe ordinances whereto in ſome ſort we conform our ſelves, though with much ſinfulneſſe and infirmity. This of our firſt Poſition: the ſecond is this,

1 *Tim.* 1. 5.

2. That the Reprobate unregenerate, in whom theſe preparations to grace are wrought, may and do wilfully neglect them, thereby procuring their finall obduration in ſinne. The third is this,

3. That the Elect unregenerate may and do for a time reſiſt theſe preparations to converſion, thereby deſerving this final obduration; but God by his ſpeciall grace continues theſe beginnings unto their perfect Converſion.

I will handle both theſe poſitions together, containing the manner how farre, and by whom thoſe means and preparations to converſion may be reſiſted and made fruitleſſe. We affirm then, that it is in the power of every unregenerate

regenerate man, whether Elect or Reprobate, to neglect and oppoſe thoſe gracious means whereby God calleth them unto converſion. This is apparent, whether we reſpect the outward or inward means of converſion. For the outward in all Gods holy Ordinances, they may every one of them be neglected. Men have the command over their bodies to move them as they pleaſe, and they may ſit at home or travel abroad without worldly or wicked imployments, when they ſhould be at Church; they may ſtop their eares, talk with a companion, read ſome book that pleaſeth them, while the Miniſter is in ſpeaking: they may ſet their thoughts awork in their Cheſts, in the Stewes, in their Store-houſes, any where but where their bodies are, about any thing ſave the Sermon: they may avoid the often uſe of the Sacrament, and make ſuch ſhift as not to appear before the Lord ſcarce once a year: men may chooſe whether they will ſleep or pray, faſt or ſurfet of fulneſſe; read and ſtudy Gods word, or mans writings.

Again for the inward works of grace, all unregenerate men oppoſe the light of their knowledge, reſiſt the checks of conſcience by preſumptuous ſins, ſtrive to blot out the ſenſe of ſinne, and to caſt off the fear of the Almighties puniſhment; they ſtupifie all ſuch motions of affections as tend to goodneſſe, by delivering them upon vain delights. Theſe things and more they may do, yea, and they do alſo, though ſome more ſome leſſe. For it is moſt certain, that no man thus ordinarily called unto grace, by theſe means, was ever ſo dutifully obedient to the voice of Gods calling, as to yield preſently without ſtriving and much oppoſition. No, let the beſt man living, who hath well obſerved himſelf before and after his ſound converſion, be brought to anſwer in this caſe, and he will confeſſe, that in all thoſe meanes whereby God fairly wooed him to convert unto him, he alwayes was ſtrangely perverſe, careleſſe, ſcornfull, and froward in every motion of grace; till Gods Spirit had throughly wrought upon his heart. Wherefore we affirm, that every one whatſoever doth carry himſelf ſo ſtubbornly againſt this preparatory grace of his converſion, as that he deſerves thereby to be forſaken of God, and left to finall impenitencie. Nor can that be the cauſe why God converts this man and not another, * *quia hic novam opponit contumaciam, ille non opponit*, as the Arminians falſly affirm: for all are contumacious and rebellious againſt this grace of their vocation: but the reaſon is, becauſe when both rebell, God juſtly forſakes one in his rebellion, and moſt mercifully followes the other with freſh ſupply of more powerfull grace till he have healed his rebellion, and cauſed him to return.

Corrected us as an untamed Heifer. Jer.31.18.

* *Declar. Sent. Rem. de 3. & 4. art. pag. 10.*

Thus then both the Elect and Reprobate reſiſt; but the Elect for a time, the Reprobate finally. The difference is from God. The Reprobate neglect and caſt off him: * wherefore in juſtice he neglects and caſts off them, leaving them to follow their own wills, and the counſels of their reprobate mind. Being ſo forſaken, their hearts become as hard as the neather Milſtone, their conſciences ſeared, their affections dead: all ſenſe of grace or ſinne worn out of the ſoul, and final obſtinacie againſt God fixed therein. And in this ſenſe we grant there may be a finall reſiſtencie againſt grace, namely in the reprobate oppoſing, and wilfully neglecting all thoſe outward meanes of grace, all thoſe inward works of grace whereby they were invited and prepared to converſion. Of this rebellion do the Scriptures in every place complain and accuſe the ungodly, that [*when* a *God bids them walke in the good way, they ſay, They will not walke therein; when he bids them hearken to the ſound of the Trumpet, they ſay, we will not hearke n:*] that [*they* b *ſay unto God, Depart from us, we deſire not the knowledge of thy ways:*] that [c *God ſtretcheth forth his hands all the day long to a rebellious and gainſaying people:*] that [*he* d *calleth and they refuſe:*] that [e *they have eyes to ſee and will not ſee, eares to hear and hear not:*] that [*they* f *reſiſt the Holy Ghoſt:*] that [g *they rebell and vexe his holy Spirit:*] that [*Chriſt* h *would have gathered Jeruſalem, but ſhee would not:*] that [*he* i *preached unto the*

* *Prov.1.24. & ſeq. 2 Chron.24. 20.*

a *Jer. 6. 16, 17.*
b *Job.21.14.*
c *Eſa.65.2. Rom.10.ult.*
d *Prov.1.24.*
e *Ezek.12.2. Act.28.27.*
f *Act.7.51.*
g *Eſa.63.10.*
h *Mat.23.27*
i *Job. 5.34. 40.*

the Jews to the end they might be ſaved, but they would not come unto him that they might have life,] with a thouſand the like teſtimonies *k* ſetting forth the ſtubbornneſſe and hardneſſe of mens hearts in rejecting this grace of God offered to them, and deſpiſing the riches of his goodneſſe that ſhould lead them unto repentance. All which places noting out unto us a finall reſiſtency, are to be underſtood not of that ſpecial grace whereby God intends to work mans converſion, as our Adverſaries pervert them, but of that common grace in the ordinary Antecedents of mans converſion whereby God calleth all unto himſelf. Of which grace, we confeſſe that it *a* may be received in vain, that *b* this talent may be hidden in the ground and become unprofitable: as Scriptures together with lamentable experience teſtifie in three *c* parts of four that hear the Word unprofitably, in thoſe temporary outſide ſeeming Chriſtians, who *d* after illumination in the truth and much affection to goodneſſe, quite fall away: and *e* after they have known the way of righteouſneſſe, turn away from the holy Commandement given unto them. So that by this fault, all comes utterly to naught, and they periſh finally in their naturall corruption.

k *Pſal.*58.5. *Act.*13.46.

a 2 *Cor.*6.1.
b *Mat.* 25. 25. 28.
c *Mat.* 13. 19. *& ſeq.*
d *Heb.*6.4. *& ſeq.*
e 2*Pet.*2.21.

But now the Elect albeit they are alſo diſobedient and froward at the firſt, yet God forſakes them not, but in mercy goes on to perfect the work that he hath begun, till Grace gets the victory over their Corruption, till that their outward faſhionable ſervice of God be turned into true ſpirituall worſhip, their knowledge made effectual to all holy practice, their conſciences ſprinkled with the bloud of Chriſt and freed from Legal terrours, their worldly ſorrow turned into godly grief, their ſlight wiſhes and hope of mercy, changed into zealous prayers for, and firm belief of pardon, their partiall and halting reformation of life turned into perfect and ſincere obedi nce.

And thus farre of the ordinary preparations to grace, and how farre they are reſiſted: I come in the next place to our converſion it ſelf. Which is to be conſidered two wayes.

1. *In actu primo,* as it is the work of Gods Spirit on us, reviving our corrupt nature, healing all vicious, infuſing all vertuous inclinations into each faculty; by which habitual infuſed qualities they are diſpoſed to all ſpiritual and holy actions. This is the work of God by his preventing grace.

2. *In actu ſecundo,* as it is our work converting our ſelves to God in all holy operations of faith, love, and godly obedience; which Acts we do by the help of Gods ſubſequent and aſſiſting grace.

Of converſion in both ſenſes we are to enquire, how farre it may be reſiſted and hindered; touching the firſt, namely, our habitual converſion in the infuſion of all gracious habits, this Concluſion is to be defended.

That in our firſt converſion or ſanctification we are meerly paſſive, and cannot by any act of ours, either work it our ſelves, or hinder Gods working of it.

This is apparant by the Scriptures, which teſtifie unto us what our ſtate is before converſion, what the work of God is in our converſion; namely, That we are dead in ſins, *Epheſ.* 2. 1. *Col.* 2. 13. *Matth.* 8. 22. *Epheſ.*5.14. That we are blind, and very darkneſſe in regard of ſpiritual knowledge, *Rev.* 3. 18. *Epheſ.*4.17.*&* 5.8. *Matth.*6.23. *Luk.* 4. 18. *John* 1.5. *Act.* 26. 18. 1 *Cor.*2.14. That our hearts are ſtony, deſtitute of all ſenſe and motions of goodneſſe, *Ezek.* 36. 26. *&* 11. 19. Again, that Gods work in our converſion is a raiſing from the dead, *Epheſ.*2.5. *Col.*2.12.*Rev.*20.6. *Joh.*5.21.25. A reſtoring of ſight to the blind, *Luk.* 4. 18. A new generation and birth of a man, *Joh.*1.13. *Joh.*3.3. Another creation of him, *Epheſ.*2.10.*Pſal.*51.12. 2 *Cor.*5.17. *Gal.*6.15. The giving of a new heart of fleſh, and taking away of the old ſtony heart, *Ezek.*11.19. Out of which and many the like places, we conclude, that a man may do no more in the effecting or hindering of his firſt converſion, than the matter can do in regard of the form, to receive or reject it, no more than *Adams* body could reſiſt the entrance of the ſoul into it, or *Lazarus* carkaſſe and the dead bones in

In *Ezekiel* could refuſe the Spirit of life's comming into them, no more than an infant can hinder its own conception and birth, or the world the creation of it ſelfe; no more than the bodies of thoſe ſick perſons whom Chriſt cured by his word could hinder the reſtitution of health when Chriſt commanded them to be whole, or the eyes of the blinde could nill the reſtoring of their ſight, or the aire that is darke can refuſe to be inlightned; in briefe, a mans heart can no more hinder the worke of Gods grace in changing it out of ſtone into fleſh, than the body of *Lots* wife could reſiſt the force of his power in turning it out of fleſh into a pillar of ſalt. Againſt this Doctrine of mans paſſiveneſſe in his firſt converſion, our adverſaries object many things, qualifying the rigour of thoſe cenſures the Scriptures give touching our utter diſability, eluding their force by many ſubtile ſhifts, all deviſed onely to this purpoſe, that our converſion may not be thought to be altogether of grace, but ſhared between the grace of God, and ſome power of our own. To alledge and anſwer every cavill were a buſineſs of more length than difficulty: unto them all in generall I anſwer, That he that takes a mans judgement touching mans abilities, he follows the ſentence of a blinde corrupt Judge, and that in his own cauſe. It is the Lord that judgeth us, and it becommeth us to ſubmit to his cenſure, not to extol our ſelves when he abaſeth us, leſt we be found lyars likes thoſe hypocriticall Laodiceans, boaſting that we are rich and increaſed with goods, and have need of nothing, when in the mean God knows though we know not, how that we are wretched and miſerable and poor and blinde, and naked, ſtanding in need of all things. Wherefore let this truth alwayes ſtand firm, that as no man can prepare himſelf by any ſtrength of his own effectually to work his Sanctification, either alone by himſelf or as a coworker with the Spirit of grace ſo no man can hinder the work of Gods Spirit when he intends to beſtow this firſt grace of Sanctification upon a ſinner.

See the defence of the Remõſtrants. opinion about the 4. Article exhibited in the Synod, in the acts of the Synod Printed by the Remonſtrants. Rev. 3. 17.

This of Habituall converſion in the internall renovation of all the faculties, which cannot be reſiſted or hindred: in the next place we are to conſider of converſion as it is our act, conſiſting in the operations and exerciſes of all gracious habits infuſed, as when we actually believe, repent, and doe other good workes. This active converſion is nothing but the practiſe of ſanctification, when being made holy and good, we doe good and holy workes, as a man after he is raiſed from death, or reſtored to health, performs the actions of a living, of a healthy man. For that ſimilitude of S. *Auſtins* is certaine, *Non ideo currit rota ut ſit rotunda, &c.* as a wheel runs not that it may be round, but becauſe it is round; ſo the will believs not that it may be regenerate, but becauſe it is regenerate. And therefore that is an errour of the courſeſt bran, when our adverſaries make the act of believing to goe before our ſanctification: whereas nothing is more certaine than this, that all holy actions whether of faith or any other grace come from that common root of holyneſſe infuſed into our ſoules Now then touching theſe actions proceeding from grace inherent, the queſtion is, how farre they are in mans power to refuſe the doing of them: and the queſtion may be laid generally touching all good workes inward or outward, thus Whether or no that man who is truely ſanctified may refuſe to do any good and holy worke at all; for if any one be in his power to refuſe it, all may be in his power by the ſame reaſon. But yet becauſe Faith is a principall grace, and all the diſpute is touching the act thereof, wee may reſtraine the queſtion unto it, though whatever can be ſpoken of mans power about the action of faith is applyable to all other gracious actions whatſoever. The queſtion therefore is thus, Whether after that a man is once ſanctified and regenerate, it be in the freedome of his will to chooſe whether he will actually believe and aſſent to the Promiſe, or not? For the explication of this point. How far every good action is in a good mans power to doe or leave it undon: you are to note that there is a double beginning or cauſe of every gracious action in a man regenerate.

Ad Simpic. l. 1. quæſt. 2.

1. The Spirit of God by his exciting and cooperating grace.
2. Man himſelf renewed and ſanctified in all his faculties. The former is termed *Principium à quo*, the latter *Principium quod*: man worketh, but he muſt be moved thereto and aſſiſted by the Spirit of grace; both together concurre to the producing of every holy action. I ſay both together: for although man in his firſt converſion was meerly paſſive, Gods Spirit working all without mans help: yet man in performance of any holy act is not meerely active, able to do all of himſelf without Gods help. No, he is partly paſſive, partly active: paſſive as he ſtands in need of Gods grace to ſtirre up, guide, and ſtrenthen the endeavour of each faculty in the doing of good: Active in as much as being thus helped by grace, himſelf willingly moves himſelf to every godly work. Now by reaſon of this concurrence of man with God theſe operations of grace are properly called mans worke, not Gods work in man. So that when a regenerate man believs, this act though it be cauſed by Gods Spirit, yet it is done and exerciſed by man voluntarily moving himſelf in that action, and therefore we ſay it is man that believeth, not Gods Spirit that believeth: as if the act of believing were wrought in mans will by the Spirit of God, in the ſame ſort, as juglers worke ſtrange motions in their Puppets, which ſeem to do wondrous feats, but its an unſeen hand thats the cauſe of all. Such groſſe conceits ſhould not have been deviſed by ingenuous minds, and put upon ſo plain and cleer doctrin as that is touching the cõcurrence of Gods grace with our ſtrẽgth in all holy actions whatſoever. The point is eaſy to him that wil underſtand, Everie good deſire and good work is partly from man, becauſe he wills it, hee workes it; but principally from Gods Spirit, becauſe he makes man to will and to worke it. Without which cooperating grace man by habituall inherent grace could do no good work at all; according to that of Chriſt, *Joh.* 15. 5. Without me ye can doe nothing; and of the Apoſtle. *Phil*, 1.6. He that hath begun the good worke will alſo performe it; and againe, *Phil.* 2. 13. It is God that worketh in you both the will and deed, even of his good pleaſure: and againe, 1*Cor.*15. 10. I have laboured more aboundantly than they all, yet not I but the grace of God which is in me.

Theſe things thus explained, we are yet further to note that in a man Regenerate there are two contrary qualities inherent in every faculty.

1. Grace, in a rectified holy inclination to goodneſſe, infuſed into it.
2. Corruption in a vicious quality diſpoſing it to evill.

Theſe two qualities abide in the regenerate, and oppoſe one another, til ſinne be finally overcome and aboliſhed by death. Upon theſe undeniable grounds let us proceed to declare what is a regenerate mans reſiſtance that he makes againſt the working of Grace in hinderiug the performance of any good worke, which you ſhall perceive by theſe two concluſions:

1. A man regenerate ſo far forth as he is Spiritual, never reſiſts the work of grace, but is moſt willing and forward to the performance of all holy actions

None can be ſo ignorant in the myſterie of Sanctification as to deny this; & therefore they tell us ſtrange wonders in Divinity, who teach that mans will by grace is put *in æquilibrio*, hanging like a beam upon a ballance apt to bow either way, and indifferently diſpoſed to will good or evill. A very dreame it is, contrary to all Scripture and Experience, whereby we are taught that the Wil being regenerate and made ſpirituall, as it is ſo, is ſo farre from ſtanding upon tearmes of indifferency, deliberating whether it ſhall yeeld, or whether it ſhall deny obedience, whether it ſhall beleeve or not beleeve, &c. as on the contrary it doth moſt conſtantly and earneſtly deſire in all things to obey alwaies. A man whoſe eye God hath truly inlightned and touched his heart by the finger of his ſanctifiing Spirit, doth not ſtand in a mammering, ſhall I? ſhall I? ſhall I beleeve, ſhall I obey, were I beſt doe this good worke, or ſhall I let it alone? No, all his deſire is now for godlineſſe, the weight and ſtrength of his reſolutions and his affections leane wholy to obedience, his will

will chooseth the good with full purpose to cleave to that only, turning it selfe from evill with hatred and detestation.

This constant determination of the spirituall will unto obedience and that only is a thing most manifest in Scriptures, and experience of all the Saints, in their prayers, purposes, desires to obey, their joy when they could doe it, their greife when they could not. Let thy kingdome come, thy will be done, is the prayer of every faithfull soule not standing upon quarrelsome termes of yeelding or refusing, but wholly submitting it selfe and sueing for obedience. Oh, saith *David*, that my ways were directed that I might keepe thy testimonies, Unite my heart unto thee that I may feare thy name, Incline my heart unto thy testimonies; with a thousand such prayers of that holy man, shewing the firme resolution of a sanctified soule only aiming at obedience; Lord encreas our faith, prayed the weake Disciples; Lord I beleeve, helpe mine unbelife, that new Convert; in both we see an earnest desire, not an indifferent deliberation. That prayer of the whole Church is excellent, *Psal.* 68, 28. Lord confirme that Which thou hast wrought in us; and more fully, *Can.* 1. 2. Draw me, we will runne after thee. Here is no resistency, no hanging backe, or standing aloofe off in a doubtfull devising what to doe; but as soone as these Virgins (in the first verse) have smelt the savour of the precious oyntments of Christs grace powred out into their soules, they love him, him only, him entirely, they will goe, they will runne after him: and whereas corruption clogges them in their course, they still shew their readinesse to come, by their willingnesse to be drawne. And such is the temper of every regenerate man; His obedience is his hearts joy and desire, and there is nothing that grievs him more then when he is carried away by his carnal wil and unsanctified part, against his spiritual and gracious resolutions, as may appeare for all by that bitter complaint of the Apostle *Rom.*7. the latter end of the Chap. Wherefore the regenerate wil stands not neuter between sin and grace, but takes part with grace against sinne, in a constant resolvednesse to hold with God and goodnes, against all things that are contrary to them, according to that of Christ, [*The Spirit indeed is willing, but the flesh is weak*] and that of the Apostle [*They that live after the Spirit savour the things of the Spirit.*]

*Psal.*119.

*Mar.*14. 38.
Rom. 8. 5.

Now this is that most blessed worke of the Sprit of grace in the regeneration of mans will, namely, the taking away of that resistancy which our adversaries so stifly and odiously stand for against us and the truth. They say that grace leaves the will in indifferency, so that it hath power to resist: we maintaine the contrray, that the proper worke of grace in sanctifying our will, is to determine and incline the motions of it only to obedience, and to take away all power of resisting or disobeying. Which appears thus, To disobey and not to beleeve, is an act of the greatest sinfulnes that can be. To be able to commit this act comes not from power and strength, but from weakenesse and infirmitie: Perfect strength and liberty is to have no power nor will to commit any sinne at all, as it is in God, and the blessed Spirits, and Christs humanity; to be able to doe that which is evill is from weakenesse, from corruption. Now in the sanctified will this corruption is in part done away by grace: so that so far as the will is made Spirituall, it neither doth nor can resist and be disobedient; it doth not, because it cannot: it cannot, because it will not: it will not, because by this new infused grace and holinesse it is made [*alwayes willing*] to obey. But this point is cleered by the late worthy Bishop of Salisbury.

The second Conclusion is this,

2. That a man regenerate, so farre forth as he is carnal, doth always resist the worke of grace, being unwilling and backward to perform holy actions.

This is manifest by that of the Apostle, *Rom.*8.5. They that are after the flesh savour the things of the flesh: and againe, *Gal.* 5. 17. The flesh lusteth against the Spirit. In experience nothiug is more certaine, even the best men in their best workes, and best temper, doe sensibly feele many twinges of a froward

heart, croſſing and interrupting their cheerfull performance of holy duties. From which rebellion of the Law in our members againſt the Law in our mindes, the moſt ſanctified man in the world is not free, but as long as he lives he hath cauſe to complain with the holy Apoſtle. [*When I would do good I am thus yoaked, that evil is preſent with me.*] *Rom.* 7. 21. In this oppoſition of two contrary principles of all our good and evil actions, we are to obſerve theſe two things.

1. The neceſſity of the concurrence of Gods cooperating grace in all holy actions, to be done after our firſt converſion. For if God ſhould give unto us a power onely to do well, by the infuſion of habitual grace, and then ſhould leave us unto our ſelves for the exerciſe of the Act, it is apparent that we ſhould never bring this power into act by our own ſtrength. For whereas we are ſanctified but in part, and there remains in every faculty a corrupt inclination to evil as well as an holy diſpoſition to good, did not the Spirit of God conſtantly and powerfully aſſiſt us in well doing, corruption would prevail againſt grace, and lead us captive unto the law of ſinne that is in our members. Not that corruption is ſtronger than grace, but becauſe we without the aid of Gods Spirit ſhould be more ready to follow the ſinful motions of our corrupted nature, than the ſactified inclinations of grace. And if *Adams* will being onely mutable, but not as yet tainted with any inward corruption, nevertheleſſe wanting the effectual aſſiſtance and ſupport of Gods grace, was ſo eaſily ſeduced by temptation: much more our wils, that are holy but in part, would quickly be inticed and drawn away by the deceivableneſs of inward concupiſcence, and by the ſubtilty of Sathans temptations, if the Spirit of God did not work mightily in us; repreſſing the motions of ſin, and aiding us againſt all outward provocations to diſobedience.

2. The true cauſe and root of that irregularity which is found in the obedience of a regenerate man. Which is not that indifferency or freedom our Adverſaries contend for, whereby it is in the power of a man regenerate at all times to chuſe whether he will do good or evil, but it is that oppoſition which the fleſh maketh againſt the Spirit: by reaſon whereof a regenerate man, when by Grace he conſtantly deſires to obey, is by corruption hindred in the performance. This is plain by that of the Apoſtle, *Rom.* 7. 19. 20. I do not the good things which I would, but the evil which I would not, that do I: Now if I do that I would not, it is no more I that do it, but the ſinne that dwelleth in me. And again, *Gal.* 5. 17. The fleſh and Spirit are contrary one to the other, ſo that ye cannot do the ſame things that ye would. Whence it is manifeſt, that when a regenerate man fails in his obedience, it comes not to paſſe becauſe his will is free, and ſo willing to do that which is evil, but becauſe his will is not ſo free from the power of his corruption, as it deſires to be, but is partly in bondage under the command thereof.

To conclude this point. There is in every regenerate man a poſſibillity or power of Reſiſtancy always remaining ſo long as any corruption abides in him, which will perpetually make ſome oppoſition more or leſſe in the performance of every good work. But for the prevailing act of Reſiſtency whereby ſuch good workes might be quite hindred, we affirm that by the power of aſſiſting grace effectually aiding the regenerate Faculties, that act is taken away. The fleſh may ſtrive, but the Spirit doth overcome: Infidelity may caſt many doubts, but Faith at laſt prevails: Sinne and the world may plead much worth and lovelineſs, but yet in fine the love of God overtops all earthly baſe delights, and fils the ſoul with the onely deſire of injoying that alone moſt bleſſed and infinite goodneſs. Thus *Amelock* may fight, but Iſrael will get the victory: a victory indeed certain in regard of the event, but with ſome uncertainty in the combat, wherin Iſrael is ſometime put unto the worſt. For you are to note that albeit in the general as touching thoſe main and principal acts of believing, repenting, perſevering in obedience, &c. grace doth work ſo effectually with mans regenerate will, that corruption cannot hinder it in the exerciſe of thoſe

thoſe acts: nevertheleſs in many particular actiõs after his firſt converſion in the continued practiſe of Sanctification, he may obey the inticings of his corrupt concupiſcence, againſt the motions of the Spirit of grace. For many times in ſundry particulars of Chriſtian practice, God is pleaſed to deny that effectual aſſiſtance which at other times he affords, and then he leaves us unto our own ſtrength, for experiment to try what is in us, for humiliation in diſcovery of our weakneſs unto us, for exerciſe of Chriſtian watchfulneſs in making diligent uſe of all gracious helps, and the like good purpoſes. In which caſe, a man that is thus left unto himſelf, preſently lends an eare to the deceiveable ſuggeſtions of Sinne and Sathan, whereby, wanting a reſcue to bring him off cleare in this aſſault, he is vanquiſhed, and though with much unwillingneſs led away a priſoner unto thoſe his ſpiritual adverſaries. During the time of which bondage, though grace ſhew it ſelf ſo farre, as to cauſe many an heavy ſigh, an hearty prayer, and longing wiſh after its former freedom, yet can he not make a faire eſcape from corruption, till Gods Spirit return and bring liberty with it, breaking the Gates of Braſſe, and cutting inſunder the barres of Iron, that is, enlarging the heart that it may againe freely runne the way of Gods commandements. And thus we confeſs that a regenerate man may reſiſt the grace of God; he may *a* Quench the Spirit, he may *b* Grieve the Spirit, he may *c* Depart away from God through an evil and deceitful heart, he may *d* Rebel againſt the words of God, and contemne the counſel of the moſt High: oppoſing all motions of grace, in theſe raging fits of his corruption, which ſtill furiouſly ſtruggles for life after it is mortally wounded in our regeneration. But theſe deſertions are not perpetual: corruption may for a time let the exerciſe of ſome particular graces, but in all and alwayes it ſhall never hinder, God who hath given unto a regenerate man a power to believe by the changing of his will through the infuſion of a conſtant inclination to all ſpiritual good, will alſo cauſe the act of believing infallibility to enſue, by the aſſiſtance of cooperating grace, ſo powerfully ſtrengthening the regenerate will, and ſo effectually reſtraining the rebellious motions of corruption, that the will ſhall not chooſe but do that, which above all things in the world it moſt deſires to do, namely, believe and obey the Goſpel.

2 *Cor.* 3. 17.

a 1 *Theſ.* 5. 19.
b *Epheſ.* 4. 30.
c *Heb.* 3. 11.
d *Pſal.* 107. 11.

Now to ſhut up all touching this point of mans liberty in reſiſting the grace of God, the ſumme of all this is. Before true converſion all unregenerate perſons do reſiſt the gracious meanes and preparations to their converſion, the Reprobate finally, the Elect for a time, till Grace become victorious in their perfect Sanctification. In this their firſt Converſion or Regeneration, the Elect are no way active either to work it or to hinder it.

After their Converſion in the doing of all good works immanent or tranſient, they reſiſt not ſo farre as they are Spiritual, they cannot but reſiſt ſo farre as they are carnal. And though in time of temptation and Spiritual deſertion the fleſh do not onely reſiſt but alſo prevail, to the hinderance of many particular gracious actions, yet for thoſe maine and principal acts of Faith, Repentance, love of God, hatred of evil, &c. the Spirit is infallibly victorious both to do them after the firſt converſion, and alſo finally to perſevere in doing of them. Which comes to paſſe thus,

1. By Habitual grace infuſed, the Sanctified will is conſtantly determined to embrace all Spiritual good.

2. By aſſiſting grace the will is ſtirred up, provoked, allured, and inclined to obedience, through the propoſal of the promiſes, and the heavenly ſuggeſtions of the holy Spirit.

3. By the ſame aſſiſting grace all contrary motions of concupiſcence are ſubdued and kept under. So that nothing can hinder obedience to follow; becauſe by grace the will is made willing to obey, and by grace all impediments in obeying are taken away: now when all lets are removed, what can let a willing minde to do that which it deſires?

Hence you may perceive the vanity and odiouſneſs of thoſe imputations of Manicheiſme and Stoiciſme, which our adverſaries the Jeſuits and Arminians throw upon this Orthodox Doctrine, crying out upon us, as if we deſtroyed nature, offered violence to the will, took away all liberty from the will, and turned it in the meer neceſſity of thoſe natural inſtincts and inclinations that are in brute beaſts: yea, as if we made the will like a dull and ſenſleſſe block, that cannot move it ſelf a jot in any action of grace. Theſe are unworthy calumnies, raiſed out of malice or ignorance in the great work of Sanctification: for refutation we need but deny what they barely affirm; and tell them again, that by our doctrine, grace doth not deſtroy but perfect nature. It takes not away but reſtores unto the will the true liberty thereof, which conſiſts not in the inſtability of a Weather-cock, to move any way, in an indifferencie to will and do any thing, but in a fixed determination to will and do nothing but what is good. Which determination is not from any violent compulſion of an external agent, as if the will were moved by grace unwillingly; nor yet by impoſing upon the will any natural neceſſity from ſome internal principle, as if the will did incline to good unwillingly without reaſon and choice, like the natural propenſity in a ſtone to move downwards, or the inſtinct in brute beaſts. No, this determination of the Will to will onely good, is from an internal cauſe, *viz.* Habitual Sanctity infuſed into it, after which infuſion the will inclines it ſelf immutably, yet freely to that alone which is Spiritually good. It cannot chuſe but will it, yet it wils it freely: for to affirm that this immutable inclination to one part, takes away all freedom from the will, is to deny that there is any freedom of will, either in unregenerate men and damned ſpirits, whoſe wils are inclined onely to evil, yet they ſinne freely; or in God, in the elect Angels, in the Saints departed, in the manhood of Chriſt, all whoſe wils are immutably, infallibly, and after a ſort neceſſarily inclined only to good, and yet they will it moſt freely without all force or Phyſical neceſſity. The neerer we come unto theſe, the nigher we are unto * perfection in every faculty. And certainly moſt deſireable is that neceſſity, or immutability, or ſervitude, or determination, or call it what you will, whereby our wils are ſo diſpoſed as they cannot but chooſe the good, cannot but be ſervants of righteouſneſs, cannot but endeavour alwayes to obey, cannot but be holy and happy. Who would think himſelfe wronged that is thus bleſt, or impriſoned that is thus reſtrained? Surely it is admirable what ſtrange benefit theſe Jeſuited Arminians have found out in that property of mans will which ſo fiercely they ſtrive for, namely, that it muſt alwayes be indifferently diſpoſed to good and evill, having an equall power to will both alike. Is this ſo rare a priviledge of nature? what, ſuch an excellent vertue to be able to commit an horrible offence, to diſobey the Goſpel, to deſpiſe Gods grace, to be a ſlave to ſinne, to do enough at any time to damn ones ſelf? call we this a prerogative of Nature, and is it worth ſo much contention as hath been made for it? They deſerve to enjoy it that are ſo much in love with it. But you are to know what this pertenacity in pleading for Natures prerogatives, is nothing but a cunning pretence to debaſe the dignity of grace, and arme man againſt God in all pride and contumacy, as if we could fruſtrate his works, and bring his counſels to naught, and that if we do obey when he cals us we may triumph in our ſtrength, if we do not obey, we may yet glory in our malice, whereby we could make void Gods holy intentions of doing us good. But how happy had it been for thoſe collapſed Angels, and for all *Adams* poſterity, had his and their wils been created with that immutable inclination to goodneſs, wherein the Elect Angels and Saints departed are now confirmed? And how happy ſhall we alſo be when we ſhall be able to obey as thoſe heavenly Spirits now do willingly, conſtantly, unchangeably, having neither will nor power to diſobey? This ſervice of God alone is perfect freedom; and if the Sonne make us but in this ſort free, then are we free indeed? Let us while we here goe

Eſt enim quædam neceſſitas voluntaria, as Moulin truly Anat. Armin.

* Heb. 12. 23.

go mourning under the burthen of our flesh, and that sinne which hangeth on so fast, let us often send up a wish, a prayer to heaven for the full accomplishment of our redemption: sighing within our selves, and waiting till we also be delivered from the bondage of that remainder of corruption in us, into that glorious freedom of the Sons of God. *Amen.*

We have by the grace of God, finished the first point that in the begining I proposed touching the Antecedents of Faith, namely our Vocation and Conversion unto God. Wherein hath been shewed at large by what meanes and in what manner a sinner is made partaker of the grace of God unto salvation: In which search, I have endeavoured to goe no further than I could see the Scriptures leade me the way: contenting my selfe with that knowledge of this secret and wonderful work of grace, which might be to you and me most profitable: letting passe those curious speculations which have been conceived touching these things by men that have discovered more willingness to dispute and quarrel, than good affection to learn or teach ought aright in so holy a business. My aime herein hath been, to let you see what is the original and generation of that most precious grace of Faith, whereof we are to speak. The summe of all that hath been more at large delivered, is thus much in brief: that Sanctification or inherent Grace is at the first wrought in the soule of an elect sinner, meerely and onely by the Spirit of God infusing into the soul new abilities and perfections in each power thereof. This work of the Spirit is such, that we cannot by any worth of ours deserve it, we cannot by any inward power of our own effect it in part, or in whole: Lastly, we cannot by any liberty and strength we have so forcibly resist as to hinder Gods Spirit when he intends to work it. Now of this our Sanctification, Faith is a part, being an inherent gracious quality infused into the soul at our effectual Conversion or Regeneration. For its original therefore it is Divine, being wrought in us by an immediate action of the Spirit of grace, and not any way springing from the liberty of our wils, or strength of our corrupted nature. We are then now by the assistance of God, to come unto the explication of the nature of Faith it self, to shew you what this grace is, wherein the Being thereof doth consist. An inquiry it is full of much difficulty; but the absolute necessity and singular profit of this knowledge must inforce every one of us to use the uttermost of all godly diligence in seaching out the nature of so glorious and usefull a grace as Faith is. The whole frame of Christianity turnes upon this hinge; Faith like blood runs through every vein of the whole body of Religion, it gives life and direction to every holy action, it is the staffe of our strength, the support of all our comfort, yea, the life of our soules lies upon it, and by it the just shall live or by nothing. Wherefore it concerns us neerly, both to know what it is, and when we know it, to be sure that we our selves have it. Not to have Faith, is to want Christ and all hope of happiness: not to know what Faith is, is a strong presumption of not having faith. The Apostle concludes both in that exhortation of his to the Corinthians. 2 *Cor.*13.5. wherewith we also ought to be admonished; Prove your selves whether you are in the faith: examine your selves, know ye not your own selves, that Jesus Christ is in you except ye be reprobates?

2 *General.*

To come then to the unfolding of the essence of Christian Faith: I shall begin at the lowest step thereof, and so by degrees ascend higher. 1. In the first place shewing unto you the nature of Faith or Belief in general, as this word is taken in the largest extent in relation to all civil or natural things. 2. In the next place explaining the meaning of this word Faith as it is used in special about Divine and Supernatural things declared to us in Scriptures. The opening of the nature of Belief in general will give much light for the understanding of the special consideration thereof: therefore I begin with that first:

Not to trouble you with reckoning up all the improper acceptions of this word

word *Fides*, πίστις, and to tell you that ſometime it is taken for fidelity or truſtineſs, πιστότης, as when a thing is done or ſpoken *bona fide*, faithfully or truſtily, and in that exclamation *Veſtram fidem*! &c. ſometimes for Argument, or Proofes, from Reaſon or Authority brought to breed belief in another, which acception is uſual in Rhetoritians, *Ariſt.* 1 *Rhet.c.*2. περὶ δὲ πίστεων αἱ μὲν ἄτεχνοι, &c. *Quintil.l.*5. *cap.* 10. *Hæc omnia* [*argumenta*] *generaliter* πίστεις *appellant*, *&c.* Faith or Beliefe in the proper acception of the word, is [*an aſſent to ſuch matters as are known onely by Revelation from another.*] This definition agrees to belief as it is taken in the largeſt ſenſe: the *Genus* is aſſent, the difference is taken from the object whereunto Aſſent is yielded, and that is ſuch things as we underſtand onely by anothers revelation. Both parts will be plainly underſtood, if we diſtinguiſh between three ſorts of knowledge [*Cognitionis γνώσεως*] that are incident unto man:

*Vid. Scot. ſent.l.*3. *diſt.* 24. *quæſt. unica.*

1. The firſt is *Scientia* ἐπιστήμη, Knowledge properly ſo called, which is bred in us by the evident certaintie of things preſented unto our reaſon or ſence. When wee underſtand ſuch principles and coclusions in all arts and ſciences as are demonſtrable by evident and infallible reaſon, or when We know ſuch particulars as come under our ſenſes when they are rightly diſpoſed.

2. The ſecond is *Opinio*, δόξα ὑπόληψις, Opinion an imperfect knowledge of things not cleerly preſentd unto reaſon or ſence? When wee apprehend things in part and obſcurely, ſo that we cannot abſolutely ſay it is this or it is that.

3. The third is *Fides* πίστις, Beliefe, which is a knowledge grounded upon teſtimony and anthority of others, when we aſſent to thoſe things wherof by our own ſenſe and reaſon we have no certaintie nor evidence, onely we believe them, becauſe ſuch and ſuch have told us they are ſo. Theſe three divers apprehenſions of things we expreſſe in formes of ſpeech agreeable; the firſt, when we ſay, I know this to be ſo: the ſecond thus, I think it is ſo: the laſt in this, I believe it is ſo. A great difference there is between theſe three apprehenſions of the underſtanding as every one may eaſily diſcerne; but more cleerly thus it ſtands.

1. Knowledge whether it be of things paſt, preſent, or to come, hath evermore certainty in the ſubject, and evidence in the object accompanying it. For the things that are known muſt be alwayes apparant to the ſenſes or to the underſtanding. To the ſenſes by the proportionableneſs of the qualities in the Object, and due application of them to the Organ. To the underſtanding by the bright light of reaſon ſhining in the things themſelves. Wherefore the Object of knowledge is ever more evident, and being thus evident and apparant, the apprehenſion thereof in the Subject, by the ſenſe and uuderſtanding muſt needs be cleer and moſt diſtinct: whence ariſeth ſuch an aſſent unto the truth of the thing, as is moſt firme and certain, excluding all doubting whatſoveer: as for inſtance, that the Fire is hot, the Water moiſt, the Sunne light, that *Quicquid dicitur vel negatur de Univerſali, dicitur vel negatur de particulari, &, Quæ conveniunt in uno tertio, inter ſe conveniunt*, with the like; theſe things are evident, making ſuch a lively impreſſion upon the ſenſes, and ſo cleerly diſcovering their reaſonableneſſe to the underſtanding, that we ſtrongly aſſent unto their truth without all doubting.

2. Opinion is contrary unto knowledge, and alwayes hath uncertainty in the Subiect: and inevidence in the Object, attending on it. For ſome things there are of their own nature uncertain and contingent, whereof our beſt knowledge is but a doubtful conjecture: as that a red evening and grey morning ſhould bring a fair day. Again, thoſe things that are in themſelves certain enough and neceſſary, yet unto us they will be but onely probable and conjectural, if either our ſenſes throughly, or our underſtanding do not cleerly apprehend the nature and reaſon of them. Whence it follows, for want of cleer evidence in the things themſelves, that our aſſent unto their truth will be alwayes wavering and doubtfull, without any fixed determination to embrace

brace any ſide reſolvedly, but ſo holding it ſelf to that part which for the preſent ſeems moſt probable, as that it is ready to ſhift it ſelf unto the other ſide, when better reaſon ſhall be diſcovered.

3. Belief partly agrees, partly differs both from the one and the other: for it partakes but of one propertie, namely, certainty in the ſubject, though very variable, but never of evidence in the Object. Both ſhall appear unto you in order. For the Object of belief it may be certain and neceſſary in it ſelfe, but *quâ tale* it is never evident to the believer. For evident as I ſaid before, thoſe things onely are which by their own proper quality and light, worke a cleere apprehenſion of themſelves in the ſenſes, or underſtanding, or both. Now ſuch things are not believed but known: as for inſtance, what we ſee, hear, touch, taſte, or ſmel by theſe ſenſes orderly diſpoſed, we do not ſay we believe it, but we know it, as that, the Fire is hot, the Water cold. He that relates unto me an accident that himſelf hath ſeen, He knows it, but I that heare him, do believe it Again, things that we underſtand by manifeſt and infallible reaſon, thoſe alſo we know, we do not believe: as for example, If an Aſtronomer foretell an Eclipſe to fall out an hundred years hence, he doth not believe, but he knows this effect will enſue by the infallible motion of the Heavens: but an unlearned man that findes this in an *Ephemerides*, he onely believes it. But now that which is the Object of Belief, ſo far as it is the Object thereof, doth not fall under the cleer apprehenſion either of ſenſe or underſtanding, by its own natural light. For things believed are of three ſorts, Paſt, Preſent, or to come. Of things Paſt before we were, and of things to Come, it is not poſſible for us to get any knowledge from the things themſelves, by our ſenſe or reaſon, unleſs it be Aſtronomical demonſtrations as was touched before, or ſuch Phyſical effects as depend upon neceſſary conexion of their cauſes. Touching things preſent, but yet far removed out of the reach and ſenſe, and eye of reaſon, as what is now done in forraign Countries: there is the ſame impoſſibility of knowledge by the proper evidence of the things themſelves. In every one of theſe our ſenſe utterly fails us, and our reaſon which begins at ſenſe, fails us alſo; and cannot ſupply the defect of ſenſe by a neceſſary deduction of one thing out of another: and therefore it is impoſſible for us to get the knowledge of theſe things otherwiſe than by Hiſtory and Records of times paſt, by diſcourſe and relation of things preſent from ſuch as have ſeen and known them, by predictions of things to come. Wherein though we may underſtand of, and that cleerly enough, what is recorded, diſcourſed of, and foretold, yet will the truth of theſe things not be alwayes evident to us, unleſs our own ſenſe or reaſon could alſo comprehend them. As for inſtance, when we read any part of the Roman Hiſtory, as the diſcription of the battel at Cannæ, in *Livie*, we underſtand perfectly what he ſaith, and we believe it alſo: but unto no mortal man was the truth of this accident evident, but onely to ſuch as were then living, who felt and ſaw that calamity of the Roman ſtate. So, when a Traveller reports unto us what he hath ſeen in forrain parts; we underſtand what he ſaith, and do haply believe him, but nothing of all that he ſaith is evident unto us, till we our ſelves have ſeen the ſame things as well as he. Take it then Univerſally thus: All Objects of Beliefe are known onely by the Relation and telling of another. But no relation of any thing which another makes unto me, can make the thing related evident unto me, *i. e.* ſo to repreſent it to my ſenſes and underſtanding, that my apprehenſion of it ſhould be the ſame with his that hath had the experimental knowledge of it. Let a man deſcribe unto another the faſhion of ſome ſtately building, or the ſcituation of ſome City which he hath ſeen, though he do it in the moſt lively manner that may be poſſible, yet can he never turn his Auditor into a Spectator, and make the thing he deſcribes evident to his apprehenſion, unleſs by his diſcourſe he were able to communicate unto him his own eyes. So the moſt exquiſite diſcourſe of ſome point of Philoſophy, made unto a younger auditor

Segnius irritant animum demiſſa per aures, quàm quæ ſunt oculis ſubjecta fidelibus.

Is true onely in comparing of writing and ſpeaking about abſtract matters.

ditor in that ſcience, cannot make the point evident unto him, unleſſe the Reader could with his words convey his own underſtanding into his hearer. Such deſcriptions and diſcourſes can onely effect thus much, that the hearer ſhall frame unto himſelf a more lively imagination of things related to him: but yet till his own eyes, and his own reaſon have fully informed him by immediate experiments from the thing it ſelf, that imagination or conceit cannot make the thing truly evident. And in that caſe, let a man (for example) that hath never ſeen the King, but onely heard him deſcribed, or ſeen his picture, let him compare that imagination which he hath of him by thoſe means, with that other which the very beholding of his perſon will cauſe in his minde: and he ſhal manifeſtly perceive that our knowldge of things which wee get by anothers relation falls wonderfully ſhort of that other knowledge which is bred in us by the propper evidence of the things themſelves: and that the difference is great betweene the knowing of a thing *per ſpeciem propriam*, as the ſeeing of a liveing face, and the knowing of the ſame thing *per ſpeciem alienam*, as the ſeeing of a lively picture.

Or let a grounded Scholler cõpare the conceits of things he hath now by his own reaſon, with thoſe which he had being a novice, &c.

Hitherto of that propertie wherein Beleef and Knowledge do ſuffer, namely, evidence of the Object, Knowledge is an aſſent to things evident, Belief an aſſent to things inevident. The other property follows, wherein Beliefe agrees with Knowledge and differs from Opinion, and that is certainly in the Subject. For in Opinion the aſſent is alwayes uncertain, and if not equally indifferent, yet inclinable to either ſide, even when it is moſt ſtrongly carried toward one. But in Belief the Underſtanding paſſes over its aſſent and approbation unto the truth of one part, whereupon it fixeth and reſteth it ſelf. And therefore that definition of Belief, which *Suidas* hath, that πίστις is σφοδρὸς ὑπολήψεως, or ὑπολήψις σφοδρὰ, Vehemencie of Opinion, or a vehement opinion comes farre ſhort of truth and exactneſs: for even a vehement opinion hath alwayes uncertaintie of aſſent neceſſarily joyned with it: but it is not ſo in Belief, wherein, as in knowledge, the aſſent may be certain without all doubting. Now of this we are to inquire, what thoſe grounds are whereon men build the certainty of their aſſent in matters of Belief, they are theſe three:

1. The Authority of the Speaker.

2. The conſequence of things ſpoken, in regard of ſome good or evil in it of great momennt, that concerns this.

3. Some experiment in part of the truth of that which is related. According to the diverſity of theſe three things, our Belief increaſeth more or leſs in certainty and ſtrength of aſſent: which appears thus;

1. For the Speakers authority, two things there are that win credit unto his teſtimony: 1. Wiſedom and Skill that he be not deceived himſelf. 2. Fidelity and Honeſty that he will not deceive us. Both theſe are needful, for neither do we believe a ſimple man though honeſt: nor yet will wee truſt a wiſe man, if he be not honeſt. But when wee have a full perſwaſion of a mans wiſedome and faithfulneſs by experience formerly had in other things, then we give full credit to his words.

2. The nature of the thing much alters the ſtrength of our belief: for if it be a ſlight matter, that toucheth us not with any apprehenſion of ſpecial delight or commodity, benefit or danger redounding to our ſelves, be the relation of it never ſo true, and our underſtanding of it cleer enough, yet we heed not the matter much, nor doth the minde fixe it ſelf upon it, in any ſetled and firme aſſent. But if the matter be of ſome great conſequence that touches us neerely, wee beleeve, as ſooner, ſo with more ſtrength and intenion of aſſent. What wee much deſire or greatly feare, we eaſily beleeve, and though our apprehenſion of it be not very cleare, yet wee are willing to force upon your ſelves a perſwaſion of it.

3. Experiment alſo in part doth greatly add unto the ſtrength of our beliefe.

A ſtory or propheſie whereof we evidently know ſome part to be true, we do more eaſily and firmely believe the reſt. A learner that hears a diſcourſe of ſome concluſion in Nature or Morality, if he perceive ſome part of the truth evidently, he is the more willingly induced to aſſent unto his teacher in all the reſt. One or two concluſions throughly underſtood, marvellouſly ſtrengthen our aſſent to the truth of thoſe that we do not as yet comprehend.

Where all theſe meet together, their beliefe is firme and certain: ſo farre as any fails, ſo much is our aſſent weakened. But of the three, the authority of the ſpeaker is the chiefeſt, whoſe wiſedome and fidelity certainly known unto us, will move us to a certain belief of thoſe things, wherein we apprehend no great matter of conſequence, nor diſcern any evidence of the truth at all: whereas if one that hath neither wit nor honeſty tell us of a matter of greateſt moment, whereof we alſo ſee the probability and truth in part, yet doth he not perſwade us to beliefe, though he may move us to a ſtrong ſuſpition.

Thus then you ſee that aſſent being the approbation of the truth of any thing, is common to Knowledge, Opinion and Beliefe: but with this difference, in exact Knowledge our aſſent is alwayes firm and unremoveable, in Opinion it is alwayes wavering and mutable. In Belief it is certain, but more or leſſe according to the different concurrence of thoſe three forenamed grounds. Now out of that which I have ſpoken, let theſe two concluſions be carefully obſerved.

1. That all Knowledge is more certain than Beliefe, which rule you muſt underſtand in things of the ſame kinde, not of divers, thus: He that moſt firmly believes any truth upon the former grounds, is not yet ſo certain of it as he that perfectly knows it, as a Country-man, who ſtrongly believes that the Sunne or leaſt Star is bigger than the whole Earth, upon the affirmation of a learned and honeſt Mathematician, is not yet ſo certain of it, as when afterward he knows it by infallible demonſtration. But now in divers kindes our beliefe of ſome things may be more certain than our knowledge of others: as our beliefe of divine things upon Gods teſtimony, may be more certain than the knowledge of humane things by the light of our reaſon; becauſe our underſtanding hath alwayes this prejudice, that in the general it may poſſibly erre, but Gods Word cannot erre at all.

2. That perfect Knowledge takes away all beliefe: that is, (for ſo you muſt underſtand it) perfect knowledge of any thing excludes all beliefe of the ſame thing: otherwiſe, perfect knowledge in one thing may help our beliefe in another, and knowledge in part of the ſame thing, doth much ſtrengthen our belief of the other part. But here in this oppoſition between knowledge and belief, you muſt alwayes remember what knowledge we meane, namely *Scientiam intuitivum*, or *per Niſionem*, that knowledge which is had by beholding things in their proper nature: but not *Scientiam Diſciplinarem*, or *per revelationem*, that knowledge which is got by diſcourſe and relation of others. And ſo theſe two propoſitions, [*We believe what we know not*] and [*We believe what we know*] are not oppoſite each to other: for it is true, we believe that which we do not know, namely, by the proper and immediate ſight of the things themſelves: and it is true alſo we believe that which we do know, *viz.* by relation, which ſo far forth repreſents to us the nature of the thing related, as that we are not ignorant what it is we do believe. Where it muſt be alſo obſerved that the difference is great between theſe two ſorts of knowledge, in regard of the aſſent that is given to matters thus known. Knowledge that is by viſion or Intuition of things that are preſented to the ſenſe or underſtanding in their proper evidence, inforceth aſſent unto the things known. For in this caſe the apprehenſion of the thing is ſo cleare, that the underſtanding cannot but approve the truth of it. And therefore the Colledge of the Septikes of old, was little better than a Society of fools, & their ἐποχὴ or ἀκαταλη̃ψία Perpetual doubtfulneſs

Cognitio
1. *Aſtractiva non evacuat fidem:*
2. *Intuitiva evacuat fidem*
Scot. ubi ſupr.

fulneſs of all things was ſomewhat worſe than madneſs, when they would not aſſent that they ſaw the Sunne ſhine when they looked on it, not that the fire was hot, when they felt it burn, nor would be certain of any principles or concluſions in reaſon and nature. And ſuch was *Anaxagoras*, his dull, melancholy, or wilful frenzy to maintain in good ſadneſs, that the ſnow was black. For ſuch is the natural affinity between evident truth and our underſtanding, that though we would, yet we cannot but ſubſcribe and yield our allowance and aſſent unto it. Whence it fals out many times, that a Uſurer, a Church-robber, or ſome other not willing to leave this or that courſe, though doubtful whether lawful or not, dares not for his life read ſuch or ſuch a book written on thoſe ſubjects, for fear leſt he ſhould be made to know more than he is content to practiſe, and that his conſcience ſhould be convicted in ſpight of his will.

But now it is not ſo in that other knowledge by relation: let a thing be never ſo plainly delivered, ſo that we fully conceive the meaning of that which is ſpoken, yet if neither our own ſenſe nor reaſon do convince us, we * may chooſe whether or no we will believe and aſſent unto it, embracing it for a truth. It is the very natural propertie of man, never to be ſatisfied with others reports, till we our ſelves have ſeen and known the thing it ſelf by evident experience. Draw the livelieſt picture of any man, the moſt curious landſhip of any country, it contents not, we muſt ſee both the one and the other. Set down the moſt tried experiments in nature, taken by moſt skilful Artiſts, this pleaſes not others till their own trial confirm them. Generally, every man would fain ſee with his own eyes, heare with his own ears, underſtand by his own, not another mans reaſon. In which inclination of nature lies the original of all the diſtruſt and diffidence that is in the world, and alſo the cauſe of thoſe reſtleſs inquiries which we make one after another into the ſame things. Whence it comes to paſſe that whilſt we are buſied in examining our forefathers inventions, and poſterity alſo imployed in making trial of our examinations, neither we nor they have much time to add any thing unto the increaſe of learned knowledge. Hence alſo may we gueſſe at one cauſe why many Sciences, even for ſome thouſands of years have kept one pitch, and not grown above that dwarfiſh ſtature they had in their infant invention: and alſo what the reaſon is why many that read moſt, prove not the deepeſt Schollers; for no greater impediment to exact learning, than to make uſe of other mens underſtanding, & neglect our own. It would alſo hence appear, that Hiſtory a pleaſant and profitable imployment, is yet of all ſtudied learning the weakeſt to give full ſatisfaction to the mind of a man: becauſe that depends wholly upon ſuch grounds of truth, as mans mind deſires not to depend upon at all, namely, anothers tongue, eyes and eares. And it is obſervable, that very uſually thoſe that are of credulous and paſſive underſtandings, leaſt able to imploy their own ſtrength in painful and attentive inquiries after knowledge, ſuch do not unwillingly apply their diligence to that courſe of ſtudy.

But I am very ſenſible, that hitherto you may judge my Diſcourſe hath had more Philoſophy than Divinity in it. If it be an errour in this place, I confeſſe it: and crave your pardon for it: onely thus much let me ſay, that I could not tell well how to avoid this general conſideration of the nature of Belief, in regard that the knowledge thereof will cleer our paſſage to that which follows. You have then heard what evidence there is in the object of Belief, what certainty in the aſſent is given to it, how it differs, how it agrees with Knowledge. There remains but one thing more to be cleered in the General, and then I have done with it. Belief was at firſt defined to be an [*Aſſent to things known by revelation:*] but now ye are further to know, that all aſſent is not of the ſame kinde and degree, but differs according to the diverſity of the Objects aſſented unto. Therefore we muſt obſerve, that of the Objects of Beliefe,

1. Some

* The cauſe is, becauſe there is a poſſibility that the wiſeſt and honeſteſt men may deceive us or be deceived, Every created underſtanding is *Fallibilis*: and therefore binds not our aſſent.

1. Some are repreſented unto us only as true and good in themſelves, without any ſpecial relation to our benefit and commodity. Unto ſuch things, whether paſt, preſent, or to come, the underſtanding and will of man do yield that common aſſent and approbation, whereby they allow of the truth and goodneſſe of every thing, that is apprehended by them as true and good in what kind ſoever it be. This is called a bare aſſent, or *Credulitas*; Belief in ſtrict tearmes, when we only believe it is good and true, and go no further.

Some are revealed unto us not onely as true and good in themſelves, but more ſpecially as containing ſome excellent truth and goodneſſe that concerne us in regard of ſome benefit that we ſhall get thereby. In theſe things our aſſent is with adherence, affiance, truſt, and dependance upon the thing revealed. For as in general all truth and goodneſſe drawes the faculties of the ſoul to an approbation of them when they are known, ſo much more doth the goodneſſe and truth of thoſe things, which are proportionable to our nature and neceſſities, wherein we may claim ſpecial intereſt and commodity, unite our wills and underſtanding in ſtrong aſſent and adherence unto them. This kind of aſſent is in ſtrict tearmes called Faith or Truſt, *Fides*, *Fiducia*, which imply much more than *Credulitas*, Belief; *Fidere* in the property of the word is a degree beyond *Credere*, importing an aſſent with relyance and confidence. Now the proper object of this aſſent is nothing but promiſes of ſome good hereafter to befal us. And promiſes are never believed, unleſſe they be truſted upon; as a Captive cannot be ſaid to believe him that promiſeth to ranſome him upon a day, unleſſe he truſt and depend upon him. In which caſe we cannot diſtinguiſh between Belief and Truſt, (*a*) *Fidem* and *Fiduciam*, to make them two ſeveral Acts, which are but one and the ſame; as is manifeſt thus; A promiſe is a revelation of ſome ſuch truth as ſhall be beneficial to me in particular. (*b*) The truth of ſuch a promiſe conſiſts in the certainty of performance. The goodneſſe of the Promiſe conſiſts in the quality of the thing promiſed more or leſs excellent. But now to truſt (*Fiduciam ponere*, *Fidem habere*) upon a promiſe, is not to believe the goodneſſe of the thing promiſed (for that often is known perfectly enough) but to believe the certainty of performance of it unto me: as for inſtance, if a rich man promiſe to pay a poor mans debts, the poor man needs not believe the goodneſſe of the promiſe, for he well knowes the benefit thereof. What then muſt he believe? the truth of it; wherein ſtands that? in the performance, that the rich man will certainly do for him what he hath ſaid. Now what is this elſe but to truſt him? So that Belief and Truſt or Affiance are here eſſentially one and the ſame thing.

Thus much of Faith or Belief taken in its largeſt extent; I come in the next place to the ſpecial conſideration of Faith, as the word is Chriſtian, applied unto divine and ſupernatural matters, revealed in the Scriptures. Faith in this uſe of the word hath a double acception;

1. Improper, and ſo it is taken three wayes:

1. For the object of Faith, the things believed, either

1. Generally, for the whole doctrine of faith delivered in Scriptures, as 1 *Tim.* 4. 1. In the later times ſome ſhall depart from that Faith, and ſhall give heed to ſpirits of error and doctrines of Devils. See many the like places; 1 *Tim.* 3. 9. *Gal.* 3. 2. & 1. 23. *Act.* 6. 7. *Jude verſe* 3.

2. Specially for Chriſt himſelf the chief object of Faith. *Gal.* 3. 23. before Faith came, *id eſt*, Chriſt; compare with *ver.* 19. 24, 25.

(*a*) It is an erroneous curioſity to make *Fiducia* a conſequent of *Fides*, and to ſay, Therefore I truſt a man becauſe I believe the truth of his promiſe that he will do what he ſays: there can be no good conſtruction of ſuch a ſaying; for it is as much as this, I truſt him becauſe I truſt him; or if the meaning be thus, I believe the truſt of his promiſe, therefore I truſt upon it, *id eſt*, I ſeek not to any other means for obtaining the good promiſed, but only his promiſe, then *Fiducia* ſhall be the not ſeeking to other meanes: but this is falſe, for not to ſeek to other means, is a conſequent of truſt repoſed in the promiſe. For where there is a continued Act of believing or truſting to the certainty of performance, there the mind doth *acquieſcere*, reſt it ſelf in the promiſe, which *acquieſcentia* is the not ſeeking and moving after further means to help it ſelf. (*b*) In threatnings the matter is the ſame *mutatis mutandis*. Our belief of them too is more than a general aſſent, but it wants a name, ſomething it is proportionable to *Fiducia* in promiſes, but the effects are divers; for *Fiducia* in promiſe breeds joy and hope: but a firme aſſent to the certain accompliſhment of threatnings breeds fear and deſpair, if they be unavoydable, if avoydable, vigilancy to eſcape them.

2. For the external profeſſion of Faith and Religion, as *Rom.* 1. 8. *Your Faith is publiſhed throughout the whole world.* See *Act.* 14. 22.

3. For that vertue which we call Fidelity or Faithfulneſſe in words or deed, whether it be in God, *Rom.* 3. 3. *Shall their unbelief make the Faith of God without effect?* or in Man, *Tit.* 2. 10. *That they may ſhew all good faith*, or *faithfulneſſe* [πίστιν ἀγαθὴν.]

This of the word taken improperly: the next acception of it is,

2. Proper; where to give ſuch a deſcription of Faith, as may compriſe in general tearmes all the degrees thereof, it may be fitly defined thus; [*Faith is an aſſent given by the reaſonable creature to the truth and goodneſſe of all divine revelations.*] The tearmes of this definition are large, and require a diligent explication, that we may with more facility attain our chief intent, in judging aright of the nature of ſaving or juſtifying faith. Wherefore in the definition I prove three things to be conſidered of it:

1. The Object of Faith [*divine Revelations.*]
2. The Subject of Faith [*the reaſonable Creature.*]
3. The Genus of it, *viz.* [*Aſſent.*]

Of the nature and properties of theſe in that order I have propoſed.

1. The compleat Object of Faith is, All divine Revelations of whatſoever things the Creator ſhall make known unto the reaſonable Creature. Theſe Revelations are of two ſorts.

1. Some immediate from God himſelf, by viſion, dream, or other ſecret but infallible ſuggeſtion. Such revelations of divine things were made unto the Prophets, Apoſtles, and other holy men of God: who as they believed certainly the thing revealed, ſo they knew infallibly the truth of the revelation it ſelf, that it was from God, and not an illuſion of Satan or their own brain. If you ask me how they knew it, as when the Word of God is ſaid to come unto any one of the Prophets, telling them inwardly what they ſhould preach or anſwer in ſuch or ſuch a buſineſſe; or when Saint *Paul* indited one of his Epiſtles, how did he or they know that the thoughts which then came into their minds were from immediate work of the Holy Ghoſt? I anſwer, it is not poſſible for any man to deſcribe the manner of it, unleſſe himſelf had been acquainted with the like Revelations. But this is certain, God where he comes, makes himſelf known, and ſuch were the lively characters of heavenly majeſty, brightneſſe, and clearneſſe imprinted on thoſe Revelations, that mortal mindes were infallibly aſcertained of their Divinity. Yea *Balaam* himſelf, though he could have wiſhed with all his heart not to have known or believed thoſe revelations that ſo unkindly croſt his hope of preferment, yet when once the [a *Spirit of God comes upon him,*] he utters his parable with this preface, [b *Balaam the ſonne of Beor hath ſaid, and the man whoſe eyes are open hath ſaid, He that ſaid which heard the words of God, which ſaw the viſion of the Almighty falling into a trance, but having his eyes open.*] He that was at other times driven by the Devil into furious motions of mind procured by ſpels and inchantments, is now as forcibly moved [c φερόμενος] or born away by the power of the Holy Ghoſt, who in this revelation makes ſo clear a diſcovery and ſtrong impreſſion of divine truth in the mind of *Balaam*, that the Wizard *d* cannot but ſpeak what he knowes and believes, though it quite undoe his own deſire of greatneſſe, and *Balacks* hope of victory. Whence alſo this rule follows generally true. That where the revelation is infallibly known to be of God, there will be a firme aſſent to the truth of the things revealed. Now we are further to note, that upon ſuch immediate revelations and ſuggeſtions of the Spirit, is grounded that Faith which is uſually ſtiled, *the Faith of working miracles.* A gift proper to the primitive times of the Church, beſtowed then on many for the better eſtabliſhment of the Goſpel among unbelieving Gentiles or Jewes. Though the words of the Promiſe runne largely, *Mark* 16. 17. yet it ſeemes not likely, that every private true believer had this priviledge, but rather that it was

a Num. 24. 1.
b Verſ. 3. 4.

c 2 Pet. 3. 21.
d Num. 24. 13 [*I cannot paſſe the commandement of the Lord, &c.*] The reaſon is, becauſe every created underſtanding is evidently convinced of this, That God can tell no lye.

was beſtowed on ſuch as * were Preachers and publiſhers of the Goſpel, for confirmation of their doctrine. And amongſt them, it was given not only to the truly faithfull believer, but to others alſo, as appeares by *Judas*, to whom this power was given as well as to the reſt of the twelve, *Mat.* 10. 1. and in many other reprobate, *Mat.*7.22. *Lord, Lord, have we not by thy name propheſied? &c.* The proper ground of this faith and aſſurance of working ſome miraculous effect, was the ſpecial and particular ſuggeſtion of the Spirit. Other motives there were further off; as the general perſwaſion of Gods omnipotency, the belief of that promiſe which Chriſt made to his Diſciples, *Mat.* 17. 20. [*Verily I ſay unto yee, if you have faith as a grain of Muſtardſeed, ye ſhall ſay unto this mountain, remove hence to yonder place, and it ſhall remove, and nothing ſhall be impoſſible to you*] but more eſpecially that larger promiſe he made at his Aſcenſion, *Mark.* 16. 17,18. [*And theſe ſignes ſhall follow them that believe: in my name they ſhall caſt out devils, they ſhall ſpeak with new tongues: They ſhall take up Serpents, and if they drink any deadly thing it ſhall not hurt them: they ſhall lay their hands on the ſick and they ſhall recover.*] But theſe grounds were not ſufficient to give aſſurance of performing this or that miraculous act, without a ſpecial and particular ſuggeſtion of the Holy Ghoſt, informing them inwardly both touching the time when, and matter wherein they ſhould work a miracle. For as all believers had not that power, ſo ſuch as had it, could not do wonders when and in what kind they pleaſed: but were to expect a ſpecial warrant and direction from the Spirit; like unto *Peter*, who, though a faithfull believer, yet durſt not venture upon a miraculous attempt of walking dry-ſhod upon the water, without a ſpecial word from Chriſt, bidding him come unto him in that manner, *Mat.* 14.28, 29. In theſe times, wherein this ſpecial direction ceaſeth, and alſo miracles have no uſe (unleſſe for converſion of a Countrey where the Goſpel hath never been preached) this gift alſo is ceaſed. Thus much of the firſt ſort of Revelations to be believed: the other follows.

† Thus Propheſie and gift of miracles are joyned together. *Mat.*7. 22.

2. Some Mediate, delivered from God by others unto us. Such were the anſwers and Sermons which the Prophets and Apoſtles made by word of mouth unto the people; ſuch is now unto us the whole written word of God, which is now the onely ordinary object of our Faith. Now touching the Scriptures, we are to enquire how farre things revealed in them may be known, how farre they muſt be believed. You have heard before the difference between knowledge and belief; that is, an aſſent to things evident, this, to things not evident: therefore ſeeing thoſe things that are written are generally the object of our faith, we muſt diligently examine what evidence there is to be found in theſe things, or whether any at all; that ſo we may know what to judge of that aſſertion of our Adverſaries the Papiſts, who make obſcurity one eſſential property of faith. In the opening of this queſtion, whether things revealed in Scriptures be evident to mans underſtanding, let theſe diſtinctions be obſerved in the firſt place.

1. The Scriptures contain in them matters of three ſorts, *viz.*

1. Precepts and Declarations of the doctrines of Religion whether in the higher myſteries thereof, as of the Trinity, Incarnation of Chriſt, &c. or in other inferiour points of ſanctification, piety, and moral practice. And unto this head may be referred all ſuch diſcourſes of natural things as are found in the Scripture; as of the windes, thunder, &c.

2. Hiſtories of matters of fact paſt and gone, as of the Creation, Fall of Man, the Flood, &c.

3. Predictions of things to come hereafter, whether they be meerly prophetical, or withall do contain ſome ſpecial promiſe or threatning concerning thoſe to whom the prediction is made.

2. There is a twofold evidence.

1. One of the Narration, when it is made in words and ſentences, ſo plain and perſpicuous, that the Underſtanding conceives clearly what the Speaker or Writer means.

2. Another of the thing it ſelf is related, when either our ſenſes do plainly perceive it, if it be a thing ſenſible, or our underſtanding do manifeſtly behold the truth and reaſon of it, if it be one intelligible. This diſtinction is moſt manifeſt in all diſcourſes, and ſpecially in Mathematicks, where the meaning of a Propoſition or Probleme may be clearly underſtood, what is to be known or done, before one jot of the Demonſtration be underſtood, how and wherefore it muſt be ſo.

3. We muſt diſtinguiſh of mans underſtanding in a twofold eſtate;

1. Of natural corruption, as it attaines no further light of knowledge than that which may be gotten by the ordinary gift of God in the courſe of a learned education, and painful ſtudy of Humanity and Divinity, for ſuch ends as men propoſe unto themſelves.

2. Of Grace and Regeneration, when the Underſtanding is inlightned, and the eyes of the mind opened to diſcern of ſpiritual things, according to their ſpiritual nature. Herein alſo lyes a great difference, becauſe all things that are inevident to a man unregenerate, are not ſo to the regenerate.

Theſe things thus diſtinguiſhed, let us ſet down the truth touching this point in ſome few Concluſions, which follow.

1. All things revealed in the Scriptures, whether they be Doctrinal, Hiſtorical, or Prophetical, may be known in the evidence of the narration, not only by ſuch as are truly ſanctified, but by thoſe alſo, who, remaining unregenerate, enjoy onely the benefit of common illumination.

This Concluſion is to be obſerved againſt that injurious accuſation wherewith thoſe of the *Romiſh* Church have ſlandered God and his written Word, that the Bible is an obſcure Book not to be underſtood. A fond and impious conceit, if ever any were. The Scriptures are obſcure, ſay they, but to whom trow ye? To their learned Clergie, and illuminated Doctors? No, they can underſtand them wel enough, they are able to reconcile all ſeeming contradiction, to reduce all tropes and figures to their plain meaning, to note the various acceptions of words, to dive into all hidden myſteries of the text, and over and above the juſt meaning find out many ſpiritual ſenſes of it, that the author never thought on. This they can do; and for witneſſe of it, we have of their own writings infinite volumnes, both of controverſed Divinity decided, if we believe them, by Scripture rightly underſtood; and alſo of Commentaries upon the text, which teſtifie unto us as no ſmall painfulneſſe in ſearching out, ſo much peremptorineſſe in defining the true ſenſe of moſt difficult places of the Scriptures. And ſurely wel they may be confident, having beſides their own and other wits, the help of the Popes infallibility; in which reſpect, one would think they ſhould now make an end of writing, or at leaſt of jarring one with another in their opinions and interpretations. For may we not think that the Popes are very uncharitable, who being indued with an infallible Spirit, do not (ſitting at eaſe in their chair) compile at laſt an abſolute Commentary upon the Bible, after which no Jeſuite of them all ſhould dare to vent his own private opinions? or it may be it is baſhfulneſſe in the Friers not to trouble his Holineſſe about ſo ſmall a trifle as is the right meaning of Scriptures, unleſſe we ſay, that the *Romiſh Apollo* is not at leiſure to utter Oracles from his trivet, unto every poor Frier that intends to trouble the world with a new Book. Here queſtionleſſe is a great fault, but let them take it among them: mean while we ſee their own practice confuting their own opinion of the Scriptures obſcurity, unleſſe they will give us leave to think, that all their preaching, diſputing, and writing, hath been about they know not what. But (ſay they) the Scriptures, for all this are obſcure to the Laity! And are they ſo: whoſe fault is that but the Clergies? whoſe duty it was, if pride and lazineſſe would have given leave, to have ſeen their people better inſtructed. If Scriptures are plain unto themſelves, why did they not make them plain unto others? or muſt we in earneſt ſpeak that of the *Romiſh* Clergy, which *Job* doth of his friends

in

in deriſion [*No doubt but they are the people, and wiſdome ſhall die with them;*] as for the poor ſneaks, the Laicks, they, ſimple ſouls, have not wit enough to underſtand the meaning of plain words. To ſuch their proud contempt of Gods people, we may with indignation oppoſe that of *Job*, Even theſe have underſtanding as well as they, yea and are not inferiour unto the greateſt part of them, unleſſe they could give the world better proof of their deeper wiſedomes. But what if they be inferiour? are the Scriptures obſcure, becauſe ſome things are hard to be underſtood by the ignorant and unſtable minds? So we might ſay of the plaineſt book that ever was written of Logick, that it is obſcure, becauſe a freſh-man doth not underſtand it. Job. 12.

It is no prejudice to the cleerneſſe and perſpicuity of the declaration, that there be ſome things in it which are hard to be conceived by ſome men at ſome times. We do not account the Propheſie of *Eſay* touching Chriſt which the Eunuch read, to be a dark and obſcure prediction, but we know it was clear and plain enough, though the Eunuch a raw proſelyte underſtood not the meaning of it. It is much we cannot be as charitably minded of the Scriptures, as we are of other bookes in our ordinary ſtudies, wherein when we find ſome things difficult, we can ſuſpect our ſelves rather than the author, and when afterward we underſtand him, we doe not cenſure him of obſcurity, but blame our owne dulneſs, that could not apprehend things plainely enough expreſſed. And methinks the Jeſuits might be contented to give God Almighty leave to write but even as men of greateſt underſtanding do, namely, to compriſe much matter in few words. They might know that in ſuch writings, (and ſuch is the ſtile of all the Scripture) things may be expreſſed very diſtinctly and properly, which yet cannot happily be underſtood at firſt reading, but after ſome ſtudy. In which caſe it were a reaſonable thing for our Adverſaries to perſwade the world that the Bible were at leaſt as eaſie a book as ſome humane author, and that the abundant riches of knowledge in it, did by the leaſt deſerve as much paines in the ſearch of it, as a piece of *Ariſtotle*, ſome hard Poet, or ſome intricate crabbed ſcholaſtical diſcourſe of ſome Jeſuite. Did they not greatly miſtruſt the diſcourſes of their own errours by ſuch an inſinuation of Scriptures facility, they would never diſcourage their Diſciples from them, and yet exhort them to the ſtudy of many an obſcurer author. For our ſelves, we have learned better things, than to bring God in ſuſpicion with man of envy and fraud, as if he had cauſed a word to be written for inſtruction of men which they ſhould not underſtand, and in it had laid a ſnare to intrap mens ſoules in hereſie and falſe opinions, by perverting the Scriptures to their own perdition. No, againſt ſuch calumnies we oppoſe Chriſts cenſure of his own words (for ſuch are the Scriptures) *Prov.* 8. 8, 9. All the words of my mouth are in righteouſneſſe, there is nothing froward or perverſe in them (no danger of heretical infection:) they are all plain to him that underſtandeth, and right to them that find knowledge (not intricate obſcurity that no man can tell what to make on't.) Yea, we dare avouch, that did the ſimpleſt of people uſe but half that diligence that they ought in attaining Chriſtian knowledge, and would take but as much paines to underſtand the Scriptures as they do of the evidence of their Land, or the Statute-book, or ſuch like, experience would quickly tell them, that the Scriptures are not ſo farre above the reach of their underſtandings, as now generally all men not book-learned do conceive, to the infinite prejudice of Chriſtianity. But however, muſt the Scriptures be obſcure, becauſe men are careleſſe? is the Bible a hard book, becauſe common people underſtand it not in Latine? are all things in it darkſome and intricate, becauſe one man underſtands not this or that particular, which yet another doth? or thoſe of the preſent age perceive not the meaning of ſuch a Propheſie, which the next age may clearly underſtand? Theſe are weak inferences, and ſuch as cannot overturn our firſt Concluſion, namely, that all Doctrines, Hiſtories, Propheſies, and whatſoever elſe in Scriptures, may be known and underſtood by the perſpicuity of the

narration in the literal meaning thereof, by all ſorts of men bad and good. For, what Hiſtory of the Bible can be named that may not be plainly underſtood, I ſay not by a learned or godly, but even by any man? What Prophecie, the meaning whereof hath not, or will not be plainly found out? What text of doctrine, whereof ſome have not or ſhall not underſtand the right meaning? and when it is once found out, may not all underſtand what one doth? yea take the deepeſt myſteries of Religion, as about the Trinity, Incarnation of Chriſt, Reſurrection, life everlaſting, Regeneration, and the like, there is none of them ſo obſcurely ſet down in Scripture, but that the declaration of them hath light enough to diſcover unto us what that thing is which we do believe, ſo that we may give an account of our Faith in that behalf. Nor is this knowledge of divine things by the evidence of the narration any peculiar priviledge of the godly, but common unto the unregenerate. For charity, though it could wiſh, yet cannot be ſo blind as to ſuppoſe, that every one who is able to interpret Scriptures, and to write or preach ſoundly of the doctrine of Divinity, is a man truly ſanctified by the Spirit of grace. Experience and Reaſon make good the contrary, that a ſingular meaſure of knowledge, and no meaſure of ſanctification are competible. Who ſees not abroad in the world many wicked and ungodly wretches abounding in knowledge, and yet deſtitute of all true piety? And is it not ſo in the Devil, who as in knowledge he ſurpaſſeth the beſt of men, ſo in malice farre exceeds the worſt of all creatures? The cauſe is, for that this knowledge is onely a degree and neceſſary antecedent unto ſaving Faith; and is not ſo eſſentially linked unto it, but that it may be where Faith is not. It is eaſier to inform the underſtanding, than to ſubdue the will and affections; the mind may be plainly taught, whilſt yet the heart remaines froward, unbroken, and untractable: the very heart and life of Faith is the ſtrong inclination and union of the ſoul unto the truth and goodneſſe of ſpiritual things, preferring them in our choyce above all other things whatſoever, which gracious motion is the proper work of Gods Spirit, powerfully binding and drawing the heart to embrace that good which is offered unto it: but it doth not neceſſarily follow the right and clear information of the Underſtanding. Whence it is both poſſible and eaſie for an unregenerate Chriſtian by the help of common illumination to go farre. I ſay by common illumination, underſtanding thereby, that courſe of the revelation of divine truths now uſual in the Church, conſiſting in the knowledge of all Arts, skill of Languages, uſe of other mens labours in their Writings and Commentaries, conference and hearing of the learned living, and accuſtomed painfulneſſe in ſtudy of any kind of knowledge. By theſe meanes, a Chriſtian, preſuppoſing the truth of holy Writ, may in the ſtate of unregeneration, prove excellent in the underſtanding in divine myſteries. He may underſtand all and every the Articles of Chriſtian belief, all Controverſies in matter of Religion, all duties of piety in Chriſtian practice, any Sermon or Treatiſe tending to holy inſtruction, any place of Scripture of darkeſt and doubtfulleſt interpretation. Yea, in theſe things many times ſanctity goes not ſo farre as thoſe common graces do: and you may know by experience, that the holieſt men have not been alwayes the happieſt Expoſitors of Scriptures, nor ſoundeſt determiners of Controverſies; but that both of Papiſts and Proteſtants many times men of ungodly lives and idolatrous profeſſion, have equalled and exceeded others in their Commentaries and Treatiſes. And doth not the trial of every day ſhew, that many a wretched man, and vile hypocrite, may yet make ſo good a Sermon, (even about the moſt ſpiritual points of Chriſtianity) and ſo heavenly a prayer, that thoſe who are of quickeſt ſight, yet ſeeing him but afarre off, may deem him ſound hearted? So eaſie a matter it is for love of this world to learn Religion by rote, and to teach the tongue to ſpeak what the heart doth not affect. This of the firſt Concluſion, the next is this;

2. All Hiſtories and predictions are known unto the moſt illuminated underſtanding,

derſtandings, by no evidence of the things themſelves, but onely by evidence of the relation.

I ſhall not need ſtand long in proving this Concluſion. In many precepts and doctrinal diſcourſes, ſenſe and reaſon may have ſomething to do, but in matters Hiſtorical and Prophetical, Faith onely beares ſway. For hiſtories of things paſt and gone, there is no knowledge at all to be had of them otherwiſe than from authority of Scriptures relation. That the world was drowned, *Noah* ſaved in the Ark, &c. doth not appear unto us by any argument from the things themſelves, evident to ſenſe or reaſon, but onely by the ſtory. So for Propheſies, promiſes, threatnings, they are not evident, till the event make them evident. As that the Jewes ſhall be converted, the Papacie rooted out, &c. we know theſe things onely by the Word foretelling them. In neither of theſe kinds can our ſenſe be informed, or our underſtanding convinced of their truth, and therefore we muſt reſt upon Revelation believed. Of theſe two kinds principally is the Apoſtle to be underſtood, in that deſcription of Faith which he makes, *Heb.* 11. *verſ.* 1. where he uſeth two words to expreſſe the objects of Faith, the one τὰ μὴ βλεπόμενα, things not ſeen, the other τὰ ἐλπιζόμενα things hoped for. Things not ſeen are of a more large extent, and compriſe all both paſt and to come; things hoped for have a ſpecial relation to promiſes of ſome future good. Both are the proper objects of Faith, which is alwayes drowned in the ſight of things that were unſeen, and poſſeſſion of things that were hoped for.

The third and laſt Concluſion follows, which is this;

3. Precepts and diſcourſes of dogmatical points mentioned in Scriptures: are in part known by the evidence of the things themſelves, both to the regenerate, and alſo the unregenerate.

This Concluſion is of manifeſt truth, as ſhall appear thus: in Scriptures, there are doctrinal diſcourſes of divers ſorts; ſome of matters belonging to Nature and Morality, others of myſteries peculiar to Divinity. Of the former ſort are thoſe manifold alluſions, ſimilitudes, and other paſſages of Scripture about the properties of living creatures, of Plants, of Minerals, of Meteors, and other natural things mentioned often in *Job*, *Eccleſiaſtes*, and divers other places. And alſo thoſe ſundry precepts of Oeconomicks, Ethicks, and Politicks, ſcattered as in the whole body of Scriptures, ſo ſpecially collected in the book of *Proverbs*. Now in theſe things, albeit it be true, that by reaſon of our extream ignorance in many things, which greatly prejudiceth our exactneſſe of knowledge in any, we do in part firmely reſt even in theſe common matters upon the truth of Gods revelation; yet it cannot be denied, but that they are in part evident unto our ſenſe and reaſon. It were no hard matter for a man that hath but little goodneſſe, to make an exact commentary of all Philoſophical matters mentioned in Scriptures: much grace needs not to the writing or underſtanding of ſuch a book as *Valloſius* his *ſacra Philoſophia*. And there is no doubt, but a meer Moraliſt or Politician, had he no more goodneſſe in him than ever was in *Machiavell*, ſhould he but diligently read *Salomons Proverbs*, the book of *Eccleſiaſtes*, and other parts of the Bible that touch upon things within his ſphear, would evidently ſee that there is in theſe Scripture precepts, the moſt pure and exquiſite reaſon of all true honeſty and policy in the world.

But now in other points that are the more proper doctrines of Divinity of a higher and more ſpiritual nature; ſome there are that can never be comprehended by any evidence of reaſon, no not of the moſt illuminated in this life: ſuch are the myſtery of the Trinity, the union of two natures in one perſon in the Incarnation of Chriſt, that there is a Catholick Church, &c. Some again there are which may be in part evidently known in their proper nature, but yet onely by ſuch as are truly ſanctified and illuminated by the Spirit of grace, not by the unregenerate. I need give but one inſtance, it is a large one, and

takes up at leaſt one half of Chriſtian Religion: and that is the whole myſtery of mans Regeneration, and his eſtate in grace in this life. Wherein a thouſand particulars there are cleare and evident unto the ſanctified and ſpiritual man, which the carnal man knowes no otherwiſe than by rote and relation. That wonderfull change which the Spirit of God works in raiſing a ſinner from death to life, the power of a ſaving Faith, the nature of godly ſorrow for ſinne, of peace of conſcience, of joy in the Holy Ghoſt, of Gods ſweeteſt mercies in the remiſſion of ſinnes, the infinite comfort the ſoul finds in his favourable countenance, our communion with Chriſt, of the teſtimony of Gods Spirit and our Conſcience in point of Adoption, the whole art of our ſpiritual warfare, containing the wiles and ſubtil methods of Sathan and Corruption in tempting, with the admirable power of grace and ſpiritual wiſdome in making reſiſtance and overcoming: theſe things with the like, wherein conſiſteth the very ſoul and life of Chriſtian Religion, are very riddles unto the man unregenerate, and when he heares them ſpoken of and preſſed upon him, his heart is overflowed with a kind of bitter humor between admiration and ſcorn, that another ſhould ſpeak ſo earneſtly about that wherein he finds no ſuch great matter of conſequence. No, he knowes theſe things onely by the book, experience and evidence of them in his own heart he hath none; and therefore his knowledge of theſe things is cloudy, uncertain, hovering, floting in ſuperficial flouriſhes of Rhetorical diſcourſe, not pircing into the ſubſtance and life of the thing it ſelf; and where he comes near to it, it is but the imitation and bare repetition of others inventions, whereunto his own barren head and graceleſſe heart hath little to adde of new ſtore; whence it falls out in common experience, that in theſe points of Divinity, and in ſuch caſes of conſcience as nearly concernes the ſpiritual eſtate of man: you ſhall have many a godly Miniſter of mean gifts, but of an holy heart, yea many a plain and ſimple man in regard of any depth of other knowledge, that yet will diſcharge himſelf with greater skill and dexterity, and give better ſatisfaction, than ſome of thoſe that may challenge the praiſe and admiration of being deep Divines and learned Teachers in Iſrael. And this is no ſmall fault wherewith Popiſh Schoolmen and Caſuits are taxed by our Divines, that even the words of Regeneration, Sanctification, &c. are ſomewhat ſtrange to be found in their writings, and that their diſcourſes and deciſions in matters of that kind are intentional, forrain, dull and heartleſſe.

The Book of Canticles which treats of that ſpiritual and heavenly fellowſhip the ſanctified ſoul hath with Chriſt, cannot be throughly underſtood in the true life of it, but by thoſe that are ſanctified.

Thus we have ſeen touching this object of Faith, namely, Gods written Revelation, how farre forth they are evident and may be known, how farre forth they are inevident and muſt be believed. Briefly thus, All things in Scripture may be known by the plainneſſe of the written narration, elſe the ſtudy of Divinity were a vain and impoſſible attempt. All things in Scripture cannot be known by the ſight and evidence of the things themſelves, for then were Faith utterly taken away. Wherefore again, Points of Nature and Morality may be in themſelves evident to all, but the proper myſteries of Divinity can be in part evident onely to the Regenerate. Now by this we muſt learn what to judge of the Popiſh doctrine, which makes obſcurity one eſſential property of Faith. Faith, ſay they, is an aſſent given to any propoſition revealed by God *propter authoritatem revelantis*: and two eſſential properties this aſſent hath: 1. Certainty, 2. Obſcurity. Of certainty we ſhall ſpeak hereafter; concerning Obſcurity we yield unto them thus farre: That all the Objects of Faith are obſcure, that is, in the Apoſtles ſenſe, τὰ βλεπόμενα, things not ſeen, and comprehended in their proper nature by our ſenſes or underſtanding. And ſo not only the more ſecret myſteries of Religion, as the Trinity, Incarnation, &c. whoſe depth and largeneſſe our reaſon cannot compaſſe, but all other matters Hiſtorical or Prophetical: which are eaſie enough to be underſtood, are notwithſtanding obſcure, that is, inevident, not lying open to the direct view of body or mind. But this doth not pleaſe our Adverſaries, it is not want of evidence

in

in the thing revealed, but want of perſpicuity in the Revelation it ſelf, which they underſtand by obſcurity. Their meaning is thus, Faith is an aſſent to obſcure Propoſitions, that is, to Propoſitions not underſtood, whereof we know not the meaning. Yea, this is it, this is (as a learned man ſpeaks) one root of Popery in grain, whence originally iſſues out that black darkneſſe of ſuperſtitious ignorance, which covers the face of all that part of Chriſtendome, where *Romiſh* tyranny hath the upper hand. And yet that we may here alſo gratifie them a little, we confeſſe, that Chriſtians can for a need yield aſſent to ſuch Propoſitions whereof they underſtand not the meaning. We have reaſon to yield as much reſpect to Gods writings, as *Socrates* did ſometimes to an obſcure book of *Heraclitus*, Α δ' συνῆκα ſaith he, γενναῖα δοκεῖ μοι εἶναι καὶ ἃ μὴ συνῆκα ſo when in reading the Scriptures we meet with any hard ſentences, and dark Propheſies we know not the meaning of, we alſo can ſay, That which I underſtand I believe for truth; that which I underſtand not yet I believe too, that is a truth whatſoever it be. But in this caſe it is manifeſt, that his aſſent is full of trouble and confuſion; and whereas Faith gives reſt and ſatisfaction to the mind, this fills it with anxiety and diſtraction: will any man not ſtrangely careleſſe and blockiſh, be content with ſuch a faith as this, I believe I know not what? And if in ſome particulars, even pure neceſſity cauſe us for the preſent to be contented with ſuch a belief becauſe of our ignorance: muſt it therefore be brought in as a general and eſſential property of Faith, that it is an aſſent to things obſcure or unknown? But this makes much for the advancement of the Catholick cauſe, and therefore the factors of *Rome* have reaſon to ſtand ſtiffely in defence of this their doctrine; for ſo when they have dropped in the eares of their Diſciples this poyſon, that the Faith of Chriſtians is an aſſent to things obſcure, to he knowes not what, they have at one ſtroke nailed their eares to the doores of their Church, and made them their ſlaves for ever, and worne them over to their blind Canonical obedience, as to believe, ſo to do they know not what. The ſumme of our Adverſaries doctrine in this point, is briefly expreſſed by *Becanus* in his *Theolog. Scholaſt. tom.* 3. *cap.* 1. *Quæſt.* 3. who therein follows his leaders the reſt of the Jeſuites and School-men. To the Queſtion *An Revelatio primæ veritatis, ut ſit formale objectum fidei, debet eſſe obſcura?* he anſwers affirmatively, that divine Revelations as the objects of Faith muſt be obſcure, and that in a twofold reſpect.

Laert. in Socrat.

1. *Ex parte rei revelatæ: Revelatio enim non debet clarè & evidenter oſtendere rem revelatam*; A very ſtrange conceit: Revelations muſt not declare things plainly and evidently: why ſo? When God revealed his will to the Patriarches, Prophets, and Apoſtles, did he not do it plainly, and did not they clearly underſtand what was meant by the Revelation? They did. But haply the Jeſuits meaning is a little better. The Revelation muſt not *clarè & evidenter oſtendere rem*, that is, no Revelation hath this force of it ſelf, *ut rem revelatam exhibeat nobis præſentem, ut clarè & intuitivè videamus rem narratam.* If this were all the Jeſuites mean by this doctrine, we would ſubſcribe unto them, and willingly grant, that revelation doth not make things preſent, and offer them to our view: for if they were preſent and ſeen, what need a Revelation? In this ſenſe we eaſily admit the proofs which they bring for Faiths obſcurity, out of *Heb.* 11.1. that Faith is ἔλεγχος οὐ βλεπομένων of things which we behold not by the eye of ſenſe or reaſon: and out of 1 *Cor.* 13.12. βλέπομεν γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον. True, the things that we believe, are now known by us in this life, no otherwiſe than as we do know a man whoſe face we behold in a glaſſe, but do not behold his perſon: but our knowledge of the ſame things in the life to come, is as when we know a man ſtanding before him, and looking him full in the face. So the Scriptures are ἔσοπτρον, a glaſſe wherein we may behold the ſhape and picture of all things to be believed, but it is the picture only, not the ſubſtance and body it ſelf. Were this all our Adverſaries intended, the difference between us were at an end:

things

things believed are obſcure, *id eſt*, *Non-præſentes*, *non viſæ* : we grant it. But this doth not fully fit their turn; for though the things themſelves be obſcure, that is, not immediately ſeen and looked upon, yet the narration of them in Scriptures may be perſpicuous, and plain to be underſtood. Now they like not this, all is quite marr'd if they give way ſo farre, as to grant that the Scriptures are plain to be underſtood. This may not be tolerated in their Schooles and Pulpits; and therefore it is, that in their Sermons and writings upon that ſubject, they ſo beſtirre themſelves like a Herd of wild beaſts, to raiſe up all the duſt they can, whereby to darken the light of that moſt bright Sunne. And this is the thing that they ayme at in their deſcription of Faith; when they tell us, that it is an aſſent to obſcure propoſitions, their meaning is villanous, to lay a ground for ignorance and implicite belief, that it ſufficeth a religious Chriſtian to ſalvation, that he believe in groſſe the truth of all which the Scriptures and Church do deliver, though he underſtand nothing at all diſtinctly. Let him jumble over his Creed in Latine, and underſtand never a letter, yet is he a good believing Catholick, and it ſufficeth that the Creed be recited by him *in perſona Eccleſiæ*, as *Becanus* out of *Thomas* very conceitedly affirmes. So inſtead of diſtinct knowledge neceſſary unto ſaving faith, they breed in their people a dul, turbulent, and confuſed aſſent to ſomething but they know not what: which is indeed rather a ſtubbornneſſe and wilfulneſſe of reſolution, than the well adviſed belief of a Chriſtian. Juſt ſo do Sorcerers and Witches believe confidently in the vertue of a number of Verſes, Spels, Characters, &c, which they cannot tell what to make of: and ſuch is the Magical Faith of thoſe whom the *Romiſh* Whore hath bewitched with her inchantments. Nor hath this opinion of Obſcurity in matter of Faith any ground at all in thoſe two places before alledged. For the firſt, in *Heb.* 11. *verſ.* 1. Faith is an argument of things not ſeen. Moſt true, they are not ſeen, becauſe Faith apprehends them, and ſight deſtroyes Faith. But what then, are they unknown too? No: for Faith is ἔλεγχος an evident argument even of thoſe things that are not ſeen. Yea, but whence doth Faith fetch this argument? not from the things themſelves, for they are unſeen. Whence then? from the Revelation and Declaration of them in the word, which makes them clear to the apprehenſion of the believer. Again, in that 1 *Cor.* 13. 12. [*We now ſee through a glaſſe darkely.*] True, we ſee things but as in a looking-glaſſe; therefore we ſee them darkly: For, let a man firſt view the ſhape of any thing in a glaſſe, and afterward look on the thing it ſelf, his firſt knowledge of it will be but dark in compariſon of the latter. Nevertheleſſe it is not ſo dark and obſcure, but that a man may deſcribe what thing it is he ſeeth: If he behold a mans face in the glaſſe, he may diſtinctly tell that ſuch a man hath ſuch a viſage. In the like manner, the Revelations of Scripture are like a clear wel poliſhed glaſſe, free from duſt, flawes, cracks, or other deformities: in them we may behold all the myſteries of Religion clearly repreſented in their ſhapes and proper colours, ſo farre forth as is needful for us to ſee them in this life: and when attentively we mark what is ſhewn unto us, we may take diſtinct notice of every thing that is to be believed by us in all Articles of Chriſtian Faith. And this knowledge is in it ſelf diſtinct and clear, though compared with that other proper immediate beholding of the things themſelves, face to face, as the Apoſtle ſpeaks, it may juſtly be tearmed Dark, and ἐν αἰνίγματι. Let one inſtance make all plain: in *Gal.* 3. 1. the Apoſtle ſaith, that Chriſt was deſcribed unto the *Gal.* κατ' ὀφθαλμοὺς, before their eyes, ἐν ὑμῖν ἐσταυρωμένος, being crucified among them. Why this was not poſſible, that what was done at *Jeruſalem* on Mount *Golgatha*, ſhould be ſeen in *Galatia*, many hundred miles from it. How then was Chriſt deſcribed and crucified in the ſight of theſe *Galatians*? It was in the clear and manifeſt declaration of him by the Apoſtles preaching. Which though it could not make the ſufferings of Chriſt ſo evident unto the *Galatians*, as they were unto ſuch as ſtood by the Croſſe of Chriſt, and ſaw him ſuffer; yet ſo clear and

Tom. 3. cap. 8. qu. 1. ſect. 10.

See 2 Cor. 3. 18.

and distinct was the representation thereof, δι ἐσόπτρου in the mirrour of the Apostles preaching, that the *Galatians* faith in this case was not an assent to things obscure which they understood not. It is one thing then for a matter to be present unto us in it own nature, another for it to be perspicuously and plainly set forth in a narration: in which later sense we affirm against the *Romanists*, That all objects of faith are not obscure but evident, in those Revelations of them which are made in Scriptures.

2. *Ex parte Dei revelantis.* For, *non constat nobis clarè & evidenter revelationem illam, propter quam credimus articulos fidei à Deo factam esse.* No, is it not evident to us that the Scriptures are of God? To whom then? was it evident to the holy men of God, to whom they were first inspired? Yes, the Jesuite grants that, but yet hear his words, *Num.* 12. *Prophetæ & Apostoli*, saith he, *habuerunt tantùm evidentiam revelationis, non autem evidentiam primæ veritatis. Tametsi enim evidenter cognoscerent, Deum esse, qui ipsis revelabat mysteria fidei, non tamen evidenter cognoscebant Deum esse summè veracem, qui nec falli possit nec fallere. Unde sequitur assensum illorum quem habuernnt circa mysteria fidei, fuisse obscurum, & ejusdem speciei, cum assensu fidei nostræ.*] See this Jesuite, how he would blow away with one blast all the certainty of Christian Faith, and so bring the matter about, that there shall be no sure footing of it, unless it be in the authority of the Church, and the Popes infallible fancy. Revelations of Scripture are not evident to us that they are of God; to the Prophets and Apostles they were indeed evidently known to be of God; but yet see the mischief, the truth of God the Revealer was not evidently known unto these holy men, nor were they infallibly certain, but that God might and would tell them a lye. A foul blasphemy, and I know not whether he do deserve the name of a reasonable creature, who is not himself, or thinks there is any that is not infallibly, evidently, and most certainly convinced of this truth, that God cannot be deceived himself, nor will deceive any. But touching this point, that we have no such obscure tottering foundation for our Faith, but a most sure and clear word, full of brightnesse and majesty, like light shining into our soules, and by it own characters discovering it own divine original; of this hereafter more fitly in handling the certainty of Faiths assent.

Now in the mean time, for conclusion of this first point touching the Objects of Faith, how farre forth they are evident or inevident, these two consectaries may be noted out of what hath been said:

1. Knowledge by sight takes away Faith: that is, so farre as sight goes, but no further: for as we said of Belief in general, so here evident experience of the truth in some things, doth help our faith in other. Whence it is usual with the godly, to strengthen their faith in the promises for time to come, by calling to mind Gods mercies of old, and that evident trial of them they have had in time past. And *Thomas*, because he saw the evident truth of Christs Resurrection, did more firmely believe the rest of the mystery of mans Redemption by him. But otherwise in the same things as sight waxeth, so Faith waineth, the greater light and certainty drownes the lesse; and where knowledge is perfect, the Faith, though it remaines in the Habit, yet it ceaseth in the Act. This is manifest by that opposition which the Apostle makes between Faith and Sight, 2 *Cor.* 5. 7. [διὰ πίστεως γὰρ περιπατοῦμεν, οὐ διὰ εἴδους,] what this walking by Faith is, is plain, Chap. 4. 18. [*We look not on the things which are seen, but on the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal.*]

Fides non habet meritum, ubi ratio habet experimentum. Psal. 77. Joh. 20.

2. A distinct explicite knowledge of divine things in the Revelation of them in Scripture, is necessary to the being of Christian Faith.

By explicite knowledge, I mean, the understanding of the Articles of Belief, so farre forth as they are plainly declared in Scriptures; this historical knowledge (for so we may tearme it synecdochicâs) of the letter and meaning of the Scriptures, in such things as it proposeth to be believed, is required

to

to the being of Christian Faith, as a necessary anrecedent thereof. For though this knowledge may be where faith is not, yet faith can never be where this knowledge goes not before. Ignorant in this sense and Unbelieving are tearmes reciprocal. As perfect knowledge by sight excludes faith of the thing seen, so doth perfect ignorance of any thing destroy all faith of the same thing. I say, of the same thing; for a man may be absolutely ignorant in some things, yet a believer in others: and therefore we do not mean, that such an explicite knowledge is necessary to faith, as that we must distinctly apprehend all points of faith, before we believe; for the Apostles (when yet they were true believers) were ignorant in many * Articles of faith, as Christs resurrection, ascension, &c. But this we affirm, that where there is total ignorance of any one article of faith, there can be no belief at all of that article; as for example, He that saith, I believe a holy Catholick Church, and yet knowes not what a holy Catholick Church is, what ever he say, he doth not believe it. That such a blind *Credo* is not properly an assent of Christian faith, I prove thus. To assent or dissent is an action of the Understanding or of the Will: If of the Understanding, the object of it is truth or falshood: if of the Will, the object of it is goodnesse or evil. For the assent of the Will the case is manifest, that it doth never assent unto and allow of the goodnesse of the object, or dissent from and disallow the evil of it, untill there be knowledge and apprehension of both. For this approbation or reprobation of any thing by the Will, cannot be without Election, nor Election without fore-going deliberation and judgement of the understanding upon the thing that is chosen or refused. Again, for the Understanding, how can it assent unto the truth, or dissent from falshood of such things, whereof it hath no apprehension at all? For so here should be an Act without an Object, at least an irrational act of the rational part of man. For if the Understanding assent or dissent without understanding of, whereto, or from what, is not a *non-ens* the object of such an act? and is not such an act more like the natural propensions of senslesse creatures, whereby they are carried to unknown ends, than the judicial determination of a reasonable man? Though the things believed exceed reason, yet the revelations of them are not above our knowledge; and our assent unto them must be so farre forth rational, that if we cannot give a reason of the thing believed, yet we must give a reason of our belief.

A reason of our belief is then rendred, when we understand that testimony and authority, wherein the thing to be believed is revealed unto us. This only makes our assent reasonable. For, as in Scientifical knowledge and opinion, the understanding never assents, till the nature of the thing it self be known either fully or in part: So in Belief, the understanding assents not, til the meaning of the relation or testimony be understood, what the thing is distinctinctly, whereto it must assent. In the two former, we give the reason of our assent from the thing it self known; in the last we give the reason of our assent from the authority of the revealer. In every one our assent presupposeth knowledge; in the former, of the thing it self; in the later, of the revelation. Wherefore that implicite faith of the ordinary Papist, who following the doctrine of his teachers, contents himself that he gives his assent in grosse unto all that ever is in the Bible and Churches traditions, that is true, whilest yet he understands scarce any Article of his Religion distinctly: this their implicite assent is meerly brutish and unreasonable; contrary to the expresse precept of the Apostle *Paul*, *Rom.* 12. 1. commanding us to offer unto God λογικὴν λατρείαν, a reasonable service; and *Peter*, 1 *Pet.* 3. 15. bidding us be ready to give an answer (ἀπολογίαν, not a bare answer ἀπόκρισιν but with a defence) to every one that demandeth of us λόγον τῆς πίστεως, a Reason of our faith. Now it would be known of the *Romish* Laity, what reason they can give for their faith, what Apologie they are able to make for it, when as they are utterly

* *Mat.* 16. 22. [*This shall not come to thee.*] *Mat.* 17. 23. [*They shall kill him, &c. and they were very sorry.*] Joh. 20. 9. [*They knew not the Scriptures, that he must rise from the dead.*] Act. 1. 6. *Mark* 9. 31, 32. about Christs temporal kingdome. Act. 10. 14, 15, 34. of the calling of the Gentiles.

utterly ignorant of Scriptures, the onely reaſon and defence of our faith. And is not their ſervice and worſhip of God, the very unreaſonable motion of an unintelligent beaſt, that is ordered by his driver, but underſtands not why, and for what reaſon and ground? Where particulars are not known, there may be a general kinde of beliefe: But this general belief is not an actual aſſent to the truth of any particular thing revealed, till that particular be known and underſtood. Actual aſſent to particular truths, is then onely, when they are known and according to the increaſe of diſtinct knowledge, ſo this aſſent increaſeth. Before there is the diſtinct knowledge, there can be no more but *Preparatio animi*, a reſolution of the minde, to yield aſſent to any particular if it be once known: Which though it be good, when we can do no otherwiſe, by reaſon of unavoidable ignorance, yet to teach that this is ſufficient to true Faith, is to teach men to be careleſſe of all Religion. It is good where there is knowledge in part, and when for the reſt, ignorance is ſeen, bewayled and avoided, by all earneſt deſire and poſſible endeavour to get knowledge in all points: but it is monſtrous ſlothfulneſs to be content with this, that in general we believe all, though we aſſent to nothing in particular. This were indeed a ſhort cut to Heaven, if no more were required to Chriſtian Faith, but to force upon ones ſelf ſuch a reſolution as this; Here is the Bible, I am reſolved to believe all that it ſaith, but for particulars I will looke no further, let the Church, and thoſe that are learned look to that. How farre ſuch a blinde reſolution is from Chriſtian Faith and Piety, beſides Experience, (which teſtifies that all thoſe who have true Faith in ſome things, do alwayes much lament their ignorance, and eagerly deſire the increaſe of diſtinct knowledge) the Scriptures alſo do abundantly witneſs unto us. Wherein no exhortation more common than this unto the increaſe of Knowledge, yea, εἰς πάντα πλοῦτον τῆς πληροφορίας τῆς συνέσεως εἰς ἐπίγνωσιν &c. as the Apoſtle prays for the *Colloſſians*, *Col. Chap. 2. ver.* 2. And for the Corinthians he wiſheth the like, ὥσπερ ἐν παντὶ περισσεύετε πίστει καὶ λόγῳ καὶ γνώσει, 2 *Corinth. Chap.* 8. *verſ.* 7. How many prayers of the Saints do we finde they have made for knowledge, every where mentioned? How often is Faith and Knowledge coupled together? *John Chapter* 10. *verſe* 38. *John, Chapter* 4. *verſe* 16. *&c.* yea, many times confounded and taken one for the other, 2 *Corinth. Chap.* 4. *ver.* 14. *Eſay Chapter* 53. *verſe* 11. *Iohn Chap.* 17. *ver.* 3. *&c.* Again, this knowledge is eaſie to be had by the aid of the holy Spirit inwardly inlightning and teaching the faithful, when they uſe ſuch meanes as he hath appointed. See for that purpoſe, *Jeremy Chapter* 31. *verſe* 33, 34. 1 *Corinth. Chap.* 2. 10, 12. 2. *Corinth. Chap.* 4. *verſ.* 6. *John Chap.* 14. *ver.* 21. where Chriſt promiſeth to ſhew himſelf viſibly, [ἐμφανίσω ἐμαυτὸν] o thoſe that love him. Were knowledge a thing impoſſible, or very difficult, or unprofitable, ſome pretence there were to plead for ignorance; but when it is ſo often commanded us, when it may be ſo eaſily had, when it is ſo uſeful in the having, ſo dangerous to want it, it is now inpudence to patronize ignorance as a friend to Religion, which is a profeſſed enemy to mans reaſon. Wherefore it is a ſhameleſs aſſertion of *Bellarmine*, *De Juſtif. l.* c. 5. That faith may better be defined by ignorance than by knowledge. A peſtilent conceit, which once rooted in men, breeds in them an horrible contempt, diſtaſte and neglect of Scriptures and all Religion, as matters not poſſible nor neceſſary for them to comprehend. But this is a gull put upon poore people by the Clergy, thereby to excuſe their owne idleneſſe in not teaching them, or to gaine the admiration to themſelves for being the onely Oracles of Religion, that ſo they may beare rule over the peoples faith. Or elſe the God of this world hath blinded theſe Leaders eyes, and they, not willing to goe to hell alone, put out alſo the eyes of the people, to the end they may not know more than themſelves, or all that themſelves doe, and ſo their knavery be diſcovered. For us, let us deteſt a Doctrine ſo contrary to the profeſſion of Chriſtianity, that takes away all care and ſtudy after godly know-

ledge, and makes way for the entrance of Hereſies, Profaneneſs, and Irreligion: nor reſt we in our ſearch after divine things, till we be able to ſay with the Apoſtle [*I know whom I have believed.*] 2 *Tim.* 1. 12. and with the true worſhippers of God, [*We worſhip that which we know,*] *John* 4. 22.

Hitherto of the firſt part propoſed to be handled in the Definition of Faith generally taken, namely, the Object of it, which are all Revelations of what kind ſoever made by God unto the creature. We come unto the ſecond Point, namely, the Subject in which this quality of Faith is inherent, which in the Definition was expreſſed to be the *Reaſonable creature.* Within which Latitude we compriſe all created underſtanding, whether of men or of Angels. Of living men there is no queſtion, not of the beſt of men that ever were, *Adam* in his innocency and Chriſt. That *Adam* had Faith it cannot be doubted by any who knowes that the cauſe of his fall, was his not perſevering in a firme belief of that threatning, [*In the day that thou eateſt, thou ſhalt die*] When this aſſent to the truth of this revelation once tottered, Satan preſently coloſes in upon him, and ſo plyes him upon the advantage, that he leaves him not till he had laid the Happineſs and hounour of that glorious creature in the duſt. For the Humanity of Chriſt, what was in innocent *Adam,* was alſo in him as is apparent by thoſe [Prayers and Supplications, which in the dayes of his fleſh, he offered up with ſtrong crying and tears unto him that was able to ſave him from death] *Heb.* 5. 7. and that complaint upon the Croſſe in his geateſt agony. [*My God, my God, why haſt thou forſaken me?*] *Mat.* 27. 46. Thoſe prayers were made in Faith, and ſo [*He was heard in that which he feared:*] nor was his complaint though very pitiful, and fetcht from the loweſt depth of miſery, without much ſtrength of Faith, whilſt yet he cals him his God, whom for the preſent he found his enemy. Moreover, though Chriſt as the Sonne of man was ignorant of the time of the end of the world, yet no queſtion, but he did perfectly believe the Article of the laſt judgement. Touching Angels we have S. *James* teſtimony of the evil Spirits, *Jam.* 2. 19. καὶ τὰ δαιμόνια πιστεύουσι καὶ φρίσσουσι They believe that thoſe chains of darkneſs in which they are now impriſoned ſhall be everlaſting, and that they ſhall be made much heavier upon them by a multiplication of their torments in the judgement of that great Day, as *Jude* ſpeaketh, *Jud.* 6. This they believe with ſuch horror, beſides a world of other particulars which by revelation of Scripture they know will fall out. For there is no doubt but the Devils though they tempt men to unbelief, yet do themſelves believe the truth of the Scriptures which they know well enough to be of God. Their rage and malice againſt them, proves it evidently.

Mar. 13. 32.

For the bleſſed Angels we can deny unto them nothing what we grant unto the accurſed, but as their knowledge of many things is more cleere and exact than it is in the devils, ſo is their faith unto others much more firm and reſolved. Whence though they know not the day and houre of the end of the world, *Mar.* 13. 32. yet they believe it with joy, expecting the augmentation of their own happineſs by acceſſe of the Churches accompliſhed glory. Nor do the Spirits of juſt men, who lived by Faith in this life, utterly ceaſe to live by Faith after their tranſlation into heaven: for even when they are there, they yet ſtill believe many things both paſt and to come, as the reſurrection of their bodies, everlaſting life, &c. And that prayer which the Saints in heaven make for the avengement of their blood ſhed upon the earth, [*How long Lord holy and true, doſt thou not judge and revenge our blood on them that dwell on the Earth?*] *Rev.* 6. 10. is certainly a prayer made in Faith. Wherefore you ſee that every part of the world hath faith in it, Faith on earth, Faith in heaven, and Faith in hell too. Whereas there is *Created Reaſon,* there alſo is Faith. The reaſon is this, becauſe *Perfect Viſion* onely takes away all Faith: and where all things that may be known, are evidently ſeen, and looked upon being comprehended in their proper nature, there is no faith at all. But now there is no Created Intellectual Nature but it may underſtand more by revelation, than

Rain, Idol. l. 1 *c.* 7. *Sect.* 4.

it

it can comprehend *Intuitivè*, by beholding the thing it ſelf. And therefore all Future things which do not naturally dapend upon neceſſary cauſes, cannot be known unto the Angels themſelves, but onely by revelation from God. Whence the Apoſtle *Peter* ſpeaking of the myſterie of mans redemption by Chriſt, 1 *Pe.*1.11.affirmeth, that even the Angels were greatly deſirous to behold that wonderfull myſtery [εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι] to ſtoop down and look into it, as we do into dark and obſcure places. For ſuch was the myſterie of the Goſpel, even ſecret and hidden from the knowledge of Angels, until God by revealing it unto the Church, made it known alſo unto them: as the Apoſtle ſhews, *Ephe. Chap.* 3. *ver.* 10. In like ſort for matters of Fact long agoe paſt, even the Saints in heaven have no evident knowledge by *Viſion*, but onely by revelation: they muſt ſtill believe the ſtories of the Bible, know them they cannot by ſight, unleſs we ſhould believe that vain opinion, *De Speculo Trinitatis*, that the Saints, beholding the face of God, do as in a glaſſe behold in him all things preſent to their view: which is juſtly rejected by the learned as an impoſſible thing. We dare not be curious in theſe things, preſſing too farre into thoſe matters, which we have not ſeen: thus much we may with reaſon affirm, that God alone is without all beliefe whatſoever, becauſe he onely is Perfect in knowledge, moſt diſtinctly comprehending at once all things paſt, preſent, and to come, calling the things that are not as if they were: in whoſe ſight al things are manifeſt, yea [γυμνὰ καὶ τετραχηλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ] *Heb.*4.13. ſtripped ſtarke naked, and preſented to his view in their proper ſhapes. Onely ſuch an abſolute infinite knowledge, takes away all Faith in any kinde whatſoever.

As for the Creature it knows but in part, and therefore it muſt in part be alwayes bound to believe, whatſoever the Creator ſhall reveale unto it.

Thus in the general you ſee that the reaſonable creature is the *Subjectum quod* of Faith: but we may yet more paticularly enquire of the *Subjectum quo*, in which faculty of the reaſonable creature Faith is reſident. In every Intellectual nature there are uſually made two Diſtinct Faculties: Firſt, the Underſtandiug: Secondly, The Wil. The Object of that is Truth: The Object of this, Goodneſs. Now then Faith being an aſſent to the Truth and Goodneſs of Divine revelation, we muſt ſee in which of thoſe Faculties it is reſident, or whether in both. Our Adverſaries teach that the Aſſent of Faith is an act of the Underſtanding onely, not of the Will. This opinion we reject as erroneous, becauſe Divine Revelations are eſſentially as good as they be True, nor hath their truth any prerogative above their goodneſs: and ſo Faith is given but by halfs unto one part of the object, where there is not as well an election and Approbation of the Goodneſs of it by the Wil, as an aſſent to the truth of it in the Uuderſtanding. Wherefore we affirm that this Aſſent of Faith is an Act of the Underſtanding and of the Will, both together approving and allowing the truth and goodneſs of all Divine things. In which aſſertion you are to note that we do not make the Habite of Faith to be inherent in two divers ſubjects, nor this act of Aſſent to come from two divers Principles, or two ſeveral Faculties of the minde, but we affirm the ſubject is but one and the ſame, namely the intellectual Nature. For I take it with divers of the Learned, yet as they do under correction of the more Learned, that thoſe ſpeculatioos about the real diſtiction of Faculties in ſuch Spiritual Subſtances as are the Angels and ſouls of men, are but meer ſubtilties of the School, without any true ground in nature it ſelf. He that ſhall in an unpartial ſearch after Truth and full Satisfaction, throughly examine the ſame Diſtinction of Faculties in the Senſitive ſoul, that the common Senſe, Phantaſie, and Memorie are three powers of it really diſtinct, as in Nature, ſo in place: let him but examine the weaknes of the ground of this diſtinction, and the inexplicable difficulties that do accompany it, he ſhall finde upon ſtudy of the point, that it is no Hereſie in Philoſophy to hold, that our grand Maſter hath been affirmed more

than will ever be understood or throughly justified by any of his Disciples. As in these material formes, so much more in those Spiritual Essences, Faculties have been multiplyed beyond necessity, and that thought to be done by more, that may be performed by fewer helps. Our senses have in this case deceived our reason; and because we finde in compounded bodies divers actions and motions to flow from divers qualities, we have therefore imagined, that in simple Spiritual Substances the case must be alike, and there is no remedy, but we must Uuderstand by one Faculty, Will or Nill by another, Remember by a third. Whereas all these severall actions flow immediately from the lively and active essence of such a Spiritual Substance, without any such distinct facultie that neede come betwene the Agent and the Action. For our purpose, it appeares that the Understanding and Will are not distinct faculties that have distinct actions: Thus,

First, the Understanding essentially includes the Wil. For the Understanding hath a natural inclination to Truth, as the Will hath to Goodnesse: It abhorrs Falshood, as that doth Evil. This desire and love of Truth in *volitio*, this refusal and hatred of Falshood is *Nolitio*: and so *Velle* and *Nolle* are actions even of the Understanding too, and this proposition [*Intellectus vult verum, non vult falsum*] is most true and proper.

Secondly, The Will essentially includes the Understanding. For to will or nil any thing good or evil, is an action either of knowledge, or of ignorance. If of ignorance, then the Will in reasonable nature shall be an unreasonable Faculty, which is blindely carried to the embracing or refusing of that, which it self knowes not at all, but onely it is knowne to another faculty, the Understanding. But this were an absurd imagination to make the Will *facultatem non intelligentem*, and to appropriate unto it such a motion as is destitute of knowledge, like a blinde man that is led by thee seeing, he knows not whither. So should the Doctrine of Free-wil in any kinde whatsoever, fall to the ground: for how is the Wil free, but because it may choose this or that? How can it make choice, unless it do also understand, compare, advise, and deliberate about the nature and consequences of things offered unto its choice? Wherefore it is manifest, that *Intelligere* and *Judicare* are actions belonging unto the Will also, and that this propolition [*Voluntas intelligit bonum aut malum*] is true and proper. Thus in regard of the actions *Volendi*, and *Intelligendi*, we have no reason to make a distinction of Faculties, where the actions are common, and indifferently agree to each of them. If one faculty can do both, what reason is there to make two? And if the Philosopher be in the right, denying a distinct faculty for the Memorie in the reasonable soul, because the Understanding sufficeth to that, forasmuch as *ejusdem est servare Habitus & iis uti*, we have the same reason to hold the Understanding and Will to be no distinct Faculties seeing, *ejusdem est intelligere & velle*.

Mag. l. 6. c. 12. Sect 31.

Thirdly, the Object of the Understanding and Will are one & the same. For Truth and Goodnes are essentially the same thing. In natural things it is most plaine, that their Truth and Goodnes is all one. Their goodnes is nothing but the Truth of their Being in their perfect conformity to Gods Understanding and Will, when their Essence and Qualities are perfectly the same which they had by their creation. When the Creature is as it was made, then it is both true and Good: so farre as any part of truth is lost, so much of goodnes is gone. And this appears by the contrary; *Malum* and *Falsum* in the creature, opposed to this natural goodnes and truth of it, are both but one thing: namely, any Defect or Excess in the parts or degrees of their Essence and Qualities otherwise than according to the Truth of their Creator. Such defects and excesses we call Errors, Untruths and Evils in nature. So that if we consider Truth and Goodnes in the nature of things themselves, it is not possible to make any real distinction between them. What things are in our opinion, it matters not much. Our conceit we have of them, makes them not either true or good. Nor

is

is gold and precious ſtones any jot the better or worſe, becauſe civil nations have them in greateſt account, or *Tartars* and other Salvages deſpiſe them as toyes and unneceſſarie to mans life. Where the eſſence of any thing is entire and perfect, there is truth and goodneſs, though all think nothing, or think otherwiſe of it. And let us think as long as we will, we cannot conceive any natural thing as true, but we muſt conceive as good too. Witneſs all Logick rules, Phyloſophy, Mathematicks, there is no concluſion, how unpleaſant ſoever it ſeem to be, but if it be apprehended as true, it alſo affects the underſtanding with joy, delight and contentment in the goodneſs of it. It delights becauſe it is true, and ſo Truth, *quatenus* Truth is good. So that unto ſuch as ask, Wherefore are the Mathematicks good? I anſwer, Becauſe they are True: a part of Gods created Truth, of which it is blaſphemy, to hold and affirm that any the leaſt part is evil and nought worth; nor deſerving a mans ſtudy. All Truth is amiable, like God the Author of it: and goodneſs is ſo eſſentially incorporated together with Truth, that they cannot be ſevered in our knowledge or affection. Now in Moral and Divine things the caſe is much more plain, That their truth conſiſts wholly in their goodneſs; nor can it be imagined, how vertue ſhould be ſaid to be true, but onely becauſe it is good, or what the truth of Grace is, but onely the goodneſs of it. Wherefore generally that rule is certain, *Bonum & Verum convertuntur*, and their predication each of other is not onely in the Concrete, *Verum eſt Bonum*: but alſo in the abſtract, *Veritas eſt Bonitas, & è contra*. And ſo the Scripture takes theſe two indifferently: as *Gen.* 1. 31. when God had created all his works, he looked on them, and ſaw that they were *Very good*, They were true as well as good, but one iucludes both. And *Job.* 8 44. it is ſaid touching Satan, that *he abode not in the truth*, that is, in that perfect and good condition wherein God created him, for he fell from his goodneſs, as well as from his truth.

By this it appears that this diſtinction which is made between the truth and goodneſs of things, is not from their Nature, but from our eſteem and conceit of them. We meaſure the goodneſs of things by our own ends, and the uſe we have of them: ſuch things as fit our purpoſes, and are proportionable to our neceſſities, thoſe we account good, and ſuch things we make the Object of our wils, becauſe we deſire them with a more notable degree of Conſtancy and Vehemency: Other things, though very good in themſelves, yet becauſe they touch us not, and our deſire of them is ſlight and vaniſhing, we make them the object of our underſtanding onely, as if we apprehend in them nothing but bare truth. As for example, he that ſhall diſcourſe unto an intemperate man in his temperate mood, how ſhameful and unſeeming a thing it is for a Chriſtian to be overcome of drink, to be a ſervant to his appetite, to wallow in filthy pleaſure, to be ſeen in baſe company, and baſe places, and ſhall tell him how comely and commendable a vertue ſobriety is, how gracious an ornament of a man, how neceſſary a duty in every Chriſtian: when you tell him of theſe things, he underſtands you, and aſſents not onely to the truth, but to the goodneſs of what you ſay. But here is the miſchief, his reſolution ſtands otherwiſe, ſottiſh delights prevail againſt all ſober advice, and the ſtronger deſires of pleaſures drown thoſe faint affections towards temperance. Now in this caſe, the truth and goodneſs of the vertue commended is but one thing: and the intemperate man did at the ſame time apprehend and approve of both in general, wiſhing that it were with him as it ſhould be, and is with other men. But now when anon after he comes to put in practiſe what he thus knowes and allowes of, long Cuſtome and ill perſwaſions do ſo farre darken his former apprehenſion of the goodneſs of the thing, that now there ſeems to be nothing left in his head but a general notion of the Truth of that which he heard at ſuch a time. So then, Truth and Goodneſs are not two ſeveral things, nor apprehended by two ſeveral faculties: but one and the ſame thing, known and deſired by the ſame faculty. The difference lies onely in the diverſe degree of

our apprehenſion, which varies according as the things apprehended ſeem to have more or leſs agreement with our particular uſes and neceſſities. Where matters fit us in particular, there our deſires are ſtrong and conſtant: When they agree to us onely in the general, then our general deſires not well rooted, are choaked and ſtifled by contrary affections in the particular performance. It fares with men as it did with *Shimei*; *Solomons* commandement of not departing the City is good, till *Shimei* have a ſervant takes his heels and run to *Gath*: and then *Shimei's* belief of *Solomons* threatning muſt give way to his covetous deſire of recovering his runnagate ſervant. So in matters of Religion, men know and approve of their truth and goodneſs in general, wiſhing that themſelves had all the grace and piety which is ſo much ſpoken of; but when after they compare it with their more pleaſing contentments in this or that kinde, they renounce the goodneſs of Religion, and hold it onely as a truth. Of which diverſity in aſſenting to the goodneſs of things in general and in particular, more ſhall be ſpoken hereafter in the next point.

1 Kin. 21.38.

For concluſion of this point touching the ſubject of Faith, we do not appropriate Faith either to the Underſtanding, or the Will, nor yet referre it to both, as unto two diſtinct faculties; but we place it immediately in the whole intellectual Nature; whether of mans ſoul, or of Angels. In which we follow the ſentence of the Scriptures, that ſeat Faith in the whole heart; as *Rom.* 10. 10. [*With the heart man believeth unto righteouſneſs*:] and *Acts* 8. 37. [*If thou believeſt with all thine heart.*] Now it is thing manifeſt, that in the Scripture the heart is taken for the whole ſoule with all its powers and opearions, as of underſtanding, 1 *King.* 3. 9. *Soloman* asketh of God an [*underſtanding heart*] of Willing and Chooſing, *Act.* 7. 39. [*In their hearts they went back to Egypt*] 1 *Cor.* 7. 37. [*He that ſtandeth firme in his heart.*] *i. e.* in his purpoſe and reſolution. Againe, of the affections, *Mat.* 6. 21. *Where the treaſure, there is the heart alſo*] *i.e.* Love: for Luſt, *Rom.* 1. 24. of the memory. *Luk.* 1. 16. [*They hid thoſe words in their hearts:*] ſo *Luk.* 21. 14. We need not goe ſeek out any troubleſome diſtinction of faculties, wherein to place Faith, ſeeing the Scriptures ſpeak ſimply of the whole ſoule, and neither Nature nor Scriptures do intimate any neceſſity at all of making ſuch a difference.

Luke 24. 25. [*O fooliſh and ſlow of heart. to believe all the Prophets have ſpoken.*] Eccl. 6, 10.

We come now to the third and laſt point propoſed in the definition, or the *Genus* under which it is comprehended, that is, *Aſſent*: about which we muſt enquire after two things:

1. The Certainty of this Aſſent of Faith.
2. The divers Degrees and Eſſential Differences whereby the aſſent of Faith in Gods Elect is diſtinguiſhed from all other Faith.

The Certainty and ſtrength of our aſſent unto Divine Truths, ſprings from theſe three fountains.

1. From the infallible Authority of the Revelation.
2. From the excellent greatneſs and worth of things Revealed.
3. From the manifeſt experience of ſome part of their Truth, known unto us. Of theſe in order.

The firſt and chiefeſt ground whereon is built the certainty of Faiths aſſent, is the infallible truth and authority of Divine Revelations. I call this the chiefeſt ground, becauſe it is that whereinto finally all our belief is reſolved. For aske the queſtion, wherefore do you firmely believe the Articles of the Creed? The anſwer is, Becauſe God hath revealed them in Scripture, to be believed. The reaſon of which anſwer is this, becauſe, What ever God ſaith, is true. Now this is a principle in Nature, as well known to the reaſonable creature, as that they have reaſon, it is graven deep upon the conſcience of every one, which tels him, That God is ſo infinitely Wiſe, that he can be ignorant of nothing, that none can circumvent and over-reach him. And again, that he is ſo infinitely good, holy and juſt, that no lie can come of this truth; as *John* ſpeaketh, *John* 2. 21. Wiſedome it ſelf cannot be deceived, Truth it ſelf cannot deceive;

deceive; and God is both. Wherefore none but a Jeſuite, like *Becanus*, whoſe wits have ſerved an apprentiſhip in the myſterie of lying and equivocation, under the Father of lies, would have affirmed, that the Prophets and Apoſtles, though they knew it was God that revealed heavenly myſteries unto them, yet they knew not Evidently whether God was not deceived himſelf, or would not deceive them. A lying ſurmiſe, much like that of the Serpent when he tempted the woman, Yea ſaith he, hath God indeed ſaid ſo? Yes the woman anſwers, God hath ſaid ſo, and we know it. But Sathan replies. Are you ſure that God ſpake true when he ſaid it? The Devil then denyed it, and *Becanus* ſtaggers at it, as a thing very doubtful, telling us, that when God ſpeakes, man cannot be evidently certain whether he ſpeaks true or falſe: But we reject with abomination ſuch a ſuggeſtion to infidelity, that ſtrikes at the root of all Chriſtian Faith, and ſhakes the loweſt foundation ſtone in all that building; we know and are evidently aſſured, That God is truth, and in him, or of him, there is no lie. From this firſt ground of Faith in Gods Eſſentiall truth we draw another, that whereſoever any Relation is certainly knowne or believed to be of God, there the reaſonable creature doth fully aſſent to the truth of things revealed. Whence all the holy Pen-men of Scriptures did for themſelves moſt certainly believe the truth of all things they delivered (though ſometimes they underſtood but darkly what was the meaning of that which they ſpake and wrote) becauſe they knew that they were taught them immediately from God. Yea, the Devils themſelves, when they know, as they do, theſe revelations to be from God, however they tempt men to diſtruſt, and out of malice, raiſe up lies and ſlanders upon Gods truth, yet in the mean time are themſelves cleerly convinced of this truth, and do aſſent unto it in their conſciences. The Devil knew well that Gods threatning to *Adam* was a certain truth, even whilſt he perſwaded him it was but a lie. And when he inſpired the Phariſees to call Chriſt Samaritan, Belzebub, a poſſeſſed Demoniack, a Deceiver, and all to naught, even then himſelf could not but confeſſe that he was that Chriſt Jeſus, the Son of the moſt high God, *Mark.* 5.7. But this is the malice of Hell, to fight againſt the light, & furiouſly to oppoſe what we cannot but acknowledge to be truth. Well, thus farre then our Faith goes upon a ſure ground, That whatſoever God ſaith, is true: And againe, When we know evidently that God ſayes it, we are ready to believe it without further queſtion. But here in the next place is all the doubt, How know we infallibly that God is the Author of the Scriptures, and that ſuch things as therein are propoſed for us to believe, are revealed by God himſelf? 1 Pet. 2.10,11

This is a fundamental queſtion, wherein it greatly behoves every Chriſtian to be rightly informed. It would require a large diſcourſe to be proſecuted through every particular: I ſhall but onely touch upon the general, and give occaſion to each one carefully to bethink himſelf, that his faith be built on the Rock, and not upon the Sand.

The Queſtion is, How is it known certainly that the Scriptures are the very word of God? It hath two branches.

1. Touching each ſeveral part of Scripture, as it was revealed and given to the Church of God, How did the people of the Jews know, that what was delivered by *Moſes* and the Prophets after him, from time to time, was the word of God? To which I anſwer, they knew the writing and preaching of *Moſes* and the Prophets to be of divine Inſpiration, partly by the holineſſe of the Doctrine which they taught, the lively power and work whereof the hearts of the godly then felt: partly by the miracles which they wrought for confirmation of their Prophetical office: partly by the certain and infallible accompliſhments of all their propheſies. Of which trial of Prophets and their Propheſies, we have a general rule ſet down, *Deut.* 18. 18, *&c.* I will raiſe them up a Prophet from among their brethren like unto thee, and wil put my words in his mouth, and he ſhall ſpeak unto them all that I commanded him.

him. 19. And whoſoever will not hearken unto my words, which he ſhall ſpeak in my name, I will require it of him. 20. But the Prophet that ſhall preſume to ſpeak a word in my name which I have not commanded him to ſpeake, or that ſpeaketh in the name of other gods, even the ſame Prophet ſhal die. 21. And if thou think in thy heart, How ſhall we know the word which the Lord hath ſpoken? 22. When a Prophet ſpeaketh in the name of the Lord, if the thing follow not, nor come to paſſe, that is the thing which the Lord hath not ſpoken; but the Prophet hath ſpoken it preſumptuouſly: thou ſhalt not be ſo afraid of him. By the ſame means were the preaching of Chriſt, alſo the preaching and writing of the Apoſtles known in their time.

2. Touching the whole Scripture as it is now compleatly delivered unto us in writing: How can it evidently and infallibly appeare unto us, that what we finde written in the Bible is of divine inſpiration, the very oracles of God, not mans inventions? In the reſolution of this Queſtion, our Adverſaries of the Romiſh, and we of the Reformed Churches differ irreconcileably. We affirme that the Scriptures are known to be of God by themſelves: they maintaine, that we cannot be certain of the Scriptures Divinity by any other argument, than the teſtimonie of the Church, which, ſay they, doth infallibly propoſe unto us, what is to be believed, what is not to be believed. So that aske a Roman Catholick, Wherefore do you certainly believe ſuch and ſuch Articles of Faith? His anſwer will be, Becauſe the Church, which can diſcern what is, what is not of God, hath infallibly decreed ſuch and ſuch things to be believed. Againſt which impious Doctrine, we except, and ſay, That by this meanes our Faith is reſolved into either nothing at all, or at the furtheſt, but onely into humane authority.

1. That is reſolved into juſt nothing, but runs round in a circle like a Millhorſe. For ask a Roman Catholike, Why do you believe the Pope cannot erre? His anſwer is, Becauſe the Scripture ſaith ſo; *Tu es Petrus*, &c. And, *Oravi pro te, ne deficiat fides tua*: And, *Sum vobiſcum ad conſummationem ſæculi*: with ſuch other places. But how know you that thoſe places are Scripture, and that, that is the right meaning of thoſe places? He anſwers, Becauſe the Councel of *Trent* and the Pope ſay ſo. Yea, but how know you infallibly they do not err in ſaying ſo? He anſwers, Becauſe the Scriptures affirms, that they cannot err: for, Thou art *Peter*, and upon this rock, &c. This is the Friers dance, wherein men ſmitten with the ſpirit of giddineſs, are led round in a ring, being never able to free them, or finde any reſting place whereon to fix the aſſurance of their Faith.

2. That at beſt their faith is reſolved finally into *mans Authority*. Which appears thus: ask a Papiſt, Why do you believe Purgatory? Hee will ſay, Becauſe God in his Word hath revealed it as an Article of Faith. *Zach.* 9. 11. I have looſed thy priſoners out of the pit, wherein is no water, *i. e.* out of Purgatory, and *Luke* 16. *Lazarus* was carried into *Abrahams* boſome, *i. e.* into Purgatory, with ſuch like. Well, but why do you infallibly believe that this is Gods Word, and that this is the meaning of it? He ſayes, Becauſe the Church, *i. e.* Councels and Popes ſay ſo. He can go no further, unleſſe he will run round. Here then he muſt ſtay, reſting his Faith on mans teſtimony and Authority. Which he doth manifeſtly, foraſmuch as it appears not by any argument from the Scriptures themſelves, that ſuch a doctrine as Purgatory is contained in them; and therefore he aſſents to the truth of it finally and onely becauſe the Church forſooth, hath conceived the meaning of thoſe places to be ſuch. Now this is not to believe the Scriptures, but to believe the opinion of the Church, that is to ſay, of men like our ſelves. Here *a Becanus* helps at a dead lift, by a School diſtinction, thus.

a Tom. 2. The ol. Schol. cap. 8. q. 8. Quo modo reſolvatur actus fidei.

Fides reſolvitur { *Formaliter in Deum primam veritatem revelantem.* / *Directivè in Eccleſiam propter infallibilitatem proponendi.*

The ſhift of a Sophiſter. What Faith is it that is thus reſolved, Theological

or

or Humane? Neither ſaith he; Theological faith is reſolved into Gods authoritie; Humane is reſolved into mans authority: as to believe an Article, becauſe *Calvin*, or *Luther* teach it; or, ſay we, becauſe Pope *Paul* the fifth, *Gregory* the 13. or any other Pope, Cardinal, Biſhop or Biſhops teach it. What faith is it then which is reſolved into the Churches authority? It is, ſaith the Jeſuite, neither faith, *neque purè divina, neque purè humana, ſed quaſi media inferioris cujuſdem ordinis.* Juſt ſo I take it, men uſe to ſpeak when they cannot tell what to ſay, it is, *quaſi* and *Aliquomodo*, and *Alicujus generis*, &c. It is ſomething, if they could tell what. But be it what it may be, if it be not divine faith, what ſhall become of the vulgar ſort in their Church? Muſt they be ſaved by ſuch a middle kinde of faith between Divine and Humane? This is a new way to heaven of the Jeſuits invention, wherein it will be a matter beyond his skil ſo to conduct a poore unlearned Catholike, that he ſtep not aſide, leaning too much upon mans authority, whereon he ſhould not truſt at all; and too little on Gods on whom he ſhould altogether relie. Plaine folke have no skil in ſuch nice diſtinctions, of believing God *Formaliter*, and the Church *Directivè*: and it will trouble the authors of them to give a reaſonable meaning of them.

For what is it to believe the Church *Directivè*? Is it to be drawn by the Churches direction in the miniſterial Preaching and Application of the Scriptures, unto beliſe of the Articles of Faith; Wee grant ſuch a reſolution of our Faith in the Churches authority, as a motive to induce and perſwade us to beleeve. But *Becanus* denies that the Church is to be reckoned *inter motiva fidei*, and therefore he muſt needs account it, *inter formales rationes fidei*, as a caſe of reaſon and proper foundation of our faith, whereinto is reſolved *formaliter*. And ſo it is, for there is never a Papiſt that will believe any thing that God ſaith, but onely for this reaſon, Becauſe the Church allows of it. It is not the Light and Evidence of Gods Word, by it own ſelfe. Evincing its own Divinitie, and interpreting its own meaning, it is not this they reſt upon; if they did, what need they go further? but it is meerly, formally, and directly the teſtimony and opinion of men, whether Fathers, Councels, Popes, or whomſoever they pleaſe to ſtile the Church. *Ibid. Num. 7.*

This impietie is horrible, and ſo main an errour in the foundation of Faith, that it makes the whole frame to totter, faſtning the conſolation and hope of man upon the uncertaintie of another mans teſtimony, thereby throwing him into inextricable difficulties and doubts; beſides offering intollerable indignity unto God, in giving ſuch authority unto his ſervant and vaſſal, as tends to the contumely of the Lord and Maſter. For ſo it is when a few men met together in a Councel-houſe, or one poore ſinful illiterat Pope ſhall be deemed of power ſufficient and jndgement infallible, to ſet themſelves down upon the Bench and to call that word, which ſhal judge them at the laſt day, unto the barre, and there to interpret, ratifie or nullifie, what and how themſelves beſt pleaſeth. We might well be aſhamed of our Religion, when we diſpute with Atheiſts and Infidels, if we had no better reaſon to confirm our Religion, but our own teſtimonie, becauſe we ſay, it is the truth: and the Romiſh Church might bluſh, when ſhe pleads for her infallibilitie from thoſe places formerly mentioned, and yet in fine hath no other warrant for them but onely this, it is ſo; and it ſhall be ſo, becauſe ſhe her ſelf hath decreed that onely to be the true meaning of thoſe Scriptures.

But to leave theſe abſurdities and blaſphemies, and to come to the truth; that which we maintain touching the certaintie of the Scriptures Divine authority, is this, *viz. That we are infallibly aſſertained of the Scriptures Divinity by the Scriptures themſelves.*

For as in other Sciences there are alwayes ſome principles *Per ſe nota & indemonſtrabilia*, whence other things are proved ſo in Divinity, all concluſions in point of Belief and practice are proved by the Scripture, but for the Scriptures they prove themſelves by their own natural light, manifeſting their Divine

Divine Original whence they are, and their right meaning how they muſt be underſtood. They are *Primum Viſibile*, not like colour which cannot be ſeen till light make it apparant, but like light it ſelfe, which maketh all other things manifeſt, and its ſelf too by its own proper quality. Wherefore when we are asked, why we do believe the Articles of the Creed; we anſwer, Becauſe they are revealed in Scripture: Again, How are you ſure the Scriptures are the Word of God? we anſwer, we know it by the Scriptures themſelves, the Spirit of God opening our eyes to ſee thoſe natural and lively characters of divine truth, which are imprinted upon thoſe ſacred volumes. Laſtly, if we be asked, how know you that this is the right meaning of ſuch or ſuch a place? We anſwer, we know it by the Scriptures, which being diligently examined and compared together, plainly diſcover their own right expoſition. In theſe anſwers we reſt, finally reſolving our faith into the Word of God alone, and nothing elſe. As for the authority of any one man, and all men in the Church, we give it all due reverence according to its place and degree. We acknowledge the Deciſions of Councels and Synods about controverſed Articles of Religion, the continual Preaching of the Word by the Miniſters thereof, the manifold expoſitions of Doctrines of Divinity, and books of Scriptures by the Learned in their Writings; all theſe we acknowledge with due regard and thankfulneſs, to be bleſſed meanes for the breeeing and growth of Chriſtian Faith: becauſe they all do or ſhould point us unto the Scriptures, holding forth the light of them, that we may the more cleerly diſcern it in its true brightneſs. Thus they are helps to make us ſee the truth, but no cauſes why we believe it: this we do for its own ſake, not their ſaying. And unleſſe what they teach do appeare unto us cleerly out of the Scriptures, we freely confeſſe, that although their Reverence will cauſe us to ſuſpend our judgement, and thorowly to examine the cauſe, yet their bare authority cannot command our aſſent to any article of Religion that ſhall be propoſed unto us. The Rule of the Apoſtle prohibits us 1 *Cor.* 2.5. *Our faith may not ſtand in the wiſedome of man, but in the Power of God.*

Our Adverſaries here think that they have us upon an advantage, and caught us in a circle too, as if alſo we ran round from the Scripture to the Spirit, and again from he Spirit to the Scripture, thus: How know you the Scripture to be Gods word? By the Spirit revealing the ſame to my heart and conſcience. But how know you this revelation of the ſpirit to be true? By the Scriptures that teſtifie, *The ſecret of the Lord is revealed to them that feare him. Pſa.* 25. But how know you this and the like places of Scriptures to be Gods word? By the Spirit again. Thus they ſuppoſe we are intangled: but they miſtake us and our doctrine greatly in this particular. We teach indeed that we know the Scripture to be the word of God, by the Spirit of God inwardly revealing and reſtifying the truth of them unto our conſciences. But it muſt be here diligently obſerved, what kinde of Revelation or teſtimonie of the Spirit it is whereby we may be ſaid to be certified and aſſured of the Scriptures Divine truth. It is not any inward ſuggeſtion and inſpiration different from thoſe revelations that are in the Scriptures themſelves, as if the Spirit did by a ſecond private particular revelation aſſure me of the truth of thoſe former revelations made in the ſcriptures. We have no warrant for any ſuch private revelations now, nor is there any need of them; and ſuch as look for them, may eaſily embrace their own preſumptuous fancies; in ſtead of a revelation from heaven. How then doth the Holy Ghoſt reveale unto us the truth of Scriptures? I anſwer, by removing thoſe impediments that hindred, and by beſtowing thoſe graces that make us capable of this knowledge. There is in us a two-fold impediment: Firſt, ignorance, whereby our eyes are cloſed that we cannot ſee the light: Second, corruption, wherby although we ſee the light, yet we cannot but naturally hate it and turne from it. The holy Spirit cures both by a double remedy: Firſt, of Illumination, reſtoring our decaied underſtanding to ſome part of its primitive perfection: Second, of Sancti-

1 Joh. 2.17. *Of the Anointing.*

Sanctification infuſing into our deſires and affections ſome degrees of their primitive Holineſs and Purity. By this work of the Spirit, opening the eyes of our minds, that we may underſtand the Scriptures and ſee the wonders of Gods Law, and alſo rectifying our corrupt affections, that we may love and embrace the holineſs of Divine things: by this meanes, I ſay, is the Divine truth of Scriptures revealed to us. For preſently upon this Opening the eyes of our mindes, we ſee the glorious brightneſs and light of the Scriptures ſhining into our hearts, and we diſcern in them the apparent characters of heavenly Majeſty as cleerly as a ſeeing man beholds the Sunne. Alſo, after this renewing of our ſinful inclinations, we finde preſently that our ſoules, and thoſe things which the Scriptures do reveal unto us, have a ſingular ſympathie one towards another; our love that we bear to the Beauty and Holineſſe of the Word is ſtrong, and that command which the Word hath over us is moſt powerful and awful: ſo that now we have as kindly a reliſh of the goodneſs and excellency of Scriptures, as a healthful ſtomack hath of wholeſome food. By theſe things which we cleerely ſee in the Scripture, and evidently feel in our ſelves, we are fully aſcertained in our ſoules that none but God is the Author of ſo Heavenly and holy Myſteries. In this ſenſe we ſtill pray for the Spirit of Revelation, *Ephe.* 1. 17. ſo called in that place, becauſe it inlightens the eyes of our underſtanding, as in *verſ.* 18. that then we may ſee the excellency of Divine myſteries revealed to the Church. Other inward and ſecret revelation of the Spirit we acknowledge not in this buſineſs. Now there is no ſuch circle, as our Adverſaries would drive us into, but plain & ſtright way. How know you that the Scriptures are Gods word? We anſwer, By the Scripture thẽſelves: by that wonderful light and excellency of truth and holineſs ſhining in them. Here we would reſt and go no further. But yet if we be asked, How we come to ſee this light? We anſwer, It is by the onely work of the Spirit of God giving us eyes to ſee, and hearts to love this Light. If we be further urged, How know you that you do indeed perceive ſuch a light as you ſpake of, or how can you make it appeare to another, that you are no deceived therein? To theſe queſtions we anſwer, That the former is idle, juſt as if one ſhould ask him that gazeth on the Sun, How know you that you now ſee the light? And for the latter, it demands an impoſſible thing, as if a blinde man ſhould require him that ſees, to prove unto him by ſound argument, that he beholds ſuch or ſuch things: which cannot be done. In ſhort a man inlightned and Sanctified by the Spirit, doth perceive the truth of holy Scriptures infallibly by their own proper light, and for his own proper uſe; albeit he be not able to demonſtrate ſo much to another, to make him ſee what himſelf doth.

What can he anſwer but this, I know it, becauſe I ſee it. To demand of Senſe, is abſurd.

Now here we ſhould go further in the explication of this aſſertion, that the Striptures are known to be the Word of God by themſelves; and all ſuch arguments as do demonſtrate this truth ſhould be laid forh before you. But it would take up a long diſcourſe, and the point more directly belongs unto thoſe general controverſies about the Scriptures, which are moved between us and the Papiſts; amongſt which, this touching the infallible certainty of Scriptures is at large handled and maintained by the Learned of our ſide. Amongſt whom, the learned *Jackſon* deſerves due praiſe and thanks of all that love Learning, for his diligent examination of this point, in the firſt and ſecond Book of Commentaries upon the Apoſtles Creed. Books that are fruitful of exquiſite obſervation in this kind, and being as painfully ſtudied as they are with much diligence and labour compiled; will (I perſwade my ſelf) give much ſatisfaction to thoſe that honeſtly ſeek for it. I conclude all touching this point with a threefold admonition, which by way of application I ſhall briefly diſpatch, intending onely to perſwade every one not to ſlight ſo ſerious a matter, but carefully to examine upon what certainty his faith is built.

1. Admonition is this, That in this enquiry after the Scriptures certainty, we muſt look that we give ſatisfaction unto our own ſouls: but that is impoſſible

ble to ſatisfie all others who are diſpoſed to cavil. Truth of Scriptures is known unto them for whoſe benefit they were written, namely, the elect: and as in another caſe the Apoſtle ſpeaks, *Rom.* 11.7. The elect have obtained it; the reſt have been hardened: ſo here, The elect do ſee this light; the reſt are blinded. Wherefore, when the eyes of our underſtanding are opened, to ſee the wonders of Gods Law, to behold the admirable majeſty, purity, holineſs, and excellencie of divine revelations in the Scriptures, when we feel upon our ſoules the awful commanding power of them to binde our conſciences unto obedience, to maſter our unruly luſts, and wholly to captivate us unto their ſoveraignty; we muſt not now begin to doubt of the truth of this which we ſo ſenſibly ſee and feel, becauſe another cavils, and deſpiſes us, and will not be won with our perſwaſions to think as we think. For he that ſees the Sunne, hath no cauſe to diſtruſt his own eye-ſight, becauſe he cannot perſwade a blinde man by any argument poſſible that he beholds a moſt glorious and excellent light.

2. Admonition is to put you in minde of that danger, wherein careleſſe men, who build without having laid a ſure foundation. Come to moſt men and aske them, Why do you believe the Scriptures, and thoſe points of Religion out of them? Their anſwer is, Becauſe they be the Word of God. Yea but what perſwades you to think ſo? Here they are ſtaggered, and have nothing to ſay; but they are led unto this belief by Cuſtome of education in a Chriſtian Church, wherein the Scriptures Divinity is generally received for an undoubted truth; and they believe what they ſee others doubt not of, elſe it were a ſhame for them. But in the mean time themſelves have never laboured to get infallible aſſurance into their own conſciences, from the Scriptures themſelves by prayer, ſtudy and all due obſervation. Now what is the iſſue of ſuch an ill grounded belief? I will tell you: it is partly diſobedience againſt, and Apoſtacie from the Truth: partly Deſpaire, and loſſe of all comfort in time of need. Where there is onely a ſlight opinion of the Scriptures authority, there eaſily follows diſobedience to all their commands. Tell the ambitious and diſtruſtful worldling; That the Kingdome of God, and the righteouſneſs thereof, is firſt to be ſought for, and then other things ſhall be caſt upon him: That godlineſſe is great gaine: That humility goeth before honour, &c. Tell the unclean perſon, that Whoremongers, and Adulterers God will judge. Tell the Drunkard, that they who do ſuch things, ſhall not inherit the Kingdome of God. Tell the Swearer, that for Oathes the land mournes, and God will not hold him guiltleſſe that taketh his name in vaine: What do theſe men think when the Scriptures are thus brought againſt their faults? Do they verily believe that this is the Word of God? They will not ſay otherwiſe for ſhame of the world; but who can believe that their conſciences are thorowly convinced of it, where there is to be ſeen ſo ſtrange a diſproportion between their Faith and Practiſe in theſe particulars? No, they laugh ſecretly in their hearts, at the ſimplicity of ſilly men, who tremble at the Word, and dare not for their lives venter upon the practiſe of ſuch things as it forbids, which they meane-while freely follow to their great contentment. Furthermore, theſe men that do thus rebel againſt God in one Religion, will be ready, if occaſion ſerve, to revolt from that unto another religion, ſeeing the grounds whereupon they embrace any religion, are alike in all. Beſides, let me tell them thus much, that this looſe and unſetled faith, is one of the fiery darts, and forcible engines of Satan, whereby he aſſaults and overthrowes the hope and comfort of many a dying man; who having not ſtrengthened himſelfe on this point, by undoubted arguments and experiments, is there laid at, where he lies open and unarmed, by ſuch cunning cavils, ſhifts, and cluſions brought againſt the authority of Scriptures, that the poor man, not able to cleer himſelf from ſuch ſuggeſtions, fals into an vniverſal doubting of all religion; and at laſt perceiving his Faith hath onely graſped at the aire, and embraced the empty ſhadow of mans authority, inſtead of the Subſtance of Divine truth, he is utterly confoun-

ded

ded and ſinks down in deſpair. If I am able to judge any thing of the Methods of Satans temptation, I dare ſay, that this weapon is reſerved uſually for the laſt combat, and that many a mans faith hath periſhed upon this rock, both in life, and eſpecially in the laſt agonies and conflicts with the powers of death and darkneſſe.

3. Wherefore let this be a third Admonition, that every one of us be wel adviſed, to provide our ſelves of ſuch arguments for confirmation of our faith in this point, as will hold water, and abide the fiery trial of Satans temptations. *Unde ſcis?* is a ſore queſtion, and Satan can tell how to enforce his arguments with better skill than any Jeſuite and Heretick. Wherefore let us look to it in time, that we waver not; but may be τῇ πίστει τεθεμελιωμένοι καὶ ἑδραῖοι, rooted and ſtabliſhed in the undoubted perſwaſion of this truth. We are all very backward in this ſtudy (and that is one argument the Scriptures are divine, becauſe our wretched ſinfulneſſe cannot brook them.) And again, we are very dul of underſtanding in theſe things (which is alſo a good proof that they come from a moſt divine underſtanding, becauſe our natural wit is ſharp enough in other things, yet comprehend not theſe myſteries) but yet for all this, let us be perſwaded with prayer in humility to follow the counſel of Chriſt, Search the Scriptures, and the Commandement of our King the ſervant of Chriſt, to ſet the Scriptures in the head of our ſtudies, therein laying a ſure ground-work of our belief, before we have to do with men. Following this courſe we may be bold to expect a full reſolution of this great Queſtion; and experience will in the end make it manifeſt, a moſt ſure word (as S. *Peter* calls it, 2 *Pet.* 1. 19.) whereon to build our faith. We ſhall find, that this Word is a light ſhining in a dark place; and that God, who in the Creation commanded the light to ſhine out of darkneſſe, will by this meanes ſhine alſo into our hearts, to give us the light of the knowledge of the glory of God in the face of Jeſus Chriſt, as it is 2 *Cor.* 4. 6. Thus doing, we ſhall be conſtant in our religious profeſſion while we live, and alſo unconquerable in our ſpiritual conſolation when we are to dye. Col. 1. 23.

Hitherto of the firſt ground whereupon the ſtrength of faiths aſſent is built, namely the infallible truth of divine Revelations. I proceed unto the next two: the former whereof is,

The greatneſſe and excellent worth of the things revealed. They are not toyes and trifles, matters of ſmal moment, that God propoſeth unto us to be embraced and believed: but they are the *great things of his Law, that he hath written unto us, Hoſ.* 8. 12. A Law that is *perfect*, converting the ſoul; a teſtimony that is *ſure*, making wiſe the ſimple; Statutes that are *right, rejoycing the heart*; Commandements that are *pure*, enlightening the eyes; Judgements that are *true* and *righteous altogether*; more to be deſired than what men deſire moſt, than *gold, yea than much fine gold, ſweeter than the hony that droppeth from the beſt hony combe*, as the holy Prophet *David, Pſal.* 10. 7. &c. moſt emphatically amplifies the dignity and worth of that part of Scriptures which was in his time given unto the Church. Since then we have a large increaſe of this heavenly treaſure the Goſpel fully revealed and written for our benefit, containing in it the wiſedome of God, and that in a myſtery, *hid from the Princes of this world*, 1 *Cor.* 2. 7. *the deep things of God*, *v.* 10. *the riches of his glorious myſtery*, *Col.* 1. 27. *the unſearchable riches of Chriſt*, *Eph.* 3. 8. All both Law and Goſpel, old and new Teſtament are full of admirable perfection, goodneſſe and excellency in themſelves, and towards us they contain matters of greateſt conſequence in the world. *Hee that doth theſe things*, ſaith the Scripture, *ſhall live in them*: if he do them not, then *Curſed is every one that continueth not in all the words of that Book to fulfill them.* Again, *He that believeth ſhall be ſaved, he that believeth not ſhall be damned*, *Mark* 16. 16. No leſſe matters are ſet forth unto us in Scripture, than bleſſing and curſing, ſalvation and damnation, grace and ſinne, Gods favour and his diſpleaſure, heaven & hell. Now lay all things in this world together, there is nothing worth the ſpeaking of in compariſon of theſe, or that can bear any proportion of

worth and greatneſſe with them. Wherefore this ought to be a forceable motive unto us to give all diligence, that we faſten our faith upon theſe things with all ſtrength and ſtedfaſtneſſe, not barely and ſlightly paſſing them over as things of little moment, but laying them up in our hearts by deepeſt and moſt attentive meditation. It is ſtrange to ſee how credulous and apprehenſive men are in other matters that may concerne them in their name, goods, or life. Every little circumſtance is enough to perſwade them to a ſtrong belief of that which they fear or hope for. But in matters of Religion there is ſcarce any thing will work upon us, we heed not what we hear or read, promiſes or threatnings, exhortations or admonitions, all is one to us; we paſſe little for one or other, but as the *Jews* of old, we count theſe things as *ſtrange* matters that little concern us. Naturally we are all Atheiſts and Infidels: and that of *Salvian* is true even of the beſt of us; *Omnia amamus, omnia colimus, ſolus nobis in comparatione omnium Deus vilis eſt.* We can ſtudy any thing but the Scriptures, we can believe any thing but Articles of Chriſtian Religion, we can love any thing but God and goodneſſe. The truth is, we do but talk of Religion, being farre from any thorough apprehenſion of the excellencie and worth thereof; whence it comes to paſſe, that our thoughts of it are ſlight and vaniſhing, our affections towards it cold and forced; our belief of it nearer to a fancy and weak imagination, than a well grounded faith. Wherefore let us henceforth value divine things according to their worth, eſteeming of them as better to us than thouſands of gold and ſilver, or whatſoever is by the world had in higheſt account. Hence ſhall we gather ſtrength and vigor to cleave faſter unto Religion in faith and zealous affection.

De Gub. lib. 5.

The laſt ground remaines, whereupon the firmneſſe and ſtrength of our aſſent ſtandeth: and that is,

The manifeſt experience of ſome part of the truth of thoſe things we believe. It is indeed a commendation of Chriſtian faith, that it can believe before and againſt experience. And *Abrahams* faith is herein a glorious pattern to all others; who believed ſtrongly the promiſes, when for a long time he found but ſmal performances, as may be ſeen in the ſtory of his life. But generally, faith is but weak, til it be confirmed by experience: this gives it life, making the heart of a man ſtrong in confidence and reſolution. See this in an example or two: 1 *Sam.* 30. we find *David* and his men in great diſtreſſe for the loſſe they had ſuſtained at *Ziglag*. *David* ſorrowes as wel as his ſervants, and his loſſe is as theirs, but this doth not pacifie them. *David* is their Captain, and they think this miſhap comes by his fault: ſo in their rage they intend to ſtone him. What ſhall *David* do in this caſe? he is but one man in the middeſt of a furious multitude, flight or reſiſtance cannot help him: ſee how his faith helps him out in this exigent. He was now in danger, but he had been in as great many a time before; and very narrowly had he eſcaped the ſnares that *Saul* and his Courtiers had laid for his life; but God delivered him there, and thence he is confident God wil help him now. Wherefore when his men rage and chafe, and forget all faith in God, and reſpect to their Captain; *David* is quiet, and *Comforts himſelf in the Lord his God*, as in *verſ.* 6. The like ſtrength of confidence we find in the ſame holy man in his combate with the *Philiſtim*, 1 *Sam.* 17. where from experience of Gods help in time paſt, defending him in his lawful calling, againſt the Bear and the Lyon, he confidently aſſures himſelf of the like aſſiſtance and victory in that his righteous quarrel againſt the *uncircumciſed Philiſtim*, *v.* 36. The ſame courſe takes the Pſalmiſt in *Pſal.* 77. where being in great affliction and tentation, he ſtrengtheneth himſelf in hope of comfort, by the conſideration of Gods works of old, and all his mercies heretofore ſhewed unto his people. Thus experience breeds confidence, and we readily truſt him whom we have once throughly tried. Where let me commend unto you a point of Chriſtian wiſedome, the practice whereof will cauſe a ſingular increaſe of faith in us. It is this, That we would carefully give our minds to obſerve

ſerve all ſuch experiments of Gods mercies or judgements on our ſelves or others, as we can take notice of: comparing the particular event that we ſee with the promiſes or threatnings that are generally delivered in the Scriptures. Look over all the paſſages and courſes of thy life, and mark wherein God hath done unto thee according to his Word. Thou prayedſt ſuch a time fervently, and he heard thee: in ſuch or ſuch a buſineſſe thou committedſt thy way to him, and he brought it about according to thy deſire, beyond thy expectation: thou waſt caſt upon this or that extremity, and God, when thou ſoughteſt to him, delivered thee beyond all hope: ſuch a grace thou didſt want, or ſuch a ſinne thou wouldſt fain be freed of, God helped thee to the one, and againſt the other, when thou didſt follow ſuch directions as his Word preſcribed thee: at one time thou ſinnedſt, and as God had threatned, ſo waſt thou plagued: at another time thou didſt ſome good work, and receivedſt a bleſſing according to the promiſe. Again, look abroad, and ſee how God deales towards others. See in one place a Kingdome plagued for Idolatry, in another, a countrey profeſſing true Religion, yet undone by the wicked lives of the Inhabitants: See here a Uſurer, Briber, Oppreſſour, and cruel Incloſer, that hath raiſed his fortunes by all unjuſt dealing; it may be, whilſt he lives, himſelf and family turned out of all a begging, or in his third heir all his wealth blown away, his name and poſterity rooted out, or left for a curſe and reproach upon the face of the earth. There behold a murtherer purſued at the heeles by ſtrange vengeance, that never leaves him till his bloud be ſhed, that hath ſhed the bloud of another. See elſe-where an adulterer eaten up by the ſecret curſe of God, which devoureth all his ſubſtance no man knoweth how. On the other ſide, mark how God bleſſeth Kingdomes, Families, and private perſons, wherein, and by whom Religion, Juſtice, Diſcipline, Civility, and Sanctity are profeſſed, and in truth maintained. If we would uſe diligent obſervation in this kind, it would quickly appear unto us that God is moſt conſtant in his courſes, that the Scriptures do contain in them a perpetual and infallible rule that holds true In all times and ages of the world, according to which God ever hath and alwayes will order his provident adminiſtration of all things. We ſhould ſee the ſame puniſhment ſtil attending upon the ſame ſinnes, and the like rewards to be ſtil beſtowed upon the like vertues: that God is as near to help us now as ever he was; and alſo as ſwift and ſtrong to plague us, as he hath been towards men of old time. This would prove of ſingular uſe for the ſtrengthening of our faith, when we ſhall evidently ſee the event of things to anſwer in juſt proportion the revelations made touching them in the Scriptures. The groſſe neglect of this hath bred in the world thoſe monſtrous ſins of Atheiſme and Infidelity, wherewith this age is infected as much as any. We have indeed, praiſed be God, the Word read and preached nnto us plentifully: but where ſhall we find the man that doth [τῷ κανόνι τούτῳ στοιχήσουσιν] walk exactly by this rule? making the precepts of the Word the ground-plot of all his practice, as the Apoſtle would have us, *Gal.* 6. 16. When they behold many ſtrange accidents in the world, do they, think you, judge of them by the Scriptures, ſearching into them for the reaſon and cauſe of thoſe things; and thence concluding with the *Jewes* in *Zach.* 1. 6. *As the Lord of Hoſts hath determined to do unto us, according to our own wayes, and according to our works, ſo hath he dealt with us*? Nothing leſſe; they have no ſuch thought come into their minds as this. Lo here, how true the Lord is, ſuch a promiſe, or ſuch a threatning ſet down in ſuch a place of the Scriptures. So likewiſe, for the getting and uſing of wealth, honour, friends, learning, health, or other good things of this life, for the general diſpatch of buſineſſe in mens callings, for the avoyding of troubles that come upon them, think you that men do call the Word to counſel, as *David* did? and do they out of the Scripture take a platform of all their proceeding, applying the general rule to every particular occaſion, and thence obſerving the event accordingly? No, they think of no ſuch matter, & it ſeems a ſtrange motion to them, that you wil

offer to perſwade them to love by the Book. They follow no ſuch rules; the good they enjoy, or the evil they eſcape, they thank God for it in complement; but are indeed beholding to their wits, friends, and good fortuns: it was their direction they took, and thought of nothing further. Thus for the greateſt part of men, God is not in all their wayes, their eyes are never towards heaven, to conſider the works of God, and to regard the operation of his hands; their thoughts are never upon the Word, to obſerve how every preſcription thereof hath its *Approbatum eſt* written under it in viſible characters of every dayes experience. Let us not, my brethren, walke as fooles, but as wiſe, having our eyes in our heads to take notice of all ſuch occurrences as have upon them a character of Gods ſpecial worke of Providence. If they be abroad in the world, learn thereby that concluſion of faith which *Pſal.* 58. 11. is gathered from the like obſervation [*Verily there is a reward for the righteous, verily there is a God that judgeth the Earth.*] If they be private that concern thee in particular, take ſuch exact notice of all paſſages of thy life, that thou mayeſt be able to declare unto another, and ſay [*Come and heare all ye that feare God, and I will declare what things the Lord hath done for my ſoule*] *Pſal.* 66. 16. This experimental obſervation of things paſt, will fill the heart with boldneſſe, and confident expectation of the like ſucceſſe for the time to come. And ſo much touching the three grounds of certainty and ſtrength in the aſſent of Faith.

Eſa. 5. 11. &c.

I come now to the ſecond point propoſed touching this aſſent, or the divers degrees of it, and thoſe eſſential differences, whereby ſaving faith in Gods Elect, is diſtinguiſhed from that faith which is in others. We have ſhewed you, that faith may be in all reaſonable creatures; and the Scriptures teſtifie, that there is ſome kind of faith in the Devils, and wicked men. We muſt therefore enquire, what their faith is, and what the faith of Gods Elect is, by what eſſential difference they are diſtinguiſhed. You are therefore to obſerve, that this aſſent, by which generally all faith was defined, is two-fold,

1. *Generall*, to all divine Revelations as good and true, whilſt barely conſidered in themſelves, or as they have no oppoſition to our deſires, being applied to our ſelves.

2. *Particular*, when aſſent is given to all divine Revelations, as moſt true and good in regard of our ſelves, when they are applied to all our particular occaſions, and compared with all contrary deſires and provocations.

Herein lyes a ſubſtantial difference of this aſſent of faith; there being a great diverſity between an aſſent unto the truth, and goodneſſe of things taken in the general, and an aſſent unto the truth and goodneſſe of the ſame things particularly applied, as you ſhall ſee in the progreſſe of this diſcourſe. The former is but an inferiour degree of faith, and only a ſtep unto that faith which is true and ſaving. It is commonly called by two names: 1. *Hiſtorical Faith*, Synecdochically from one part of the object of it, becauſe it believes the Letter of the Scriptures, whether hiſtories or doctrines that are expreſſed therein: 2. *Temporary Faith*; from the event and iſſue of it, becauſe it perſeveres not unto the end, but fails in time of temptation. It is but one and the ſame degree of faith that hath theſe two names, which aſſenting to things in groſſe, flies off and diſallowes when it comes to particular application. Such a general aſſent there is in the Devils, who know the Scriptures to be of God, and acknowledge the things contained in them, to be in themſelves true and good, becauſe from God, though mean-while they hate both the one and other bitterly. The truth of God, his Word, Eſſence, and Attributes, works upon their underſtanding a deep apprehenſion of its certainty and excellency, even when they with unſpeakable hatred and horror think of it; according as *James* ſaith, *They believe and tremble.* Such a faith there is in thouſands of hypocrytes and reprobates, who being inlightned, and convinced of the truth of the Word, yield a general aſſent unto it for the time, as in thoſe, *Luk.* 8. 13. *Who receive the Word with joy, but they have no root: which for a while believe, but in time of temptation go away.* In

James 2.

thoſe

thoſe *Heb.6.4,5. Which were inlightned, taſted of the heavenly gift, and were made partakers of the Holy Ghoſt; and have taſted of the good word of God, and of the powers of the world to come*, are faln away. In thoſe, many that believed in Chriſts name, but yet Chriſt would not truſt them, *becauſe he knew them all*, that they were not ſound at heart, *John* 2. 23, 24. In thoſe, many again that at another time believed in him, but Chriſt gives them a caveat, that they look their faith be ſound, *If yee continue in my word, yee are verily my Diſciples, Joh.* 8. 30, 31. Such a faith was in *Simon* the witch, *Act.*8.13. who believed the Apoſtles preaching, and was baptized, even whilſt yet he remained in the gall of bitterneſſe and bond of iniquity, *i. e.* a fierce enemy to that truth which he ſeemed to believe and profeſſe, and faſt bound unto the love of thoſe ſinnes that he ſeemed willing to forſake, *verſ.* 23. Such a conception of faith there was in *Felix*, who trembled when he heard *Paul* diſpute of righteouſneſſe, temperance, and the judgement to come, *Act.*24.25. *He believed, and like the Devils trembled.* But *Felix* was not temperate, his wife *Druſilla* was another mans wife: *Felix* was unrighteous, and covetous, and looked for a bribe, and this likes him not, that *Paul* ſhould come ſo cloſe to him; wherefore he hath a ſhift, and puts him off in complement to a more convenient ſeaſon, which *Felix* wil take at leiſure. The ſame imperfect faith there was in King *Agrippa*, who hearing *Pauls* Apologie, could have found in his heart to have been a Chriſtian, had it been a thing in faſhion with Kings at that time, *Act.*26.28. So was the caſe with *Herod*, who heard *John Baptiſt* gladly, and reverenced him as a juſt man and holy, and did many things willingly, *Mark* 6. 20. But if *John* be ſo bold with *Herod*, as to tel him of his Inceſt, he ſhal to priſon for it, and for all that he is a Prophet, yet he ſhal dye, if *Herod* did not fear the multitude, more than he reverenced *John*, *Mark* 14. 5.

Druſillam à priori ejus marito Azizo Emiſenorum Rege blanditiis abduxerat. Joſeph. Antiq. lib. 20.*cap.*3.

And thus it is with many men ſtil, who know the Scriptures, and aſſent to the truth of ſuch things as they contain; but this goes no farther then generalities, whilſt they approve and allow of ſuch things, as they know, to be good and excellent, conſidered abſtractively and in the univerſality, and as they do not croſſe them in any of their main deſires and delights. And ſo long they ſeem to be as forward in faith and practice as the beſt.

The cauſes of this kind of faith in men are many: as,

1. That common grace of the Spirit, whereby men are inlightened in the knowledge of heavenly things. Which grace God beſtowes upon the unregenerate and unſanctified, more for others than their own good. Some light ſhines upon them, whereby they may know and aſſent unto divine truths for a common good of the Church, that others may be inſtructed by their teaching. For Chriſt in the building of his Church doth alſo uſe the help and miniſtry of ſuch men; according as *Salomon* did in the building of the material Temple, who imployed not the natural Iſraelites, but the reliques of the Canaanites and ſtrangers that lived in the land, to be bearers of burdens, and hewers of ſtone, and overſeers of the work, 2 *Chron.*2.17. And theſe men, though unſanctified and ſuch as do not themſelves heartily eſteem and affect that which they know, yet in the general they believe it, and willingly teach it to the benefit of the Church. Again,

2. Authority of men in high account for their knowledge and wiſedome. The eſteem that the people had of *John* the *Baptiſt* to be a great Prophet, made *Herod* reverence him the more: and the fame that went of Chriſt drew many to hearken to his doctrine. And ſo it is ſtil with hundreds, whoſe faith in matters of Religion ſtandeth or falleth with their admiration or diſeſteem of mens perſons. The ſame effect hath the general cuſtome and conſent of the times and Church wherein we live, whereby men are they know not how nor upon what firm grounds drawn to believe thoſe things which they ſee others hold and maintain for truth. Laſtly,

3. Some extraordinary work or event confirming the truth of Religion. So did

did miracles in the time of Christ and his Apostles perswade many to believe, who were notwithstanding farre from being true believers: as *Joh.* 2. 23. [*Many believed in his name when they saw the miracles which he did,*] but it was not good crediting of them that believed onely upon miracles; therefore Christ [*would not commit himself to them, ver.* 24. And thus the Magician when he saw the signes and great wonders which were done by the Apostles, he believed and wondred, when yet his heart was not right in the sight of God, *Act.* 8. 13, 21. By these and the like means is this imperfect and general kind of faith wrought in men, destitute of all inward grace and holinesse. Such motives as these cause this assent; but there is no *Internum principium*, no root in themselves (as our Saviour speaks, *Mat.* 13. 21.) whence this belief springeth: no through sanctification of the soul, conforming all the powers thereof unto the purity and holinesse of divine things, and inclining the affections to a constant embracing thereof. These men like Religion wel, and commend it as men do costly Jewels set forth to sale: but when it comes to the point that this good Pearl of great price is to be bought, then if God wil let them have it at their own rates, there is a match made, they wil believe and be religious, if God withal wil spare them the use of some sinnes and pleasures, they love wel: but if it must be purchased at Gods price, with the sale of all that they have, they are no merchants for such a hard bargain; with the young man they shrink away, sorrowful that heaven cannot be had at a cheap rate. Thus when it comes to the proof in particular application and practice, this kind of faith vanisheth away, and comes to just nothing.

Mat. 13. 45, 46.

Thus you have the explication of this first degree of Faith, and withal you see that this faith fals greatly short of that perfection which is required unto that faith which is saving and justifying. Nevertheless our Adversaries of the *Romish* Church maintain that this assent is that justifying faith whereof the Scriptures speak.

This opinion touching this point is sufficiently declared by *Becanus*, who follows the rest of that rabble. He (*Theol. Schol. Tom.* 3. *cap.* 8. *q.* 1.) disputing of the act of justifying faith, rejects the Lutherans opinion, who place Faith in the will, and make it to be *Fiduciam de misericordia Dei propter Christum*: and saith, that the doctrine of the Catholicks is this, that faith belongs to the understanding, and is nothing else but *Credere sive assentiri eis quæ à Deo revelata sunt.* Thence he setteth down this Conclusion, sect. 6. *Actus fidei consistit in assensu quo quis assentitur alicui propositioni à Deo revelatæ propter authoritatem revelantis.* In this definition there are two parts; 1. the object of this assent, Propositions revealed by God. 2. The essential difference of this act, taken *a formali ratione credendi*, and that is to believe *propter authoritatem revelantis*. By this, saith *Becanus*, *cap.* 1. *q.* 2. *sect.* 2. *assensus fidei constituitur in sua specie essentiali*, that is, the assent of faith is made supernatural and justifying, when we believe things because God hath revealed them: for, saith he, if articles of faith be believed upon other motives, as upon mans authority, &c. then this assent of faith is natural, as in Hereticks and Devils. So then according to Popish doctrine, that faith which justifies us, is nothing but a bare assent of the mind to such things as God reveales, because of Gods authority that revealed them. Than which explication of the nature of justifying faith nothing can be poorer and more below the majesty of so high a grace as faith is. I will trouble you but with two reasons; proving that this kind of assent is not that faith whereby we are justified.

1. The act of justifying faith must needs be supernatural, such as cannot be done without the ayd of special grace of Gods Spirit. But unto this assent there is required no such special grace, therefore it is not an act of justifying faith.

The *Major* is evident and granted by the Schoolman, *cap.* 8. 4, 4. that something there is in faith above nature, requiring a supernatural cause: whereto the

the Scriptures plainly enforce him, *Eph.*2.8. By grace ye are ſaved through faith, and not of our ſelves: it is the gift of God, *Phil.*1.29. Unto you it is given for Chriſt, that not onely ye ſhould believe in him, but alſo ſuffer for his ſake. So *Joh.*6.45. Wherefore ſect. 3. he teacheth, that this act of aſſent muſt be ſupernatural, partly in regard of the object, *id eſt*, divine revelations, and partly in regard of the *principium* or cauſe by which it is produced, *id eſt*, *non per ſolas naturæ vires, ſed per auxilium gratiæ*. We agree then in the Propoſition. For the aſſumption, There needs not any ſpecial grace of the Spirit to work this bare aſſent unto the truth of divine revelations; this we prove out of the ſame Schoolmens doctrine, who teach, that the Underſtanding aſſents not, unleſſe the Will command it, becauſe, ſay they, the act of believing is abſolutely in our Free-wil, *cap.*8. *q.*5. Wel, be it ſo. But now, ſay we, the Wil may without the help of grace command the aſſent of the Underſtanding; which we prove thus:

Whatſoever the Underſtanding by the only light of Nature judgeth to be honeſt, that the Wil can deſire by the onely ſtrength of Nature.

But by the onely light of Nature the Underſtanding judgeth, that it is an honeſt thing to believe Gods authority revealing any thing to us: therefore the Wil by the onely ſtrength of Nature may deſire this act of believing, and ſo conſequently there is no need of grace to move the Wil to command the Underſtanding.

It is *Becanus* own argument againſt himſelf, *cap.*8. *q.*5. ſect.9. Whereto he would fain give an anſwer if he could tell how. Something he ſayes to that *Minor* Propoſition, whereof he thus diſtinguiſheth. The Underſtanding by the onely light of Nature judgeth it a thing honeſt to believe Gods authority when he reveales any thing, *Viâ ac modo naturali*, not when he reveales any thing, *Viâ ac modo ſupernaturali*. Believe it, a rare diſtinction and full of myſtery. Divine Revelations are of two ſorts, ſupernatural and natural. Again, when God reveales his will to us by natural meanes, then the very light of Nature teacheth us, that it is honeſt to believe his authority. But if he reveale things to us by ſupernatural meanes, the light of nature doth not teach, that it is honeſt to believe him. Can any thing be more ſenſleſſe? or will not every man in the world, excepting a Jeſuite, confeſſe, that the very light of nature teacheth him to acknowledge, that it is a very good and honeſt thing to believe Gods authority, let him reveale his will unto us which way he pleaſe? But it is the faſhion of theſe writers, to dorre their readers with a diſtinction, and ſo to leave them with a *prius conceditur, poſterius negatur*, diſtracted and confounded, rather than any whit ſatisfied. This of the firſt reaſon, That a man may believe without the help of Gods grace; the ſecond follows, which alſo confirmes the former: *viz.*

2. That is no act of juſtifying faith which is found in Devils, Hereticks, Hypocrites and Reprobates.

But this aſſent unto Divine Revelations, becauſe of Gods authority, is in thoſe, both Devils and men, *Ergo*

It is no act of juſtifying faith.

The *Major* is agreed upon, that the acts of juſtifying faith are found only in thoſe who are juſtified: which cannot be ſaid thoſe perſons mentioned.

The *minor* is likewiſe evident, That Devils, Hereticks, Hypocrites, and Reprobates, may and do aſſent unto ſuch propoſitions as God reveales, and that becauſe of Gods authority who doth reveal them. This hath been formerly ſhewed unto you in the explication of the nature of a general faith; and it is ſo clear by Scriptures and experience, that our Adverſaries cannot deny it. The forenamed Schoolman grants it manifeſtly, as concerning hypocrites and wicked livers, who yet profeſſe the Catholick faith: for, diſputing *cap.* 8. *de Habit. Fidei*, touching that vertue which is infuſed into the Will, whereby it may if it liſt command the ſupernatural aſſent of the Underſtanding, he telleth us,

that this vertue is a distinct vertue from all others, and is neither Charity nor Obedience, sect. 10. *in conclus.* and that it is perfect in it self, though it be without them, according as other moral habits of justice, temperance, &c. are. Whence he tels us, sect. 11. in plain tearmes, *Potest esse sine charitate, ut patet in Christiano peccatore, qui fidem habet sine gratia & charitate.* A Christian that is a sinner, may have faith without grace and charity. What, Justifying Faith? yea according to the *Romish* Divinity; for he may believe the truth of the Articles of Religion, because of Gods authority who hath revealed them: and to do this is a supernatural assent, and the proper act of justifying faith, as these men teach.

Now touching the Devils and Hereticks, the man is a little more coy. He will not confesse that the Devils yield that assent of faith he speaks of. They do not believe the mysteries of Religion *Per assensum supernaturalem*, i. e. because of Gods authority: but, *per assensum quendam naturalem, qui non oritur ex pio affectu, sed ex vi & pondere argumentorum, quibus intellectus illorum convincitur, cap.* 11. *quæst.* 2. *sect.* 4. We grant willingly that they do not assent out of any good affection; nor is that needful to make their assent supernatural: for in hypocritical, impenitent, and reprobate Catholicks there is no pious affection moving them to believe; and yet if we believe their Doctors, there is in them a supernatural assent of faith. But for that other thing, that the Devils believe onely *ex vi & pondere argumentorum*, it is utterly false: seeing it cannot be doubted, but that they believe the truth of many future contingents, whereof they are not convinced by any force of argument from the things themselves, but from authority of Gods Revelations in his word or otherwise. Which infallible truth of God in all his revelations, is so clearly apprehended by these damned Spirits, that it makes them to acknowledge the truth and goodnesse of that which otherwise they abhorre. Wherefore that comparison which he makes ‖ between the faith of Devils and wicked Christians, is most vain and erroneous. If, saith he, you consider the faith of either of them, with regard to the object, there is *par ratio*, both being imployed about the same things. But if you take it with regard to the honesty of the act, so the assent of the Devils is farre worse than that of bad Christians, who have faith and no works. But wherein? He tells us, The faith of Christians is *Supernaturalis, Voluntaria, & Honesta.* The faith of Devils is *Naturalis, Coacta, & pravis circumstantiis vitiata.* All which are false: for the faith of Devils is supernatural as much as that of wicked Christians: seeing both believe *propter authoritatem Dei revelantis*, which is ‖ *formalis ratio* of supernatural assent. Again, the faith of Devils is as voluntary as that of wicked men; for it cannot be brought in either by compulsion simply: and if the Majesty of Gods infallible truth command the assent of Devils to that which they love not, doth not the same cause also prevail with ungodly men, who bear as little true affection to God and goodnesse as the Devils do. Lastly, the faith of Devils is as honest as that of wicked men. For, let any man speak, Is it not as honest a thing for wicked Angels to believe what God saith, as it is for wicked men? If not, wherein lyes the dishonesty of that act in the Angels, or wherein stands the honesty of that act in men? Can there be named any circumstances which make the Devils faith dishonest, but that the same, or as bad may be alledged against the honesty of the faith of wicked Christians? Sure I am, what ever these men conceit of the honesty of faith without works in men, Saint *James* is plain in his comparison, that it is no whit better than the faith of Devils, *James* 2. 10. [*Thou believest that there is one God, thou dost well:*] [*the Devils also believe it:*] and do not they do wel too? Yes, haply better than thou; for they believe [*and tremble*] which thou doest not.

* Ibid. 5. 5.

* Cap. 8. q. 2. sect. 2.

To conclude, in the last place we object, that Hereticks have such a kind of faith, as the *Romanists* call justifying. For though they erre in some Articles of faith, yet others they assent unto because of Gods authority revealing them.

This

This *Becanus* denies, telling us, that *Hæretici qui vel in uno articulo ſunt infideles omnem fidem amiſerunt, cap.* 11. *qu.* 3. *ſect.* 2. which anſwer he makes upon this ground, That the habit of faith is loſt by any one act of infidelity, ſect. 2. and therefore whereas Hereticks believe many things, it is but upon a kind of cuſtome, and by a humane faith. We reply and ſay, that that poſition, [One act of infidelity deſtroyes the habit of faith] is falſe and contrary to reaſon and Scriptures, as hereafter I ſhall have occaſion to ſhew, ſpeaking of the oppoſites of Faith: For the point, we grant that he who is a perſevering Heretick, though but in one fundamental Article, he hath no juſtifying faith; not becauſe he hath loſt it, but becauſe he never had it. But we affirm, that for that other general faith, in aſſenting to the truth of divine things becauſe of Gods authority; this faith as he had when he was a Catholick, ſo he ſtill hath it in part now he is an Heretick: and by the ſame faith he believed matters of Religion before his Hereſie, by the ſame he believes them afterward. And thoſe that are Hereticks indeed, or ſuch whom we ſtile by that name, let them be asked why they believe ſuch and ſuch points of Religion, they will anſwer truly and reſolutely, they believe them becauſe of Gods authority that hath revealed them in his word; and for ſuch things wherein they diſſent, could they be perſwaded the Scripture did teach the contrary, they would for the ſame authority ſake believe the contrary. The Jeſuite is yet urgent upon us, and tells us, that no Calviniſt or Lutheran believes Gods authority, but doubts of it. We tell him again, that it is a foul ſlander, and more than he can make good; yes that he will, by a diſtinction too. Gods authority conſidered *abſtractive* in it ſelf; ſo indeed we doubt not of. But Gods authority conſidered *practice*, in reſpect of the Church as it is propoſed unto us by the Paſtors of the Church, ſo we doubt of it, becauſe we admit not the judgement of the Church, but follow our own phantaſie, *ibid. ſect.* 7.

To this we anſwer, that we paſſe very little to be judged Infidels upon ſuch a ground, becauſe we call in queſtion the ſuppoſed infallibility and authority of the *Romiſh* Church. We find in Scriptures no ſuch ſtraight relation between her authority and Gods authority, that if we call hers in queſtion, we muſt needs doubt of his. We doubt not of the authority of Scriptures: but we deny that the *Romiſh* Church hath any infallible authority of judging and interpreting them. No one man, nor all men ought to uſurp ſuch authority over our faith. And let the truth be judge who be the greater Infidels, Calviniſts and Lutherans that believe the Scriptures authority for its own ſake, or Popiſh Catholicks, that will not believe but for mans ſaying. Thus you have this ſecond reaſon ſomewhat largely; that Faith which our Adverſaries call Juſtifying, is in Devils and ungodly men; therefore it is not that juſtifying Faith which the Scriptures ſpeak of, and appropriate unto the elect, *Tit.* 1. 1.

Here it is but a vain ſhift our Adverſaries make, to runne unto that poor diſtinction of *Fides formata*, and *informis*: namely, that Faith may exiſt two wayes; Bellar. de Juſtific. l. 1. c. 15

1. *Ut eſt conjuncta cum charitate, ut in homine juſto*: and then Faith is called *formata & viva*, becauſe Charity is *Vita animæ*. In this caſe Faith can *Elicere operationes vitales ſeu æternæ vitæ meritorias*. *Gal.* 5. 6. *Faith worketh by Charity.*

2. *Ut eſt ſeparata à charitate, quod ſit in homine peccatore, qui amiſſa per peccatum mortale charitate, retinet fidem quam diu Catholicus eſt.* This Faith is called *Informis & mortua, non poteſt habere operationes vitales, ſeu meritorias*. *James* 2. 17. Faith if it have no works is dead in it ſelf: and *ver.* 26. as the body without the ſpirit, &c. *Becan. tom.* 3. *cap.* 10. *ſect.* 4, 5, 6.

Thus they would have the quality and proper act of juſtifying faith to be in reprobate men and Devils, but yet it doth them no good, becauſe it is without Charity. Faith without works may be in its nature juſtifying faith, (becauſe it is an aſſent to the Articles of Religion upon Gods authority) but yet it juſtifies not, becauſe it is without works. Hereunto we reply, that in this diſtinction there

there is not a ſyllable of ſound doctrine, nor yet of reaſonable ſenſe. Thus much we grant, that there is according to S. *James*, a kind of faith without works: namely, a general aſſent unto the truth of divine things: but we deny that this kind of faith is for the ſubſtance one and the ſame with that faith which is properly called Juſtifying. Faith without works is of one kind, faith with works is of another; not only in regard of conſequent, becauſe one hath works, the other hath not: but in regard of their proper nature, becauſe the quality and acts of the one differ from the quality and acts of the other. Wherefore in vain do they tell us, that the ſame faith is ſometime with, ſometime without Charity; Juſtifying faith is never without Charity, and that which is, is not juſtifying. Unto that conceit, that Charity is the form of faith, we ſay it is Metaphyſical, and ſuch as no good conſtruction can be made of it. He ſaith, Charity is *Vita animæ*, he would ſay, *Vita fidei*; but take his meaning: Faith lives by Charity, as the body by the form or ſoul. Here 1. it is abſurd to make one habit of the mind the form of the other; we may as well ſay, that Temperance is the form of Liberality. Each habit of the mind is diſtinguiſhed by its proper object and actions, and this the School-man, *cap.* 18. *quæſt.* 2. *ſect.* 3. grants in the ſtrict ſenſe. 2. How doth faith live by charity? We ſay, it lives with charity as its fellow-grace, not by charity as its ſoul. We ſay, without charity it is dead, yet it is not charity that gives it life. The Jeſuite ſaith it doth; for being joyned with it, faith can [*elicere vitales operationes*] perform vital acts. Yea, but what are theſe actions? Faith hath but two acts: 1. proper and immediate, *viz. Credere ſeu Aſſentiri*; 2. by conſequent, *Juſtificare*. Neither of theſe comes from Charity, even by theſe mens own Doctrine. Not the firſt: for Catholicks without charity may aſſent to the Articles of faith for Gods authority ſake: not the ſecond; for to juſtifie in the Popiſh ſenſe is to ſanctifie; of a bad man to make a good. Now how abſurd is it to ſay, Faith by Charity juſtifies, *i.e.* Faith by the love of God and our neighbour ſanctifies us; or (taking Charity for the Act, not the Habit) Faith by the good works of prayer, faſting, almeſ-deeds, &c. ſanctifies us? Both theſe are ſenſleſſe propoſitions; for it is manifeſt, that he who hath Charity, *i.e.* loves God and his Neighbour, and doth good works, is not as yet to be ſanctified and made good of bad, but is thereby ſanctified already. It is true, that Faith is one part of our ſanctification or inherent grace, and Charity is another; but neither doth Faith ſanctifie by Charity, nor Charity by Faith, but we are ſanctified by both together. If there be any other vital acts of faith, they ſhould have been named. The gloſſe which the Jeſuit addeth, whereby he interpreteth what he meaneth by vital operations, *viz.* [*æternæ vitæ meritorias*] ſuch as deſerve eternal life, carrieth with it as abſurd a ſenſe as the other. Thus, Charity is the form and life of Faith, *i.e.* Charity makes the acts of Faith to be meritorious, *ſcil.* our love of God and man, or our good works makes our faith, *i. e.* our aſſent to the Articles of Religion becauſe of Gods authority, to deſerve eternal life. Is there in the Scriptures the leaſt intimation of ſuch a ſtrange and uncouth meaning, when it tells that we are juſtified by faith? To the places of Scriptures, *Galat.* 5. 6. Faith works by Charity, διὰ ἀγάπης ἐνεργουμένη we anſwer, the meaning of the place is no more, but that in Chriſtianity no outward matters are of value; that onely which is to be regarded, is faith which bringeth forth good works. Theſe good works come from charity, or inward love of God and man. This Charity is ſtirred up and provoked to work through faith. So that faith workes by charity, as by that chief inſtrument which faith imployes in the doing of all good works: but charity works by faith, as by the moving cauſe, whereby it is excited to work, according to 1 *Tim.* 1. 5. ἀγάπη ἐκ πίστεως ἀνυποκρίτου Faith is the firſt wheel in the clock that moves all the reſt, faith ſtirres up and directs the other graces of the ſoul in their operations, whoſe ſtrength and vigour increaſeth according as faith increaſeth, *Tantum amamus quantum Credimus*: And it is clear in all experience, thoſe that have the ſtrongeſt faith, they ſhew the greateſt

greatest love to God and man, as in *Abraham*, *Moses*, *Paul*, all the Martyrs. But of this more in shewing the connexion between Faith and Obedience.

To that other place, *James* 2. 26. [*As the body without the spirit is dead, even so Faith without works is dead;*] We answer, that S. *James* understands by that similitude, not *modum Informationis*, but *necessitatem unionis*; that good works are necessarily coupled with a justifying faith, not that good works are the form and life of faith, *à priori*. They are arguments and effects of a living faith, they are not causes that make it living: as is apparent, because it is impossible any good work should go before justifying faith, *Heb.* 11. 6. Wherefore this similitude is not so to be strained unto a Philosophical construction, where the Apostle intends no more in all his dispute, but to shew that true saving faith must of necessity be conjoyned with good works. And if our Adversaries be strict upon the tearmes of this similitude, it is manifest, that they fit not their doctrine: for so, as the soul is the form of the body, so works shall be the form of faith, *i.e.* an Act shall be the form of an Habit, which is against reason and their own doctrine, who make the habitual grace of Charity, not good works, the fruits of it, to be the form of faith. S. *James* therefore is to be taken in the former sense: or else we may without any violence ‖ interpret πνεῦμα, in that place not *Spiritum*, i. e. *Animam*, but *Spiritum*, i. e. *Halitum & Respirationem*; and thus the comparison is exact, as the body without breathing and motion is dead, so faith without works.

‖ Polan. Synt. l. 1. c. 32.

Thus it appeares, how faith is slighted by our Adversaries, whilst they hold that the faith whereby a sinner is justified, is nothing but an assent to Articles of Religion, because of Gods authority. Some places of Scriptures there are they would fain build this upon, as *Heb.* 11. 1. *Rom.* 4. 3. *Tit.* 1. 1. *Joh.* 20. 31. but their arguments thence are so inconsequent and weak, they are not worth the mentioning or refuting. I proceed therefore from this general faith unto that other, which is special and particular.

Particular assent of faith is, when all things revealed by God are assented unto as most true and excelleut in regard of our selves when they are particularly applied to our proper occasion, and compared with all desires and provocations whatsoever to the contrary. When we know and believe those things that are generally delivered, for our selves, in application to our own use and practice (as *Job* was counselled by his friends:) so that we believe in this particular as wel as in that, at this time as wel as another. In the explication of the nature of such a particular assent, I propose to your consideration two things:

Job 5. 27.

1. The root and cause whence it springs.
2. The object of it, whereto it is directed.

1. The true root and fountain whence this blessed assent of faith ariseth, is that grace of sanctification wrought in the heart by the Holy Ghost, renewing the soul in all the powers thereof. It is not common illumination; for many know, and despise the truth, or believe it but in general. It is not the authority of all the men in the world that can perswade to it: we should not then have had so many thousand Sermons of Prophets and Ministers, learned, holy, and powerfull in their doctrine, yet preached to very smal purpose with the most of men. It is not miracles and strange accidents that can force this faith: the *Jewes* had plenty of them, yet continued still unbelieving. It is onely the sanctifying grace of Gods Spirit that brings this to passe. For, consider with your selves how deadly an opposition there is between a mans unsanctified nature, and the wisedome and goodnesse of God: all his counsels seem but craft, his words foolishnesse, his mercies light, and not worthy of estimation. His exhortations, promises, or threatnings are entertained with inward disdain, and the heart saith within it self, Who is God that I should fear him; or what profit shall a man have by believing his Word, and walking in his wayes? Yea, men that are otherwise ingenuous and of fairer temper, in this case are full of secret

ſcorn and deſpite of God and goodneſſe, they account baſely of the holineſſe of Religion, being privy ſcoffers and bitter deriders of the power of grace, when they are alone by themſelves, or in company that fits them. They make a tuſh at Scriptures, and ſmile at ſuch perſwaſions to piety as they afford, counting it an indignity for men of parts and reſolution, to be moved with fair words of a ſimple man, though he ſpeak in the words of God. If their belief and knowledge of the truth be good in the general, yet in the application the heart makes violent oppoſition: It begins to hold probable diſpute, whether it be wiſedome to do ſo or ſo, whether they be bound in conſcience conſidering ſuch and ſuch circumſtances; it caſts all inconveniences that may poſſibly be thought on to diſcourage it ſelf, yea perchance the truth it ſelf ſhall be called in queſtion, and it thinks, Sure I am deceived, Gods meaning is otherwiſe, at leaſt, it reſolves, I may do this and yet fare wel enough; and, if I do no worſe, I hope it will not be much amiſſe, and I truſt, that theſe commodities and pleaſures I enjoy, may wel countervail the neglect of ſuch or ſuch a ſmal matter.

Thus the heart, not waſhed by the Holy Ghoſt in the laver of Regeneration, but abiding in its natural corruption, is not, nor can be ſubject to the Law of God; but proves either impudent and atheiſtical to deny his truth, or ſtrangely ſubtle to ſhift off it from it ſelf, when it is preſſed with it in particular. But when the Spirit of grace hath overſhadowed the ſoul, ſanctifying all the powers thereof throughout, it is admirable to ſee how it ſtoops to the command of the Word. There is then a ſingular harmony between the holineſſe of the Will, and of the Word: this food of ſpiritual life reliſheth as ſweet and ſavoury unto the ſoul, as milk to Infants, or ſtrong meat to able and healthy men. Regeneration hath reſtored health unto the ſoul, whereby it hath recovered a true taſte of the Lords bounty and goodneſſe; whence follows a conſtant appetite thereunto as much as unto any corporal nouriſhment, as the Apoſtle argues, 1 *Pet.*2. 1.2.3. Hence the ſoul begins to conceive a high eſteem of the dignity of the Word, it ſees now nothing ſo reaſonable, ſo excellent as the wiſedome thereof; it beholds nothing ſo terrible as Gods threats, nothing ſo lovely as his favour: it ſees no ornament of the ſoul comparable to grace, no pleaſure like unto the peace of conſcience; it comprehends an end of all other perfection, but the further it looks into Gods Law, the deeper wonders it diſcernes: it looks upon the world, and reads vanity in all the things thereof, and ſtrange folly in mens deſires of them: and now it counts no preferment any whit comparable to the hope of heaven: it hath now real apprehenſions of divine things, and conceives of Religion, ὡς ἐργῦ, as of a work to be done, not ὡς λόγυ, as a buſineſſe to be diſcours'd and talked of: it judgeth now, that there is an abſolute neceſſity of obeying God, though all the world be diſpleaſed, and that the regard of ſaving a mans ſoul muſt thruſt out of the way all importunate pleaſures and profits that would preſſe in upon us. Being thus illightened, and inwardly touched by the finger of God, the ſoul preſently puts it wholly upon the certainty and excellency of Gods truth revealed; it ſtretcheth forth the armes of her ſtrongeſt confidence and affiance unto every branch of the Scriptures, embracing abſolutely and without all limitation the truth, goodneſſe, power, and wiſedome of God ſhining therein: it believes what it knowes, and as it can; where it is ignorant it prayes for knowledge, where weak it ſues for ſtrength and increaſe of faith; where ſtubborn, it offers it ſelf unto God to be bowed, or broken if he pleaſe; counting it now a happy thing to be croſſed in ſinne, to be met with at every by-turning with ſome reproof or chaſtiſement: let him chide or ſtrike, it fals down at his feet; and without quarrelling, diſputing and arguing the caſe, takes all with a *Benedictus Dominus, &c.* Bleſſed be the Lord, and bleſſed be his Miniſters, and bleſſed be their counſel, who have kept me from committing this ſinne againſt the Lord. When thus the heart is ſoftened and ſanctified,

ſtified, then, and not before is wrought that habitual grace and bleſſed diſpoſition of the Will, which we call true Faith, whereby the Creature is willing to reſign up its underſtanding, deſires, affections, thoughts, words, workes, and all to the diſpoſing of his Creator, in ſuch a ſort as by his revealed Will he hath or ſhall make known, believing certainly that in every thing it is beſt to follow his counſel. This for cauſe of true Faith; next follows.

2. The Object of this particular Faith; which is two-fold.

1. The whole Will of God revealed unto us in his Word, containing all Hyſtories, Doctrine, Commands, Threatnings, Promiſes of what kind ſoever.

2. The particular Promiſe of Remiſſion of ſinnes and everlaſting life by the death of Chriſt, which in one word we call the Goſpel.

It is needful thus to diſtinguiſh of the Object of Faith, becauſe, although it be but one and the ſame infuſed grace of true Faith, which reſpects both; forasmuch as by the ſame ſacred Habite of the ſoule we are inclined to believe both the whole and each part of Gods Will, be it in it ſelf more or leſſe needful to us: nevertheleſſe Faith as it hath reference to theſe Objects, The whole Will of God, and the particular Promiſe of the Goſpel, admitteth of divers conſiderations, names, and uſe. Faith, as it aſſents to the whole Will of God in what kinde ſoever, I call Legal, becauſe it is ſuch a Vertue as is immediately required by the Moral Law; in the ſame manner as other duties of the Moral Law are. For as much as al men are bound by the Law of their Creation to give full aſſent and affiance to all things whatſoever God ſhall reveale unto them. And as all other moral duties are required of us in their degrees, as parts of our outward obedience and inward ſanctity neceſſary to ſalvation, ſo is this of Faith commanded, as one principal grace of the ſoule, and a prime part of our obedience to the firſt Commandement. And ſo faith in this reſpect may be called Saving, namely as al other graces are, becauſe required in their meaſure as needful to ſalvation.

Faith as it aſſents unto the ſpecial promiſe of Grace, I call Evangelical, becauſe it is ſuch an Act as is expreſly commanded in the Goſpel, the object thereof being not revealed by the Moral Law. It is called alſo properly Saving and Juſtifying, in regard of the uſe it now hath through Gods gracious appointment, to be the only inſtrument of our Juſtification and Salvation by Chriſt. In which diſtinction betweene Legal and Evangelical Faith, we muſt not conceive of two diſtinct Habits of faith: it is but one gracious quality of the ſoule diſpoſing it to the belief of all divine truth, which for the ſubſtance of it was the ſame in innocent *Adam*, with that which is in regenerate men. The difference ſtands onely herein: 1. In the Degrees, *Adams* faith was perfect, becauſe his underſtanding was fully inlightened and his affections abſolutely conformable to all Holineſſe. We know but little, and by reaſon of our inward weakneſſe believe but weakley what we do know. 2. In the Original, in *Adam* it was natural by creation; in us it is ſupernatural by the holy Ghoſts infuſion. 3. In the particular Object, *Adam* believed God without reference to Chriſt the Mediatour, we believe chiefly the promiſe of Grace in Chriſt, and all other things with ſome relation to him. Here then is no new faith, but a new object of faith not revealed unto *Adam*, whereto our faith is now directed, and here is alſo a ſingular priviledge newly granted unto faith, that God accepteth it to our Juſtification in his ſight. Otherwiſe if we look unto the grace it ſelf as it was in *Adam*, a part of Gods Image given him by Creation, and is in us a part of the ſame Image reſtored by regeneration, ſo there is no difference at all: and therefore in that queſtion whether Juſtifying Faith be commanded in the Moral Law, there needs no great diſpute: it is manifeſt that it is injoyned, and that in the firſt Commandement as a ſingular part of the inward worſhip due unto the Creator, conſiſting principally in thoſe three graces of Faith, Love, and Feare. Theſe things thus explained, Let us proceed to the unfolding faith, taken in the forenamed double relation: and firſt

as it hath reference to the whole Will and Word of God.

True faith respects all this, and onely this. Onely this, because in divine revelations onely is to be found that Infallible truth, which gives satisfaction to the soule. And again, all this, because every part of Divine truth is *Sacrosancta* worthy of all Belief and Reverence, threatnings as well as promises, precepts, exhortations, admonitions, hystories, every part of the Word fals in some degree or other within the compasse of Saving Faith. By the same holy Faith whereby a penitent sinner believes the promise of mercy in Christ, doth he also believe all other promises of this life, with other inferiour matters declared in Scriptures. This is certain: but the chief point to be noted here is an essential propertie of true Faith, which standeth in Universality and Uniformity of assent to all things that are from God. This Universality of assent is to be taken in a twofold regard.

1. Of the Object, the things believed, when the faithful soule gives full assent unto all things revealed by God, not onely to such as it may assent unto without crossing its own desires and purposes, but unto those also that directly crosse and oppose carnal reason, carnal affections, worldly pleasures, and all other provocations to infidelity.

2. Of the time and other particular circumstances, whilst it doth most heartily and inwardly acknowledge the truth and goodnesse of these things; not then alone when this may be done without any contradiction and resistance, but even also most eagerly fixing the affiance of the heart upon them, when temptations rise, when Hereticks dispute and cavil, when humane reason fails, and fals to arguing of impossibilities and unlikelihoods, when sinful lusts hale this way and that, when the world threatens or flatters, when Satan rages or speaks fair; then doth true faith, supported by the Spirit of grace, stand fast as Mount Sion, or if shaken a little, it is not moved out of his place, but looking beyond all present temptations to unbeliefe unto the everlasting and infinite truth and goodnesse of God, it prefers that which he saith, above all that the flesh, the world, the devil can promise or threaten the contrary.

Now in this point stands an essential difference between the faith of Gods Elect and of Hypocrites. These have alwayes their limitations, they believe something, but not all: if all, it is but in general, when it comes to particular proof they bid farwel to faith, when such circumstances come in the way, as they love or feare more than they do God. But the faith of Gods Elect is sincere, faire, open, universal, without distinctions, equivocations, mental reservations, or other Hypocritical and Jesuitical shifts. The reason is, because the sanctified soul rightly apprehends the soveraignty of Gods truth and wisedome, outstripping in Certainty and Excellency all things that can be set against it; it judgeth that no good can be equal to that which God promiseth, no evil so great as what he threatens, no course so safe as what he prescribes, whereupon absolutely without all qualifications the soule cast it self upon God, resolving to believe and do as he pleaseth. Whereupon though in particular practise it may be ignorant in some things, and weak in the application of others, yet in the Habitual resolution and disposition of the heart; it doth willingly yield assent and conformity to all. It is most true, that *David* in passion may call *Samuel* a lying Prophet, for telling him he should be King, and after a busie dispute maintained upon a politick worldly consideration, conclude that there is no remedy but he must one day perish by the hand of *Saul*: So *Peter* in a bodily feare may chance deny him in whom yet he truly believes: so in all, a strong fit of pleasures or other violent incounter may push their buckler of faith aside, but yet it cannot strike it out of their hands: if they give a little ground, they will not fly the field: but because the heart is holy and entire, they return to themselves and their standing; where the shame of a foyl taken makes them knit their strength together, and stand more stoutly in the combat.

But my brethren, here is the mischief and misery of all, when there is a false

falſe heart within that keeps it ſelf in an habitual reſolution not to believe and truſt God in ſuch things, or upon ſuch or ſuch occaſion. For in this caſe what ever ſhew of true faith they ſeem to have in the generality, or ſome few particulars, it is moſt certain that there is indeed nothing at all in that heart but horrible hypocriſie and infidelity. Such nevertheleſſe is the temper of all thoſe who having not thoroughly ſearched out, and reſolved to renounce their evil affections, not exactly calculated what the profeſſion and practiſe of Religion wil coſt them, nor yet duely conſidered upon what grounds they undertake this profeſſion, or become their own carvers in matters of Religion, taking onely ſo much of it into their belief and practiſe, as the love of the world and their deare luſts will give leave. Theſe men are juſt of the Samaritans Religion that feared God and ſerved their Images: ſo they will believe God, yet obey their luſts. But as it was then, none were found more bitter enemies to the reſtoring of the Jewiſh Church and State, than theſe Samaritans, who by reproaches, accuſations, and conſpiracies, cruelly vexed that poore people, and hindred the reſtauration of their afflicted eſtate, even then when with fained flatterie they proffered their ſervice, telling the Jews they would build with them, becauſe they alſo ſought the Lord the God: So fares it with theſe men, whoſe beliefe and forwardneſs in ſome things cannot make demonſtration of ſo much friendſhip to Religion, as their conſtant baulking and faltering in others, teſtifies their hearts to be ful of rottenneſs and corruption, bearing hateful enmity againſt God and his grace. Take me any man, who bewitched with cuſtome, commodity, or pleaſure, gives himſelf ſcope and liberty to live in the breach of any of Gods commandements, be it ſecret or open; as conſtant neglect of the duties of Religion in private; accuſtomed miſpending of precious houres due to the buſineſs of our ſtudies and callings; uſual ſwearing: ſecret thoughts and practices of uncleanneſſe; unſatiable deſire of earthly greatneſſe, and abundance; unjuſt increaſe of wealth, by uſury, bribery, or other ſecret indirect courſes; excuſing love of ſome though lawful pleaſures, &c. I ſay, take me ſuch a man that allows himſelf in theſe or the like practiſes contrary to Gods moſt holy Law, and he will be found though in name a Chriſtian, yet in heart an Infidel. For trie now the temper and diſpoſition of this mans ſoule; bring but the word of God unto it, and you ſhall ſee it preſently. Lay upon theſe ſinnes the cenſure of the Word in fair ingenuous and direct reproofe, without ſcoffing and bitter gybing, preſſe it upon the conſcience once and againe lovingly and ſharpely, and ſee now what ſtrange entertainment Gods Word ſhall finde at ſuch a mans hands. The blood begins to be warmed with wrath and choler, the ſtomack riſeth, and the gall of unchriſtian malice overflows, the conſcience and powers of the ſoule are of purpoſe turmoyled, that the water being troubled their own image may not appear in it, the head is preſently imployed in all cunning tricks and diſtinctions to avoid the ſtroke of the Word, the tongue is ready with an apology to defend it, and if the hand hold from violence it is well. Now whence is all this frowardneſs? Hence, becauſe the heart is reſolved, let God ſay what he will, yet in this point not to believe that it is better to follow his counſel, than our own deſire. In which caſe it is ſtrange to ſee with what rage and unmerciful fury the Prophets of old, Chriſt and his Apoſtles in their times were perſecuted by thoſe to whom they preached in all meekneſſe and demonſtration of good will towards their ſoules. The like fiery oppoſition have the Miniſters of the Goſpel and faithful preachers of Chriſt crucified, found ever ſince at the hands of the people, when once they have been touched where they would not be medled withal. Staightway a whole Pariſh will be in an uproare, dirt and ſcorn is hurl'd in the face of the Miniſter and his doctrine, all froward courſes taken to work him woe and ſhame, and all this done by thoſe that will yet be counted obedient and believing Chriſtians. But are they ſo indeed? They do not deſerve ſo much as the name. A Faith indeed they have, but not that which is true and rightly planted. For know

2Reg. 17. 41.

Ezr. 4. 2.

this, that true Faith and conſtant wilful refuſal to be guided by God in any one particular, whether the doing of a dutie, or leaving of a ſin, are as incompetible as Chriſt and *Belial*. For aske a man that is thus partial in his courſes, You ſay you firmely believe the promiſes of the life to come, that God will pardon your ſinnes and ſave your ſoules: why do not you as firmely believe the promiſes of this life, but are altogether caring and diſtruſtful in your affairs? You believe verily that God is offended with murder, adultery, &c. and therefore you leave them: why do you not believe alſo that he is as much angry at ſwearing, lying, drinking, and ſuch like diſorders? You believe God hath forbidden ſtealing, and you are perſwaded it is naught: why do you not believe that uſury, bribery, or idleneſſe in a mans calling are as bad, being as much forbidden? You believe that it is a good thing to ſeek unto God in time of adverſitie, and when a man is old, ſick, and now neere unto death, then to pray, faſt, do all good works, and live religiouſly, is excellent: why do you not believe that the ſame courſes of Pietie and Holineſſe are as acceptable to God, as much required of us in time of health, youth, and proſperity, ſeeing God hath equally commanded them at all times? Ask a thouſand ſuch queſtions, he cannot anſwer you to one. For is it from a through conſideration of Gods truth, wiſedome, power revealed in his Word that he is moved to believe ſuch and ſuch things? If that were the cauſe, why doth he not equally believe all, when Gods authority is the ſame in all? Is it from true love to God and Goodneſſe, that he is content to be ruled in ſuch things? If that were the cauſe, it is certain he that loves goodneſſe for its own ſake, would love all things that are good, and love alwayes in a good matter, as the Apoſtle ſpeakes.

What is it then? I will anſwer for him; it is that which the Apoſtle ſpeakes of, *Heb.* 3.12. καρδία πονηρὰ ἀπιστίας, and evil heart full of unbelief, that having embraced certain truths not prejudicial to it ſelf upon vain and worldly conſiderations, in others ſlips the collar, and departs away from the living God, refuſing to accept of his counſel.

The truth of this is moſt certaine from that excellent rule of S. *James*, Chap. 2.10.11. [*Whoſoever ſhall keep the whole Law? and yet faileth in one point, he is guilty of all: For he that ſaid, Thou ſhalt not commit adultery, ſaid alſo, Thou ſhalt not kill, Now though thou doeſt none adultery, yet if thou killeſt, thou art a tranſgreſſour of the Law.*] What, is it equal that he who tranſgreſſeth the Law in one point, ſhould be held guilty of the breach of all the Commandements? Yea, it is moſt equal and juſt: for Gods Soveraign Commandement is the ſame in all. He therefore that for conſcience ſake obeys in one, will obey in all. He that breakes one wilfully and cuſtomarily, keeps none at all for conſcience ſake; and if all things hit right, he will be as ready to tranſgreſſe in the reſt, as in that one. Wherefore God judgeth him according to the diſpoſition of his heart, that he is a tranſgreſſour of the whole Law. So in our obedience of Faith, Gods truth is the ſame in every part of his Word; he that hath ſpoken this, he hath ſpoken that alſo: he therefore that upon right grounds believes in one point, will for the ſame believe in another: if Gods authority cannot prevaile with him in one, that is not the motive which makes him aſſent to others: and therefore if occaſion ſerve, ſuch a one will diſſent alike from all; according to which habitual diſpoſition of the ſoule, he is rightly to be judged an Unbeliever. He that rejects Gods command in one thing, doth not much regard it in any thing: he that willingly ſlights Gods authority and truth in this point, makes as little account of it in another.

You have now here, my brethren opened unto you that Maſter-vein wherein runs all that corrupt blood of Hypocriſie and ſecret Infidelity, wherewith the greateſt part of men profeſſing Chriſtianity are infected. This is that bitter root of mens Apoſtaſie and Back-ſliding from Pietie to profaneneſſe, or from a true Religion to a falſe. Even this partial and ill directed faith is that which one

juſt

thoſe *Heb.*6.4,5. *Which were inlightned, taſted of the heavenly gift, and were made partakers of the Holy Ghoſt; and have taſted of the good word of God, and of the powers of the world to come*, are faln away. In thoſe many that believed in Chriſts name, but yet Chriſt would not truſt them, *becauſe he knew them all*, that they were not found at heart, *John* 2. 23, 24. In thoſe, many again that at another time believed in him, but Chriſt gives them a caveat, that they look their faith be ſound, *If yee continue in my word, yee are verily my Diſciples*, *Joh.* 8. 30, 31. Such a faith was in *Simon* the witch, *Act.*8.13. who believed the Apoſtles preaching, and was baptized, even whilſt yet he remained in the gall of bitterneſſe and bond of iniquity, i. e. a fierce enemy to that truth which he ſeemed to believe and profeſſe, and faſt bound unto the love of thoſe ſinnes that he ſeemed willing to forſake, *verſ.* 23. Such a conception of faith there was in *Felix*, who trembled when he heard *Paul* diſpute of righteouſneſſe, temperance, and the judgement to come, *Act.*24.25. *He believed, and like the Devils trembled.* But *Felix* was not temperate, his wife *Druſilla* was another mans wife: *Felix* was unrighteous, and coxetous, and looked for a bribe, and this likes him not, that *Paul* ſhould come ſo cloſe to him; wherefore he hath a ſhift, and puts him off in complement to a more convenient ſeaſon, which *Felix* wil take at leiſure. The ſame imperfect faith there was in King *Agrippa*, who hearing *Pauls* Apologie, could have found in his heart to have been a Chriſtian, had it been a thing in faſhion with Kings at that time, *Act.*26.28. So was the caſe with *Herod*, who heard *John Baptiſt* gladly, and reverenced him as a juſt man and holy, and did many things willingly, *Mark* 6. 20. But if *John* be ſo bold with *Herod*, as to tel him of his Inceſt, he ſhal to priſon for it, and for all that he is a Prophet, yet he ſhal dye, if *Herod* did not fear the multitude, more than he reverenced *John*, *Mark* 14. 5.

Druſillam à priori ejus marito Azizo Emiſenorum Rege blanditiis abduxerat. Joſeph. Antiq. lib. 20. *cap.*3.

And thus it is with many men ſtil, who know the Scriptures, and aſſent to the truth of ſuch things as they contain; but this goes no farther then generalities, whilſt they approve and allow of ſuch things, as they know, to be good and excellent, conſidered abſtractively and in the univerſality, and as they do not croſſe them in any of their main deſires and delights. And ſo long they ſeem to be as forward in faith and practice as the beſt.

The cauſes of this kind of faith in men are many: as,

1. That common grace of the Spirit, whereby men are inlightened in the knowledge of heavenly things. Which grace God beſtowes upon the unregenerate and unſanctified, more for others than their own good. Some light ſhines upon them, whereby they may know and aſſent unto divine truths for a common good of the Church, that others may be inſtructed by their teaching. For Chriſt in the building of his Church doth alſo uſe the help and miniſtry of ſuch men; according as *Salomon* did in the building of the material Temple, who imployed not the natural Iſraelites, but the reliques of the Canaanites and ſtrangers that lived in the land, to be bearers of burdens, and hewers of ſtone, and overſeers of the work, *2 Chron.*2.17, And theſe men, though unſanctified and ſuch as do not themſelves heartily eſteem and affect that which they know, yet in the general they believe it, and willingly teach it to the benefit of the Church. Again,

2. Authority of men in high account for their knowledge and wiſedome. The eſteem that the people had of *John* the *Baptiſt* to be a great Prophet, made *Herod* reverence him the more: and the fame that went of Chriſt drew many to hearken to his doctrine. And ſo it is ſtil with hundreds, whoſe faith in matters of Religion ſtandeth or falleth with their admiration or diſeſteem of mens perſons. The ſame effect hath the general cuſtome and conſent of the times and Church wherein we live, whereby men are they know not how nor upon what firm grounds drawn to believe thoſe things which they ſee others hold and maintain for truth. Laſtly,

3. Some extraordinary work or event confirming the truth of Religion. So did

did miracles in the time of Christ and his Apostles perswade many to believe, who were notwithstanding farre from being true believers: as *Joh.* 2. 23. [*Many believed in his name when they saw the miracles which he did,*] but it was not good crediting of them that believed onely upon miracles; therefore Christ [*would not commit himself to them, ver.* 24.] And thus the Magician when he saw the signes and great wonders which were done by the Apostles, he believed and wondred, when yet his heart was not right in the sight of God, *Act.* 8. 13, 21. By these and the like means is this imperfect and general kind of faith wrought in men, destitute of all inward grace and holinesse. Such motives as these cause this assent; but there is no *Internum principium*, no root in themselves (as our Saviour speaks, *Mat.* 13. 21.) whence this belief springeth: no through sanctification of the soul, conforming all the powers thereof unto the purity and holinesse of divine things, and inclining the affections to a constant embracing thereof. These men like Religion wel, and commend it as men do costly Jewels set forth to sale: but when it comes to the point that this good Pearl of great price is to be bought, then if God wil let them have it at their own rates, there is a match made, they wil believe and be religious, if God withal wil spare them the use of some sinnes and pleasures, they love wel: but if it must be purchased at Gods price, with the sale of all that they have, they are no merchants for such a hard bargain; with the young man they shrink away, sorrowful that heaven cannot be had at a cheap rate. Thus when it comes to the proof in particular application and practice, this kind of faith vanisheth away, and comes to just nothing.

Mat. 13. 45, 46.

Thus you have the explication of this first degree of Faith, and withal you see that this faith fals greatly short of that perfection which is required unto that faith which is saving and justifying. Nevertheless our Adversaries of the *Romish* Church maintain that this assent is that justifying faith whereof the Scriptures speak.

This opinion touching this point is sufficiently declared by *Becanus*, who follows the rest of that rabble. He (*Theol. Schol. Tom.* 3. *cap.* 8. *q.* 1.) disputing of the act of justifying faith, rejects the Lutherans opinion, who place Faith in the will, and make it to be *Fiduciam de misericordia Dei propter Christum*: and saith, that the doctrine of the Catholicks is this, that faith belongs to the understanding, and is nothing else but *Credere sive assentiri eis quæ à Deo revelata sunt*. Thence he setteth down this Conclusion, sect. 6. *Actus fidei consistit in assensu quo quis assentitur alicui propositioni à Deo revelatæ propter authoritatem revelantis*. In this definition there are two parts, 1. the object of this assent, Propositions revealed by God. 2. The essential difference of this act, taken *a formali ratione tredendi*, and that is to believe *propter authoritatem revelantis*. By this, saith *Becanus*, *cap.* 1. *q.* 2. *sect.* 2. *assensus fidei constituitur in sua specie essentiali*, that is, the assent of faith is made supernatural and justifying, when we believe things because God hath revealed them: for, saith he, if articles of faith be believed upon other motives, as upon mans authority, &c. then this assent of faith is natural, as in Hereticks and Devils. So then according to Popish doctrine, that faith which justifies us, is nothing but a bare assent of the mind to such things as God reveales, because of Gods authority that revealed them. Than which explication of the nature of justifying faith nothing can be poorer and more below the majesty of so high a grace as faith is. I will trouble you but with two reasons; proving that this kind of assent is not that faith whereby we are justified.

1. The act of justifying faith must needs be supernatural, such as cannot be done without the ayd of special grace of Gods Spirit. But unto this assent there is required no such special grace, therefore it is not an act of justifying faith.

The *Major* is evident and granted by the Schoolman, *cap.* 8. 4, 4. that something there is in faith above nature, requiring a supernatural cause: whereto

the

the Scriptures plainly enforce him, *Eph.*2.8. By grace ye are saved through faith, and not of our selves: it is the gift of God, *Phil.*1.29. Unto you it is given for Christ, that not onely ye should believe in him, but also suffer for his sake. So *Joh.*6,45. Wherefore sect. 3. he teacheth, that this act of assent must be supernatural, partly in regard of the object, *id est*, divine revelations, and partly in regard of the *principium* or cause by which it is produced, *id est*, *non per solas naturæ vires, sed per auxilium gratiæ*. We agree then in the Proposition. For the assumption, There needs not any special grace of the Spirit to work this bare assent unto the truth of divine revelations; this we prove out of the same Schoolmens doctrine, who teach, that the Understanding assents not, unlesse the Will command it, because, say they, the act of believing is absolutely in our Free-wil, *cap.*8. *q.*5. Wel, be it so. But now, say we, the Wil may without the help of grace command the assent of the Understanding; which we prove thus:

Whatsoever the Understanding by the only light of Nature judgeth to be honest, that the Wil can desire by the onely strength of Nature.

But by the onely light of Nature the Understanding judgeth, that it is an honest thing to believe Gods authority revealing any thing to us: therefore the Wil by the onely strength of Nature may desire this act of believing, and so consequently there is no need of grace to move the Wil to command the Understanding.

It is *Becanus* own argument against himself, *cap.*8. *q.*5. sect.9. Whereto he would fain give an answer if he could tell how. Something he sayes to that *Minor* Proposition, whereof he thus distinguisheth. The Understanding by the onely light of Nature judgeth it a thing honest to believe Gods authority when he reveales any thing, *Viâ ac modo naturali*, not when he reveales any thing, *Viâ ac modo supernaturali*. Believe it, a rare distinction and full of mystery. Divine Revelations are of two sorts, supernatural and natural. Again, when God reveales his will to us by natural meanes, then the very light of Nature teacheth us, that it is honest to believe his authority. But if he reveale things to us by supernatural meanes, the light of nature doth not teach, that it is honest to believe him. Can any thing be more sensesse? or will not every man in the world, excepting a Jesuite, confesse, that the very light of nature teacheth him to acknowledge, that it is a very good and honest thing to believe Gods authority, let him reveale his will unto us which way he please? But it is the fashion of these writers, to dorre their readers with a distinction, and so to leave them with a *prius conceditur, posterius negatur*, distracted and confounded, rather than any whit satisfied. This of the first reason, That a man may believe without the help of Gods grace; the second follows, which also confirmes the former: *viz.*

2. That is no act of justifying faith which is found in Devils, Heretcks, Hypocrites and Reprobates.

But this assent unto Divine Revelations, because of Gods authority, is in those, both Devils and men, *Ergo*
It is no act of justifying faith.

The *Major* is agreed upon, that the acts of justifying faith are found only in those who are justified: which cannot be said those persons mentioned.

The *minor* is likewise evident, That Devils, Hereticks, Hypocrites, and Reprobates, may and do assent unto such propositions as God reveales, and that because of Gods authority who doth reveal them. This hath been formerly shewed unto you in the explication of the nature of a general faith; and it is so clear by Scriptures and experience, that our Adversaries cannot deny it. The forenamed Schoolman grants it manifestly, as concerning hypocrites and wicked livers, who yet professe the Catholick faith: for, disputing *cap.* 8. *de Habit. Fidei*, touching that vertue which is infused into the Will, whereby it may if it list command the supernatural assent of the Understanding, he telleth us,

that this vertue is a diſtinct vertue from all others, and is neither Charity nor Obedience, ſect. 10. *in concluſ.* and that it is perfect in it ſelf, though it be without them, according as other moral habits of juſtice, temperance, &c. are. Whence he tels us, ſect. 11. in plain tearmes, *Poteſt eſſe ſine charitate, ut patet in Chriſtiano peccatore, qui fidem habet ſine gratia & charitate.* A Chriſtian that is a ſinner, may have faith without grace and charity. What, Juſtifying Faith? yea according to the *Romiſh* Divinity; for he may believe the truth of the Articles of Religion, becauſe of Gods authority who hath revealed them: and to do this is a ſupernatural aſſent, and the proper act of juſtifying faith, as theſe men teach.

Now touching the Devils and Hereticks, the man is a little more coy. He will not confeſſe that the Devils yield that aſſent of faith he ſpeaks of. They do not believe the myſteries of Religion *Per aſſenſum ſupernaturalem*, i. e. becauſe of Gods authority: but, *per aſſenſum quendam naturalem, qui non oritur ex pio affectu, ſed ex vi & pondere argumentorum, quibus intellectus illorum convincitur, cap. 11. quæſt. 2. ſect. 4.* We grant willingly that they do not aſſent out of any good affection; nor is that needful to make their aſſent ſupernatural: for in hypocritical, impenitent, and reprobate Catholicks there is no pious affection moving them to believe; and yet if we believe their Doctors, there is in them a ſupernatural aſſent of faith. But for that other thing, that the Devils believe onely *ex vi & pondere argumentorum*, it is utterly falſe: ſeeing it cannot be doubted, but that they believe the truth of many future contingents, whereof they are not convinced by any force of argument from the things themſelves, but from authority of Gods Revelations in his word or otherwiſe. Which infallible truth of God in all his revelations, is ſo clearly apprehended by theſe damned Spirits, that it makes them to acknowledge the truth and goodneſſe of that which otherwiſe they abhorre. Wherefore that compariſon which he makes ‖ between the faith of Devils and wicked Chriſtians, is moſt vain and erroneous. If, ſaith he, you conſider the faith of either of them, with regard to the object, there is *par ratio*, both being imployed about the ſame things. But if you take it with regard to the honeſty of the act, ſo the aſſent of the Devils is farre worſe than that of bad Chriſtians, who have faith and no works. But wherein? He tells us, The faith of Chriſtians is *Supernaturalis, Voluntaria, & Honeſta.* The faith of Devils is *Naturalis, Coacta, & pravis circumſtantiis vitiatur.* All which are falſe: for the faith of Devils is ſupernatural as much as that of wicked Chriſtians: ſeeing both believe *propter authoritatem Dei revelantis*, which is ‖ *formalis ratio* of ſupernatural aſſent. Again, the faith of Devils is as voluntary as that of wicked men; for it cannot be brought in either by compulſion ſimply: and if the Majeſty of Gods infallible truth command the aſſent of Devils to that which they love not, doth not the ſame cauſe alſo prevail with ungodly men, who bear as little true affection to God and goodneſſe as the Devils do. Laſtly, the faith of Devils is as honeſt as that of wicked men. For, let any man ſpeak, Is it not as honeſt a thing for wicked Angels to believe what God ſaith, as it is for wicked men? If not, wherein lyes the diſhoneſty of that act in the Angels, or wherein ſtands the honeſty of that act in men? Can there be named any circumſtances which make the Devils faith diſhoneſt, but that the ſame, or as bad may be alledged againſt the honeſty of the faith of wicked Chriſtians? Sure I am, what ever theſe men conceit of the honeſty of faith without works in men, Saint *James* is plain in his compariſon, that it is no whit better than the faith of Devils, *James* 2. 10. [*Thou believeſt that there is one God, thou doſt well:*] [*the Devils alſo believe it:*] and do not they do wel too? Yes, haply better than thou; for they believe [*and tremble*] which thou doeſt not.

* Ibid. 5. 5.

* Cap. 8. q. 2. ſect. 2.

To conclude, in the laſt place we object, that Hereticks have ſuch a kind of faith, as the *Romaniſts* call juſtifying. For though they erre in ſome Articles of faith, yet others they aſſent unto becauſe of Gods authority revealing them.

This

full aſſurance of the pardon of ſinnes. A falſe argument, juſtifying Faith is not to be aſſured of pardon: But to truſt wholly upon the promiſe for pardon. Which point duely conſidered, would help us to a ſingular remedy for the conſolation of conſciences diſtreſſed about the point of their ſalvation, who whilſt they eagerly labour (and I cannot blame them) for an experimeutal and ſenſible aſſurance of Gods favour, do too too much neglect that comfort which their faith would afford them, in that, notwithſtanding their feare, they are able ſtill to commit their ſouls unto God, as to their faithful Creator and Redeemer. Theſe men ſhould do with their ſouls, as *David* did with his in the like temptations; [*Why art thou caſt down my ſoul, why art thou diſquieted within me?*] Here was little peace and joy, doubts ſtill ariſing, which cauſeth him to aske the queſtion, once, again, and a third time. But ſee how he ſtill anſwers, [*Wait on God, wait on God, and again, wait on God; for I will yet give him thanks, who is my preſent help and my God*] *Pſal.* 42. 5. 11. and 43. 5. See when he hath no comfort, here is his comfort, even his Faith, that he can ſtill depend upon God for comfort. The further explication of this point depends upon the reſolution of that practical Syllogiſme, whereby certainty of ſalvation is concluded: which is this,

Whoſoever believeth, His ſinnes are pardoned, and he ſhall be ſaved:
But I believe, *Ergo*
My ſinnes are pardoned, and I ſhall be ſaved.

The *Major* here is of Faith. The *Minor* of Senſe and Experience. The Concluſion is of both, but chiefly of Faith, as it follows on the premiſſes by infallible argumentation; and partly of Senſe, as it is founded on the inward experience of Gods grace working upon our ſouls. We may take comfort in this Concluſion as we are aſſured of it by Faith, even when Experience and Senſe it ſelfe fails. But of this more, when we ſhall ſpeake of the fruits and conſequents of Faith.

FINIS.

VINDICIÆ FIDEI,

OR

A TREATISE

OF

JUSTIFICATION BY FAITH.

Wherein the truth of that point is fully cleered, and vindicated from the cavills of its Adversaries.

Delivered at *Magdalen* Hall in OXFORD;
By *WILLIAM PEMBLE* Mr. of Arts.

The fourth Edition.

Phil. 3. 9. *And be found in him not having mine own righteousnesse, which is of the Law, but that which is through the Faith of Christ, the righteousnesse which is of God by Faith.*

OXFORD:
Printed in the Yeare 1658.

TO THE RIGHT WORSHIPFVLL Mr. Dr WILKINSON, Principall of *Magdalen Hall*; *The Maſters, Bachelours, and other Students of that flouriſhing Society.*

SIRS,

CUſtome hath made Dedication of Books almoſt as common as printing of them: and Wiſdome directs there to dedicate, where we owe either reſpect, or thanks: this Work therefore is Yours by right, the Author whereof (who is now with God) undertaking it at your requeſt, and performing it amongſt you for your good; ſo that now to beſtow it upon you is not a gift, but retribution: and I hope, it will both ſtirre you up to be carefull to continue fit men to ſtand up in his place, and remaine to his ſucceſſours as a patterne of imitation, if it be too high for emulation. To commend this Author to you, were to bring Owles to *Athens*; and for me to commend the Work, would not adde much worth to it. I know nothing can diſparage it, unleſſe it a be naked Margent; but you and all that will be pleaſed to take notice of his yeares, and great abilities in all humane learning, will confeſſe, he could not have time to read many Fathers, & ſo that defect may be eaſily pardoned. For he had not fully finiſhed ſix luſters of yeares, yet had he throughly traced the circle of the Arts, and attained to an eminency, not only in thoſe ordinary Sciences, wherein all Schollers have ſome ſmattering, but even in thoſe ſublimer ſpeculations of which all are not capable, few ſearch after: For he was expert in the *Mathematicks* both mixt, and pure; his skill in Hiſtories was alſo praiſe-worthy: ſome time he ſpent (and not without ſucceſſe) in travailing to learne forraigne Languages, and much travaile in the ſtudy of our home-taught tongues, that he had

worth to have been Profeſſour either in *Greeke* or *Hebrew*; all which endowments, as they might afterwards have enabled him to read with much profit, ſo could they not chuſe but prevent younger yeares from reading at all the ancient Fathers; ſo that it was not want, but abundance of learning that took up his time, and prevented his Margent, and therefore I hope ſhall not diſparage this Work. The firſt weapon young Fencers learne to uſe is ſingle Sword, when they are Maſters of that, they enlarge their skill; our Author was but young, let it not prejudice him, that he firſt uſeth the ſword of the Spirit, the word of God; eſpecially ſith that is ſo dextrouſly weelded, that by it alone he hath deadly wounded the *Romiſh Leviathan*. Therefore (as in my knowledge) theſe Lectures were heard with much applauſe, ſo do I perſwade my ſelfe, they will be read with great approbation, and occaſion the publiſhing of other Lectures, and private labours, wherein he took no leſſe paines, nor deſerved leſſe praiſe, than in his publick endeavours. So hoping that you will accept this ſmall paines of mine, I take my leave and reſt.

From Tewkesbury this

9. of July 1629.

Yours; willing to do you greater,

though not more acceptable

ſervice,

JOHN GERREE.

TO THE CHRISTIAN READER.

Gentle Reader, this Treatiſe was neither finiſhed nor publiſhed by the Author: He left it with me when he died, to be dealt with as cauſe ſhould require; upon peruſall, I found it fit for the time, ſo full of life, ſo ſound and cleare in proofe, that in my conceit, it will do much good: and here thou haſt it, as he left it. The Argument is of all, in difference betwixt us and the Papiſts, the chiefeſt, no Controverſy more diſputed, and leſſe agreed upon than this. Chriſt and his blood is the maine cauſe of our ſpirituall peace; Papiſts and others divide with him, and take ſomething to themſelves: the ſpirituall pride that is in the heart of man would faine have a finger in the work of ſalvation, of other Controverſies betwixt us and the other party: ſome be for the Popes Kitchin, ſome for the Popes Crowne, but this of our Juſtification toucheth the life of grace to the quick, breeds more in our fleſh than any, and thoſe ſickneſſes are moſt dangerous that come from within. It is a fundamentall caſe, wherein to faile takes away the eſſence of a Chriſtian: wherefore ſith there is now ſuch need to have the world confirmed in this truth of God, I thought good to ſend this Book abroad, wherein this is put out of queſtion to any man of a ſingle eye, that we are not juſtified by any thing we can do or ſuffer.

Many write Books, and confute them themſelves when they have done; but this our Author what he wrote, he beleeved; for being to dye, he confirmed this truth in a diſcourſe full of life and power, and profeſſed to take his laſt upon it, that it was the very truth of God. We read, that ſome learned Papiſts, when they are to give up the ghoſt, diſclaime their owne merits, and would faine find all in Chriſt alone: but this our Author did it before ſundry, with that life and feeling, and cleere apprehenſion of the love of God in his ſonne, that ſuch as heard him, and loved him well and long, could not well tell whether they ſhould weepe or rejoyce; weepe to ſee a friend dye, rejoyce to ſee him to dye ſo. Good Reader, learne this holy inſtruction out of this Book that we are not to be found in our owne righteouſneſſe at all, and beleeve it; thou ſhalt have as he had, peace paſſing all underſtanding,

derſtanding, in life, and in death; for being juſtified by faith (not by works) we have peace with God, ſaith Saint Paul. *If any ingenuous learned Papiſt would undertake to anſwer this book, me thinks I might prophecy, that as* Vergerius (*Biſhop of Capo d' Iſtria, and Nuncio to* Clement *the ſeventh, and* Paul *the third*) *reading* Luther, *to anſwer* Luther, *was converted, and had his ſoule ſaved. And as* Pighius, *though of a peeviſh ſpirit enough, yet reading* Calvin, *to confute* Calvin, *was in the very doctrine of Juſtification confuted himſelfe, and wrought with us. So I ſay, would a modeſt Papiſt read this Book to reply unto it, he could not but ſee the truth, and yeeld unto it. For though many have done excellently in this argument, yet to ſpeak my opinion freely, at leſt for perſpicuity, this ſurpaſſeth them all. Farewell.*

Thine in Chriſt,

RICH: CAPEL.

A TREATISE OF IVSTIFICATION.

CHAP. 1.

The explication of theſe termes. First Juſtice, or Righteouſneſſe. Secondly, Juſtification.

HAving by Gods aſſiſtance diſpatched two of thoſe generall points at firſt propoſed (touching the Antecedents and Nature of true Faith) we are now by the ſame help to go forward to the third generall head; namely, concerning the Conſequents of Faith, which were two, our *Juſtification* in regard of God, and our *Obedience* in regard of our ſelves. The former will ſhew us how to judg of the dignity and excellent worth of Faith; being ſo farre honoured in Gods gratious acceptance, as to be made the bleſſed inſtrument of our ſpirituall peace and comfort, flowing from our Juſtification. The later will direct us how to make triall of the truth of our faith in the diſcovery of that unſeparable union which there is between beleeving and obeying. Sect. 1. c. 1.

Let us begin with the former, our *Juſtification*, the Doctrine whereof I ſhall endeavour to deliver unto you, as briefly and plainly, as ſo large and difficult a ſubject will give leave. Wherein, becauſe the opening of the word will give us ſome light for the underſtanding of the matter, we are in the firſt place to ſee what is meant by theſe words, Juſtification and Juſtice or Righteouſneſſe.

Juſtice therefore or Righteouſneſſe (that I meane which is created, for of uncreated Righteouſneſſe, we have not to ſpeak) is nothing but a perfect conformity and agreement with the Law of God. For Gods will being originally, eſſentially, and infinitely righteous; muſt needs be the patterne and rule of all derivative and finite righteouſneſſe. Now this righteouſneſſe (though but one in its ſubſtance, nevertheleſſe) admits a double conſideration being called either,

1. *Legall* and of *Workes*, which ſtands in that conformity unto Gods Law, which is inherent within our ſelves, when in our owne perſons and workes we poſſeſſe and practiſe that righteouſneſſe which is required of the Law.

This *Legall* Juſtice is alſo double:

1. Of *Obedience*, when all ſuch things are done, as the Law commandeth, and left undone which it forbids: he that doth ſo is a juſt man.

2. Of *Puniſhment* or *Satisfaction*; when the breach of the Law is ſatisfied by enduring the utmoſt of ſuch penalties, as the rigour of the Law required. For not onely he who doth what the Law commandeth: but even he alſo that ſuffered all ſuch puniſhments, as the Law-giver in juſtice can inflict for the breach of the Law, is to be accounted a juſt man, and reckoned after ſuch ſatisfaction made, as no tranſgreſſour of the Law. The reaſon of this is plaine from the nature of penall Lawes.

For firſt, where the penalty is ſuffered, there the *will* of the *Law giver* is ſatisfied, for as much as his will was either that the Law ſhould be obſerved, or the puniſhment undergone. If therefore he to whom the Law is given, do either, he ſatisfies the will of the Law-giver. Had his will bin abſolute, ſo that nothing elſe could have contented him, but onely obedience: then it had beene a vaine thing to have preſcribed a determinate penalty. But when as a penalty is limited in caſe of diſobedience, it is manifeſt that though the intent of the Law-giver was in the firſt place for obedience; yet in the next place it ſhould ſuffice, if there were ſatisfaction by bearing of the penalty.

Secondly, the good and benefit of the Law-giver is hereby alſo ſatisfied. For it is to bee ſuppoſed in all penall lawes, that the penalty limited is every way proportionable and equivalent unto that good which might accrew by the obſervation of the Law. Elſe were the wiſedome of the Law-maker juſtly to be taxed, as giving an apparent encouragement to offenders; when they ſhould ſee the penalty, not to be ſo much hurtfull to them; as their diſobedience were gainefull. He therefore that ſuffers the penalty, is afterward to be reckoned as if he had kept the Law; becauſe by his ſuffering he hath advanced the Law-givers honour, or benefit, as much as he could by his obeying.

2. *Evangelicall*, and of *Faith*, which is ſuch a conformity to Gods Law as is not inherent in our owne perſons; but being in another, is imputed unto us, and reckoned ours. The righteouſneſſe of the Law & of the Goſpell are not two ſeverall kindes of righteouſneſſe, but the ſame in regard of the matter and ſubſtance thereof; onely they differ in the ſubject and manner of application. The righteouſneſſe of workes is that holineſſe and obedience which is inherent in our owne perſons, and performed by our ſelves: the righteouſneſſe of faith is the ſame holineſſe and obedience inherent in the perſon of *Chriſt*, and performed by him; but embraced by our faith, and accepted by God, as done in our ſteed, and for our benefit.

Theſe are the divers acceptions of this word Juſtice or Righteouſneſſe, ſo farre as it concernes the point in hand.

In the next place we are to enquire of this word Juſtification; which being nothing but the making of a perſon juſt or righteous, may be taken in a double ſenſe: For a perſon is made juſt either by *Infuſion*, or *Apologie*. We will take it in theſe termes for want of better.

1. 1. *Juſtification* by *Infuſion* is then, when the habituall quality of Righteouſneſſe and holineſſe is wrought in any perſon by any meanes whatſoever; whether it bee created and infuſed into him by the worke of another; or obtained by his owne art and induſtry. Thus *Adam* was made juſt; *Eccleſ.* 7. 29. God having given unto him in his creation the inherent qualities of Juſtice and holineſſe. Thus alſo the regenerate are made juſt, in as much as by the Holy Ghoſt, they are ſanctified through the reall infuſion of grace into their ſoules; in the which they increaſe alſo more and more, by the uſe of exerciſe and all good meanes.

2. 2. *Juſtification* by *Apologie* is, when a perſon accuſed as an offender is judicially or otherwiſe acquitted and declared to be innocent of the faulc, and ſo free from the puniſhment. When the innocency of a party accuſed is thus pleaded

pleaded and declared, he is thereby ſaid to be juſtified, or made juſt: according as, on the contrary, by accuſation and condemnation, a party is ſaid to be made unjuſt: as it is plaine by that of *Iſaiah*, 5. 23. [*They juſtifie the wicked for a reward, and take away the righteouſneſſe of the righteous from him*] that is, they condemne the righteous, which is a making of them unrighteous in the ſight and eſtimation of men. So in 1 *Joh.* 5. 10. [*He that believeth not God, hath made him a lyar*] becauſe unbeleevers do in their hearts call Gods truth into queſtion, and accuſe him to be falſe of his word. So againe, *Pſal.* 109. 7. [*When he is judged, let him be condemned.*] יצא רשע. *Let him go out a wicked perſon.* For ſo his condemnation makes him, that is, declares him to be. But here further it muſt be obſerved, that this Juſtification of a perſon, by pleading to, and abſolution in judgment, is of two ſorts, according as the perſons to be juſtified, are likewiſe of two ſeverall conditions.

1. Some are truly and inherently juſt, being no tranſgreſſours of the Law, either at all, or not in that whereof they are accuſed. In this caſe if any crime, or ſuſpition of crime bee laid to their charge, they are juſtified either by a plaine deniall of the fact; alleadging, that the fault whereof they are accuſed, was never by them committed; or by denying the evill of the fact, alleadging, that in ſo doing, they have done well, becauſe they have done what the Law commanded, and that is their warrant. Thus *Samuel* juſtifies his government againſt all ſurmiſe of fraudulent and wrongfull dealing, that the people might imagine by him, in 1 *Sam.* 12. 3. &c. Thus *David* cleeres himſelfe before God from that crime of conſpiracy againſt *Saul* his Maſter, and ſeeking of the kingdome (which *Cuſh* and other Courtiers accuſed him of) profeſſing his innocency, and deſiring God to judg him according to his righteouſneſſe and integrity in that behalfe; as it is *Pſal.* 7. 3, 4, 8. There neede not other inſtances in ſo plaine a matter. Thoſe that are juſtified by this meanes are juſtified by that Righteouſneſſe which is of the *Law* and of *Workes*. By which plea, though man may be juſtified before man, yet in the ſight of God no fleſh living ſhall be juſtified. As hereafter we ſhall ſee.

2. Some are not truely righteous in themſelves, but are in their owne perſons tranſgreſſours of the Law. Theſe (when they are accuſed) have no other meanes whereby they may be juſtifyed, but by confeſſing the crime, and pleading *ſatisfaction*: that for their tranſgreſſion againſt the Law, and offence thereby againſt the Law-giver, they have fully ſatisfied by doing or ſuffering ſome ſuch thing, as by way of juſt penalty hath beene required of them. Now hee that can plead ſuch a full and perfect ſatisfaction, ought therefore to be accounted innocent, and free from all deſert of further puniſhment (for it is ſuppoſed he hath endured the utmoſt of evill the Law could inflict;) and ſo he is to be eſteemed of, as if hee had not at all violated the Law. For plenary ſatisfaction for a fault, and the *non-commiſſion* of ſuch a fault, are of equall juſtice, and deſerve a like juſtification. In which point, it muſt be noted, that if the party offended do pardon without any ſatisfaction taken, there the offender is not juſtified at all. And againe, if the offence be ſuch, as there can be no ſatisfaction made, then it is utterly impoſſible, that the offender ſhould ever bee juſtified. Now this ſatisfaction which an offender may plead for his juſtification, is threefold.

1. That which is made by himſelfe in his owne perſon. He that can plead this kind of ſatisfaction is juſtified Legally by his own righteouſneſs and merits.

2. That which is made by another for him; when another by conſent and approbation of the party offended, interpoſeth himſelfe as ſurety for the party delinquent in his ſteed, and name, to make that ſatisfaction which is required of the party himſelfe. Whether this be done by doing or ſuffering the ſame things which the delinquent ſhould have done or ſuffered, or ſome other things but of equivalent worth and dignity. Hee that pleads this kind of ſatisfaction, is juſtifyed Evangelically by grace, through the righteouſneſſe of another imputed to him, and accepted for as his.

3. That which is made partly by himselfe and partly by another. Which kind of satisfaction may have place between man and man, but between God and man it hath none at all. Neither by this, nor by that first kind of satisfaction which is done in our owne persons, can any man be justified in the sight of God, but onely by the second sort, that satisfaction which is made by another for us; as we shall see afterwards.

Chap. 2.

In What sense the word Justification ought to be taken in the present Controversie; and of the difference betweene us and our Adversaries therein.

HAving thus distinguished of these words, it followeth, that in the first place, we enquire in which of the fore-named senses we are to take this word *Justification*. The difference betweene us and our Adversaries of the *Romish* Church, is in this point very great and irreconcileable. They affirme, that *Justification* is to be taken in the first acception, for making of a man just by infusion of reall holinesse into him. So that with them to justifie, beares the same sense as to purify or sanctify, that is, of a person uncleane, unholy, unjust, to make him formally or inherently *pure*, *holy*, and *just*, by working in him the inherent qualities of *purity*, *sanctity*, and *righteousnesse*.

We on the contrary teach according to the Scriptures; that *Justification* is to be taken in the second acception, for the pleading of a persons innocency called into question: whereby he is judicially absolved and freed from fault and punishment. So that with us to justify a person is in judiciall proceeding to acquit him of the crime whereof he is accused, and to declare him free from desert of punishment. Whether of us twaine be in the right is very materiall to be determined of, considering that all ensuing disputations touching the Justification of a sinner is to be framed upon one of these grounds rightly taken; and an errour here is like a thread misplaced at first, that runs awry afterward through the whole peece. Our Adversaries plead for their assertion the Etymology of the word, *justificare* is, *justum facere*, in that sense (say they) as *purificare*, *mortificare*, *vivificare*, and many the like signify to make pure, to make dead or alive, by the reall induction of such and such Qualities.

Againe, they alleadge Scriptures; as namely *Dan.* 12. 3. [*They that turne many to righteousnesse, (Heb. that justify many) shall shine as the starres for ever;*] *Apoc.* 22 11. [*He that is righteous (justificetur) let him be righteous still.*] *Tit.* 3. 7. [*He hath saved us by the washing of Regeneration, and renewing of the Holy Ghost, ——That being justified by his grace, we should be made heires according to the hope of eternall life.*] Againe, 1 *Cor.* 6. 11. [*And such were some of you: but yee are washed, but yee are sanctified, but yee are justified, in the name of the Lord Jesus, and by the Spirit of our God.*] Out of these with some other places (but such as have scarce any shew of good proofe) they would faine conclude, that by Justification nothing else is meant, but the infusion of the Habit of Justice into him, that was before sinfull and unjust.

Rom. 8. 30. Heb. 9.

1. Hereto we answer: First for the Etymologie, that the signification of words is to be ruled, not by Etymologies, but by the common use:

Quem penes arbitrium est & vis & norma loquendi.

as the Poet truly defines. Now it is a thing notorious, that in the custome of all languages this word *Justificare* imports nothing but the declaration of the innocency of a person, and lawfulnesse of any fact, against such accusations as implead either of injustice or wrong. I will justify such a man or such a matter (say we in *English*) and what *Englishman* understands thereby any thing but this; I will make it appeare such a man is honest, such a fact is lawfull, however questioned to the contrary. In other Languages my skill serves me not, nor

nor is it needfull to trouble you with inſtances. Thoſe that have written of this ſubject of every Nation, witneſſe every one for their owne Language. And further, this word *Juſtificare* being of a latter ſtampe, unknowne to ſuch Latine Authours as are of ancient and purer Language, fitted by Eccleſiaſticall Writers to expreſſe the meaning of thoſe two words of the Originall הצדיק and δικαιῶν: it is apparent the Copy muſt follow the Originall, and the Latine word beare the ſame ſenſe as the Hebrew and Greeke words doe. And that this is that Legall ſenſe which we have ſpoken of, is a point ſo manifeſt throughout the whole Bible, that nothing but impudencie can deny it: As we ſhall preſently perceive.

For in the next place. 2, As to the Scriptures which they alleadge for proofe of their interpretation of the word; we anſwer: That of a multitude of places of Scripture, wherein the word Juſtifie is uſed, our Adverſaries may truly pick out one or two, or three that ſeeme to favour their aſſertion of Infuſion of habituall Juſtice; yet have they gained little thereby. For where ten or more may be alleadged againſt one in which the contrary ſignification is uſed, reaſon tells us, that an Article and Doctrine of Religion ought to be framed out of the ſignification of words and phraſes, which is uſuall, ordinary, and regular; and not out of that which ſometimes comes in by way of particular exception. Might he not be judged deſtitute of ſenſe and modeſty, that would quarrell at the ſignification of the word *Eccleſia*, that in the new Teſtament it is not taken for the company and aſſembly of the faithfull, becauſe in a place or two (as *Act.* 19.) it is taken for any ordinary civill meeting of people together? Wherefore we may grant them (הצדיק in that of *Dan.* 12.) and δικαιῶν in *Apoc.* 22.) is to be made juſt *formaliter*, by infuſion of inherent holineſſe in a ſinner. For ſo Miniſters may be ſaid to juſtifie many (as it is in *Daniel*) *viz.* by their Miniſtery turne many to righteouſneſſe, directing them to the meanes of holineſſe; and as God's inſtruments, working in them the graces of converſion and regeneration. And ſo hee that is juſt (in the *Apoc.*) may be juſtified ſtill; that is, encreaſe in the inward habit and outward exerciſe of holineſſe more and more. Thus we may yeeld them in theſe two places without ſeeking to other interpretations further off. And yet will this be no prejudice to our doctrine grounded upon the other ſignification ſo generally uſed.

2.
1.

2.

**Lib. 1. de Juſt. cap. 1.*

We anſwer, that of all thoſe other places alleadged by *Bellarmine* and *Becanus*,* there is not any one that doth neceſſarily inforce ſuch a meaning of the word, as he and his fellowes ſtand for: theſe above the reſt have moſt appearance, namely, 1 *Cor.* 6. & *Tit.* 3. *Rom.* 8. 30. where Juſtification is, ſay they, confounded, as one and the ſame with Sanctification and Regeneration. Whereunto I anſwer, that they doe ill to confound thoſe things that the Apoſtle hath diſtinguiſhed very plainly. He tells the *Corinthians*, that the unrighteous ſhall not inherit the kingdome of God, and that themſelves had been ſuch, even of the moſt notorious ranke: but now they were waſhed, ſanctified, and juſtified. By three words the Apoſtle expreſſeth the change of their former condition: one Metaphoricall [*ye are waſhed*,] the meaning whereof he declareth in two proper words following [*ye are ſanctified*] that is one degree of waſhing or cleanſing from the corruption of Nature (in part) by the [*Spirit of our God*,] of whom is the gift of inherent grace. And [*ye are juſtified*,] that is another ſort of waſhing from the guilt of ſinne (in the whole) [*in the name of the Lord Jeſus*,] that is, by the righteouſneſſe and merits of Jeſus Chriſt. Nothing can be more perſpicuous and elegant. That place to *Tit. chap.* 3. is alſo as plaine, *God* (ſaith the Apoſtle, ſpeaking of the heires and ſonnes of God in Chriſt) *hath ſaved us* [*not by any workes of ours, but by his owne mercy*,] *ver.* 5. This ſalvation is ſet forth to us in the meanes and in the End: The meanes are two, Regeneration and Juſtification; [*He hath ſaved us by the waſhing of Regeneration, and renewing of the Holy Ghoſt*;] this is the firſt meanes (*viz.*) Regeneration expreſſed;

1. By its properties or parts, 1. Waſhing or doing away of the filthy qualities of

1.

1. See Luke 18. 14. This man went downe to his houſe juſtified rather then the other. His prayer was for pardon: God be merciful, &c. For he went home juſtified, (i. e.) pardoned and abſolved rather than the Phariſee.

of our corrupted nature. 2. Renewing, the investing of it with new qualities of graces and holinesse.

2. By the cause efficient the *Holy Ghost* [*whom he hath shed on us abundantly*] or richly, following the Metaphor, comparing the Holy Ghost in this operation to water powred out. 2. The meritorious cause of it [*through Jesus Christ our Saviour*] who hath procured the sending downe of the [*Holy Ghost*] into the hearts of the Elect, *ver. 6.* This is one step to heaven, our regeneration, but it is imperfect and cannot abide the severity of Gods Judgments: now we must be absolutely free from all fault and guiltinesse, before we can have hope of obtaining eternall life: therefore followes the other meanes of salvation (*viz.*) our Justification by the free grace of God, which utterly frees us from all blame whatsoever, both of obedience to the Law, and satisfaction for sinnes against the Law; that thus being regenerate and justified, we might obtaine the end of our salvation, eternall life.

2.

Which is referred *ad gratiam regenerationis.*

The third place is that [*Rom. 8. 30. Whom God hath predestinated, those he hath called; whom called, justified; whom justified, glorified.*] In this place *Bucanus* triumphes: For (saith he) the Apostle here describing the order of mans salvation, first in Gods decree, then in the execution of it by 3. degrees, of *Vocation*, *Justification*, and *Glorification*: it followes necessarily from thence, that either *Sanctification* is left out, or that it is confounded with one of those three degrees named. It is a desperate shift, to say that *Sanctification* is signified by *Vocation* or *Glorification*, therefore it must be the same with *Justification*, and this cannot be avoided by this *Elusion.* We leave shifts to the Jesuites, returning him to this place, this plaine direct answer: That *Sanctification* is here comprised in the word *Vocation.* For wheras the linkes of the golden chaine are inseparable, and all those that are called must needs be justified and glorified: By Vocation must here be meant that calling which is inward and effectuall, not that alone which is outward by the externall Ministry of the Word. For all that are thus called, be not justified, as is apparent: And againe, some as Infants, are justified that are not capable of such a calling. But now, wherein stands the inward Vocation of a sinner? Is it not in the infusion of the inherent sanctifying grace, enlightening his eyes, opening his eare, changing his heart, turning him from darknes to light, from the power of Satan to the obedience of God: In a word, in the renovation of his Faculties? Which, what is it else but Sanctification, or Regeneration, or Conversion? only stiled by that terme of Vocation, in regard of the meanes whereby it is ordinarily effected (that is) the preaching of the Word. He must needs coyne us some new Mysterie in Divinity, who will perswade us, that some other worke of Grace is meant by Vocation, and not that of Sanctification. Therefore we have neither one Linke snapt out, nor two shuffled together in this Chaine of our Salvation, but foure, as distinct, as undivideable: *Election*, *Sanctification*, (whereto we are called by the Gospel preached, 2 *Thes.* 2. 14 *Justification* by faith, which is a fruit of Sanctification) and *Glorification.*

3 *Tom. 2. tract. 4. cap. 2. parag. 6.*

The fourth place is that in the Epistle to the *Hebrewes*, *chap. 9. 13, 14.* [*For if the blood of Bulls and Goats, and the ashes of an Heifer, sprinkling them that are uncleane, sanctifieth as touching the purifying of the flesh, how much more shall the blood of Christ, who through the eternall Spirit offered himselfe without fault to God, purge our consciences from dead workes, to serve the living God.*]

Hence they argue; That as the Leviticall Sacrifices and washings did sanctifie the flesh from outward Legall impurity, so the Sacrifice of Christ doth purge the conscience from inward spirituall uncleanesse of dead workes or sinnes.

This purging of the conscience is nothing but justification of a sinner. Wherefore ἁγιάζειν, καθαρίζειν and δικαιοῦν be all of one meaning.

To which I answer, that the Apostle in that Chapter and the next, disputing of the vertue and efficacie of Christs death farre exceeding the force of all Leviticall

viticall Sacrifices (the shadowes of it) ascribes unto it what could not be effected by those, (*viz.*) eternall Redemption, [*vers.* 12.] purging of the conscience from dead workes [*vers.* 13.] the putting away of sinne, [*vers.* 26.] The sanctification of the Elect, [*chap.* 10.7, 10.] made *heires* according to the hope of eternall life. In neither then of those places is our sanctification confounded with our justification, but both distinctly declared, as two severall parts of grace and meanes of the accomplishment of our eternall happinesse. It is scarce worth the labour to examine those other Scriptures produced by our Adversaries, whereof some part doe directly crosse, and the rest doe but only in appearance confirme their assertion. In generall therefore for them, thus much wee confidently affirme, that let the concordance be studied, and all those places examined wherein either [צדיק] is used in the old or [δίκαιος] in the new Testament: there will not one be found, no not one, in which those words carry any other meaning than that which wee stand for (*viz.*) the clearing of a parties innocence questioned as faulty, and blame-worthy. Take a tast of some places.

Rom. 6.7. [δεδικαίωται] *significat liberatur: sed sensus loci discrimen indicat.*

1. Justification is sometimes applied to God, when man justifies God: As *Psal.* 51.4 *Rom.* 3.4. [*That thou mightest be justified* [δικαιωθῇς] *in thy saying, and mightest overcome when thou art judged*] *Mat.* 11.19. [*And wisdome is justified* [ἐδικαιώθη] *of her children,*] *Luke* 7.35. *Luk* 7.29. [*And the Publicans justified* [ἐδικαίωσαν] *God, being baptized with the baptisme of John.*] Can there be any other meaning of justification here, but this only? That God is then justified, when his workes, his wisdome, his sacred ordinances, being accused by prophane men, as untrue, unequall, unjust, and foolish, are by the godly acknowledged, or by any other meanes evidently declared unto all men, to bee full of truth, equity, wisdome, and holinesse? 1.

2. Man, and that 2.

1. Before man in things betweene man and man. When man justifies man, *Deut.* 25.1. [*If there be a controversie betweene men, and they come unto judgment, that the Judge may judge them, then they shall justifie* [וְהִצְדִּיקוּ] *the righteous, and condemne the wicked.*] *Esay* the 5.23. [*Woe to them which justifie the wicked for a reward, and take away the righteousnesse of the righteous from him*] *Proverb.* 17.15. [*Hee that justifieth the wicked, and condemneth the just, even they both are an abomination to the Lord*] 2 *Sam.* 15.4. [*O that I were made Judge in the Land, that every man that hath any suite or cause might come to me, and I would doe him justice.* [וְהִצְדַּקְתִּיו]] In these and many the like places, to Justifie is in judiciall proceeding to absolve a party from fault and blame, whether it be rightfully or wrongfully done. *Ezek.* 16.52. [*Be thou confounded and beare thy shame, in that thou hast justified thy sisters,*] speakes God unto *Jerusalem*: in comparison of whose abomination the sinnes of *Sodome* and *Samaria*, were scarce to be accounted any faults. They were Saints to her. Of the Pharisees Christ speakes, *Luke* 16.15. [*Yee are they which justifie your selves before men, but God knoweth your hearts:*] that is, You stand upon the defence and ostentation of outward holinesse, and deeming it sufficient to make it appeare before men you are holy, without regard of acquitting the sincerity of your hearts before God. 1.

2. Before God, where God justifies man, *Exod.* 23.7. [*The innocent and the righteous slay thou not, for I will not justifie the wicked:*] by esteeming him as innocent, and letting him goe from punishment. *Esay* 50.8. [*Hee is neere that justifieth mee, who will contend with mee?*] saith the Prophet in the person of Christ, signifying God would make it appeare that he was blamelesse, for the rejection of his people the Iewes, who perished for their owne and not his fault. *Rom.* 5.18. [*As by the offence of one judgment came on all men to condemnation, so by the righteousnesse of one, the free gift came upon all men to the justification of life*] *Rom.* 8.33, 34. [*Who shall lay any thing to the charge of Gods Elect? It is God that justifies, Who shall condemne?*] 1 *Cor.* 4.4. [*I know nothing by my selfe, yet in this am I not justified: He that judgeth me is God.*] 1. I have kept a good conscience 2.

science in my Ministery, but God is my Judge, though my conscience pronounce me innocent, yet God is my sole Judge that judgeth me and my conscience, *Act.* 13 38, 39. [*Through this man is preached unto you the forgivenesse of sinnes, and from all things from which yee could not be justified by the Law of Moses; by him every one that beleeveth is justified.*]

By which places (not to name more) it appeares plainly, that justification is opposed to accusation and condemnation, and therefore can signifie nothing else but the defence and absolution of a person accused for an offender. Which thing is so cleare and evident that it cannot be gaine-said, except by those alone who are wilfully blinde, and obstinately resolved to contradict any truth, that makes against their inveterate errours. For our selves, we may not, nor dare not shut our eyes against so cleere a light; nor ought we to be so bold when God hath acquainted us with his meaning, as to follow another of our owne making. And therefore according to the Scriptures, wee acknowledge and maintaine, that as in other places where mention is made of the justification of a sinner before God: so in the 2. and 4. Chapters of the Epist. to the *Rom* and third Chapter of the *Gal.* (where the Doctrine thereof is directly handled) by Justification nothing else is meant, but the gracious act of almighty God, whereby hee absolves a beleeving sinner, accused at the Tribunall of his Justice, pronouncing him just, and acquitting him of all punishment for Christs sake.

Chap. 3.

The confutation of our Adversaries cavils against our acception of the word Justification.

Becanus ibid. Sect. 1.

1.

Our Adversaries have little to reply against these so plaine places: something they answer, namely,

1. That it cannot bee denied, but that Justification doth many times beare that sense we stand for. But withall, they would have us observe this rule, that [*Quotiescunque in Scripturis Deus dicitur justificare impium, semper intelligendum est ex impio facere justum; God cannot declare a man to be just, but of unjust he must make him just.*] And they give the reason; Because the judgment of God is according to truth, *Rom.* 2. 2. Wee embrace this Rule and the reason of it, acknowledging, that where ever there is Justification, there must bee justice some way or other in the party justified. But the question stands still in what manner God makes a sinner just, whom he in judgment pronounceth so to be. They say, by bestowing on him the grace of Sanctification and perfect righteousnesse inherent in his owne person. Wee affirme, that it is by imputing unto him the perfect righteousnesse of Christ, accepting Christs obedience for his. In which diversity let us come as neere them as truth will give leave. Thus farre we goe along with them.

1

1. That there is inherent righteousnesse bestowed upon a sinner, whereby of unholy, impure, unjust, he is made holy, cleane, and just. Wee all confesse this worke of the Holy Ghost renewing man in the spirit of his minde, restoring in him the [a] image of God in [a] knowledge, righteousnesse, and holinesse. That the Holy Ghost dwells in the Elect, as in [b] Temples dedicated to his service, which hee adornes by communicating unto them his heavenly graces. That he makes them living [c] members of Christs body, and fruitfull [d] branches of that true Vine. That this grace infused, is a fountaine of [e] living water springing up to eternall life. These things wee beleeve and teach.

[a] Eph 4. 24. Col. 3. 9.
[b] 1 Cor. 3. 16. & 6. 19. 2 Cor 6. 16. Rom. 8.
[c] Rom. 12. 5. 1 Cor. 12. 11.
[d] Joh. 15. 4.
[e] Joh. 4. 14.

Wherefore, whereas the Popish Doctors fall foule on our reformed Writers, charging *Calvin* and others for denying all inherent righteousnesse in Beleevers, and maintaining only an imputed righteousnesse without them: Wee tell them it is a grosse calumny forged by perverse minds, that list not to understand

ſtand mens plaineſt writings. Nor *Calvin*, nor any that ever maintained the truth with him, ever denied the Righteouſneſſe of Sanctification. But this he holds and we alſo with the Scriptures, that the righteouſneſſe which juſtifies us in Gods judgment is not in our ſelves, but all in Chriſt. *Cal. Inſtit. lib. 3. cap. 11.*

That inherent righteouſneſſe or ſanctification alway keep company with Juſtification in the ſame perſon. Severed they are never in their common ſubject. (*viz.*) a true beleever, as appeares *Rom.* 8. 30. But that therefore they muſt be confounded for one and the ſame grace and work of God, may be affirmed with as good reaſon, as that in the ſunne light and heat are all one, becauſe alwaies joyned together. 2.

That by this grace of inherent righteouſneſſe, a man is in ſome ſort juſtified before God, that is, ſo farre as a man by the grace of God is become truly holy and good; ſo farre God eſteemes him holy and good. God taketh notice of his owne graces in his children, he approves of them and gives teſtimony of them in caſe it be needfull, as appeares by the righteouſneſſe of *Job*, *David*, *Zachary*, and other holy men, who were good and did good in Gods ſight. Yea in the life to come when (all corruptions being utterly done away) the Saints ſhall be inveſted with perfection of inherent holineſſe, by the righteouſneſſe of their owne, and not by any other ſhall they then appeare juſt in Gods ſight. 3.

Thus farre we agree with them. But herein now we differ, that although by the grace of ſanctification infuſed, God do make him righteous and holy in ſome meaſure, that was before altogether unholy and wicked; nevertheleſſe we affirme, that by and for this holineſſe, the beſt of Saints living never were nor ſhall be juſtified in Gods ſight, that is, pronounced juſt and innocent before the Tribunall of his juſtice. For we here take up the forenamed rule laid downe by our Adverſaries, *Whomſoever God pronounceth to be perfectly juſt, he muſt needs be made perfectly juſt*; For Gods judgment is according to truth. Now that no man in this life is made perfectly juſt by any ſuch inherent holineſſe in him, as is able to outſtand the ſevere and exact triall of Gods judgment, is a truth witneſſed by the Scripture, and confeſſed alwaies by the moſt holy Saints of God. Our Adverſaries indeed ſtiffely plead the contrary, teaching, that ſinne and corruption in the juſtified is utterly aboliſhed. The errour and pride of which imagination we ſhall ſhortly have occaſion more at large to diſcover unto you. Meane while let thus much ſtand for good, that man being not made perfectly juſt in himſelfe, cannot thereby be declared perfectly juſt before God, and therefore ſome other righteouſneſſe, and not that of ſanctification is to be ſought for, whereby a ſinner may be juſtified in Gods ſight. 1.

To that Argument of ours from the oppoſition of juſtification to accuſation and condemnation confirmed by ſo many places of Scripture; They anſwer, That this hinders nothing at all, both may agree to God, who of his mercy juſtifies ſome, (that is) makes them inherently juſt; of his juſtice condemnes other, (that is) puniſheth them. To which ſlight anſwers we make this ſhort reply: That where words are oppoſite, (as they acknowledge theſe to be) there according to the Lawes of oppoſition, they muſt carry oppoſite meaning. But unto accuſation, condemnation, and puniſhment nothing is oppoſite but defence, abſolution, and pardon. Where therefore *Juſtificare* is coupled with theſe words, it muſt needs beare this and no other meaning; Of a bad man to make a good is not oppoſite to accuſation, condemnation, or puniſhment of him; accuſed he may be, condemned, and puniſhed juſtly, and after made good. 2. *Bec. ibid. Parag. 9.*

I ſhould but trouble you to alleadge more of their cavills. Let thus much ſuffice for the clearing of this point; That Juſtification and Sanctification are to be diſtinguiſhed and not confounded; the righteouſneſſe of the one is in us, in its nature true and good, but for its degree and meaſure imperfect, and al-

waies yoaked with the remainder of naturall corruption. And therefore if a ſinner ſhould plead this before the judgment ſeat of God, (offering himſelfe to be judged according to this righteouſneſſe and innocency) oh how ſoone his mouth would be ſtopped; and this confeſſion wrung from out of his conſcience, All my righteouſneſſe is as filthy ragges! And againe *Vilis ſum*, I am vile, what ſhall I anſwer thee! But that other righteouſneſſe of juſtification is without us in Chriſts poſſeſſion; but ours by Gods gracious gift and acception, and this is every way perfect and unreproved in the ſevereſt judgment of God. And therefore when a ſinner is drawne before the barre of Gods judgment, accuſed by the Law, Sathan, his Conſcience, convicted by the evidence of the fact, and to be now ſentenced and delivered to puniſhment by the unpartiall juſtice of God; in this caſe he hath to alleadge for himſelfe the all-ſufficient righteouſneſſe of a mighty Redeemer, who only hath done and ſuffered for him that which he could never do nor ſuffer for himſelfe. This plea alone and no other in the world, can ſtop up the mouth of Hell, confute the accuſations of Sathan, chaſe away the terrours that haunt a guilty conſcience, and appeaſe the infinite indignation of an angry Judg. This alone will procure favour and abſolution in the preſence of that Judg of the whole world. This alone brings downe from heaven into our conſciences that bleſſed peace, which paſſeth all underſtanding, but of him that hath it. Whereby we reſt our ſelves ſecure from feare of condemnation, being provided of a defence that will not faile us, when after death we ſhall come into judgment.

SECT. II.

CHAP. I.

The Orthodox opinion concerning the manner of Juſtification by Faith, and the confutation of Popiſh errours in this point.

Sect. 2. Cap. 1.

HAving thus cleared the meaning of this word [*Juſtification*] and ſhewed, that the Scriptures, when they ſpeak of the Juſtification of a ſinner before God, do thereby underſtand the abſolution of him in judgment from ſinne and puniſhment; we are now upon this ground to proceed unto the further explication of this point, to enquire by what meanes and in what manner this juſtification of a ſinner is accompliſhed. That we may go on more diſtinctly, I will reduce all our enſuing diſcourſe of this point into three heads.

3. Gen. Heads.

1. Firſt, touching the condition required in them that ſhall be juſtified.

2. Secondly, the matter of our Juſtification, (*viz.*) what righteouſneſſe it is wherefore a ſinner is juſtified.

3. Thirdly, touching the forme of juſtification, in what the quality of this judiciall act of God juſtifying a ſinner conſiſteth.

1. Gen. Head. Concerning the firſt at this time. The condition required in ſuch as ſhall be partakers of this grace of juſtification is true faith, whereunto God hath ordinarily annexed this great priviledge, that by faith and faith only a ſinner ſhall be juſtified: This the Scriptures witneſſe in termes as direct and expreſſe as any can be: *Rom.* 3. 28. [*We conclude a man is juſtified by faith without the workes of the Law,*] and *Rom.* 4. 9. [*For we ſay, that faith was imputed unto Abraham for righteouſneſſe,*] and *Rom.* 5. 1. [*Then being juſtified by faith, we have peace towards God through Jeſus Chriſt our Lord,*] with other the like places. Whence it is agreed upon on all ſides, that a ſinner is juſtified by faith: but touching the manner, how he is ſaid to be juſtified by faith, there is much controverſy and brawle, between the orthodox of the reformed Churches and their Adverſaries

saries of *Rome* and *Holland*; the *Arminians* and the *Papists*. The sentence of the reformed Churches touching this point, consisteth of two branches.

First, that a sinner is justified by faith, not properly as it is a quality or action, which by its owne dignity and merit deserves at Gods hands remission of sinnes, or is by Gods favourable acceptance taken for the whole and perfect righteousnesse of the Law, which is otherwise required of a sinner, but only in relation unto the object of it, the righteousnesse of Christ, which it embraceth and resteth upon.

Secondly, that a sinner is justified by faith, in opposition unto the righteousnesse of workes in the fulfilling of the Law; whereby now no man can be justified.

In this relative and inclusive sense do the reformed Churches take this Proposition [*A man is justified by faith*] they explaine themselves thus: There are two Covenants that God hath made with man, by one of which and by no other meanes in the world salvation is to be obtained; the one is the covenant of workes, the tenor whereof is, [*Do this and thou shalt live*:] this Covenant is now utterly void in regard of us, who through the weaknesse of our sinfull flesh, cannot possibly fulfill the condition of obedience required thereby; and therefore we cannot expect justification and life by this meanes. The other is the Covenant of grace, the tenor whereof is, [*Beleeve in the Lord Jesus, and thou shalt be saved.* The condition of this Covenant is Faith; the performance whereof differs from the performance of the condition of that other covenant. Do this and live, is a compact of pure justice, wherein wages is given by debt, so that he which doth the work obeying the Law, may in strict justice for the work sake claime the wages, eternall life upon just desert. Beleeve this and live, is a compact of freest and purest mercy, wherein the reward of eternall life is given us in favour for that which beares not the least proportion of worth with it; so that he which performes the condition, cannot yet demand the wages, as due unto him in severity of justice, but only by the grace of a free promise, the fulfilling of which he may humbly sue for. By which grand difference between these two Covenants clearely expressed in Scriptures, it appeares manifestly that these two propositions, [*A man is justified by workes,*] [*A man is justified by faith*] carry meanings utterly opposite one to the other; the one is proper and formall, the other Metonymicall and relative. In this Proposition [*A man is justified by workes*] we understand all in proper and precise termes; That a righteous man who hath kept the Law exactly in all points, is by and for the dignity and worth of that his obedience justified in Gods sight from all blame and punishment whatsoever; because perfect obedience to the Morall Law in it selfe, for its owne sake deserves the approbation of Gods levere justice and the reward of heaven. But in that other proposition [*A man is justified by faith*] we must understand all things relatively thus: A sinner is justified in the sight of God from all sinne and punishment by faith, (that is) by the obedience of Jesus Christ beleeved on, and embraced by a true faith. Which act of justification of a sinner, although it be properly the only work of God, for the only merit of Christ: yet is it rightly ascribed unto faith, and it alone; for as much as faith is that maine condition of that new covenant, which as we must performe if we will be justified, so by the performance thereof we are said to obtaine justification and life. For when God by grace hath enabled us to performe the condition of beleeving; then do we beginne to enjoy the benefit of the Covenant; then is the sentence of absolution pronounced in our consciences, which shall be after confirmed in our death, and published in the last judgment. Secondly, our faith and no other grace directly respects the promises of the Gospell, accepting what God offers, sealing unto the truth thereof by assenting thereto, and imbracing the benefit and fruit of it unto it selfe, by relying wholly upon it. This interpretation of that proposition the reformed

Churches do admit, and none other; rejecting as erroneous and contrary to the Scriptures ſuch Gloſſes as aſcribe any thing to the dignity of faith, or make any combination between Faith and Workes, in the point of our Juſtification: Amongſt which there are three erroneous aſſertions touching mans juſtification by Faith, which we are briefly to examine and refute.

1. That faith juſtifieth us [*Per modum cauſæ efficientis & meritoriæ*] as a proper efficient and meritorious cauſe, which by its owne worth and dignity deſerves to obtaine juſtification, remiſſion of ſinnes, and the grace of well-doing.

This is the Doctrine of the Church of *Rome*, which *Bellarmine* labours to prove in his 17. *chapt. lib. pr. de juſtificatione*; where diſputing againſt juſtification by faith alone, he tells us; If we could be perſwaded that faith doth juſtify [*impetrando, promerendo, & ſuo modo inchoando Juſtificationem,*] then we would never deny that love, feare, hope, and other virtues did juſtify us as well as faith. Whereupon he ſets himſelfe to prove, that there is in faith it ſelfe ſome efficacy and merit to obtaine and deſerve juſtification. His Arguments are chiefly two.

1. From thoſe places of Scripture, wherein a man is ſaid to be juſtified, [a] διὰ τῆ πίστως. [b] ὅτι ἐκ πίστως. [c] τῇ πίστει, or abſolutely without article or propoſition; πίστει *per fidem, ex fide* (or) *fide*. Wherein theſe Prepoſitions ſignify, ſaith he, the true cauſe of our juſtification: which he proves, 1. By the contrary, when a man is ſaid to be juſtified [διὰ τῶν ἔργων, or τοῖς ἔργοις.] This notes the true efficient deſerving cauſe of his juſtification. Secondly, by the like in other places where we are ſaid to be redeemed, ſaved, ſanctified, *Per Chriſtum, per ſanguinem, per mortem, per vulnera*; and in the whole 11 to the *Hebr.* The Saints are ſaid to do ſuch and ſuch things (πίστει) by faith; all ſignifying the proper cauſe.

a Gal. 2. 16.
b Rom. 5. 1.
c Rom. 28. Rom. 42. and 3. 20. Gal. 2. 19. Jam. 2.

2. From thoſe places of Scripture, which (faith he) plainely ſhew, Faith doth *impetrare remiſſionem, & ſuo quidem modo mereri.* Such are thoſe [*Thy faith hath ſaved thee*] or made thee whole. A ſpeech that Chriſt uſed often, as to the [a] woman that waſhed his feete, to her [b] that had an iſſue of blood; to the [c] blind man recovered of his ſight: and that to the *Canaanitiſh* woman [*O woman* [d] *great is thy faith:*] now ſee what the merit of this faith was, (*For his* [e] *ſaying go thy way, the Devill is gone out of thy daughter.* Thus *Abraham*, [*being* [f] *ſtrengthened in Faith, glorified God,*] who therefore juſtified him for the merit of his Faith. And againe in the eleventh to the *Hebrewes*, by many examples we are taught, that by [g] Faith (that is) by the merit and price of Faith, *Enoch*, and other men pleaſed God.

a Luk. 7. 50.
b Mat. 9. 22.
c Mar. 10. 52.
d Mat. 15. 21.
e Mat. 7. 29.
f Rom. 4. 20.
g Heb. 11. 5, 6.

For anſwer hereunto.

1. Unto the Argument from the Prepoſition we reply; That if ὅτι ἐκ πίστως ἐξ ἔργων, muſt needs be ſtrictly taken in the ſame kind of cauſality: then the Jeſuites ſhould do well to ſtand to that, and make the ſimilitude between faith and workes runne thus; A man is juſtified (*by*) workes, that is, for the proper and only merits of his obedience; ſo a man is juſtified (*by*) faith, that is, for the only merit of his beleeving in Chriſt; and by that meanes both ſhall be true and effectuall cauſes of juſtification. But if *Bellarmine* dare not thus preſſe the ſimilitude, for feare of being found guilty of deſpiſing the blood of the *New Covenant*, attributing that to the merit of faith, which belongs only to the merit of Chriſt; he muſt then give us that leave to diſtinguiſh, which he takes to himſelfe; and if he fall to his *Qualifications* and *quodam modo's*, he muſt pardon if we alſo ſeek out ſuch an interpretation of thoſe places, as may not croſſe other Scriptures. Which for as much as they teſtify that [*We* [h] *are juſtified by his grace, through the redemption that is in Chriſt;*] that [*All* [i] *ſinne is purged by the blood of Chriſt;*] that [*by the ſacrifice of himſelfe, he hath put away ſinne;*] and [*with one offering hath conſecrated for ever them that are ſanctified.*] We dare not without horrible ſacrilege aſcribe the grace of our juſtification unto the work and worth of any thing whatſoever in our ſelves; but wholly and only

h Rom. 3. 25.
i Heb. 1. 3.

to

to the righteousnesse of Christ. And therefore when the Scriptures say we are justified (*by*) faith; we take not the word (*by*) in this formall and Legall sense; we are justified by the efficacy of our faith, or for the worth of our faith, according as it is understood in justification by workes: but we take it Relatively and Instrumentally: We are justified by faith (that is) by the righteousnesse of Christ, the benefit whereof unto our justification, we are made partakers of by faith, as the only grace which accepts of the promise, and gives us assurance of the performance. He that looked to the brasen Serpent and was cured, might truely be said to be healed (by) his looking on, though this action was no proper cause working the cure by any efficacy or dignity of it selfe, but was only a necessary condition required of them that would be healed, upon the obedient observance whereof, God would shew them favour: So he that looked on Christ beleeving in him, may truely be said to be saved and justified by faith, not as for the worth, and by the efficacy of that act of his, but as it is the condition of the promise of grace, that must necessarily go before the performance of it to us, upon our obedience whereunto God is pleased of his free grace to justify us. Nor is this *Trope* any way harsh or unusuall to put *Oppositum pro Opposito*, *Relatum pro Correlato*, *Habitum pro Obiecto*. In Sacramentall locutions it is a generall custome, to put the signe for the thing signified; and the like is used in other passages, καὶ ὁ λόγος τοῦ Θεοῦ ηὔξανε. *And the* [a] *Word of God grew, &c.* and τὸ μυστήριον τῆς πίστεως, *the* [b] *mystery of faith*; and τοῖς λόγοις τῆς πίστεως, *in the words of Faith*: and Rom. 8. 24. τῇ γὰρ ἐλπίδι ἐσώθημεν: *Spe servati sumus, (id est) Christo in quem speramus. Hope that is seene is not hope*, that is, *res visa non sperata est*. That of *Ignatius* [ὁ ἐμὸς ἔρως ἐσταύρωται:] Like to that [*Christ our joy*] *Anni spem credere Terræ*: *Georg.* 1. And if we list not to be contentious, it is plaine enough, that in those places where the Apostle treats of Justification by faith, (*viz.*) the grace of God in Christ, opposing workes and faith, that is, the Law and the Gospell, the righteousnesse of the Law to the righteousnesse of the Gospell, which is no other but the righteousnesse of Christ. Thus faith is taken, *Gal.* 3. 23. Where he expressly treats of Justification. But [*before faith came, we were kept under the Law, shut up unto the Faith, which should afterwards be revealed:*] that is, before Christ came, and the cleare exhibition of the Gospell and the righteousnesse thereof: the Church was kept under the Ceremoniall Law, as under a *Schoolemaster* directing her unto Christ, that so [*We might be justified by faith,*] that is, not by the lesson of the Law, but by Christ, typified and figured unto us therein.

a Act. 6. 7. and 6. 5.
b 1 Tim. 3 9. and 4. 6.
Virg. Georg. 2.
Gal. 3. 23.
Act. 3. 38.

2. Unto the other Argument proving the merit of faith, we reply; That in those places is no ground at all for such a conceit. [*Thy faith hath saved thee,*] saith Christ to some whom he cured both in body and soule: But what? was it by the efficacy, and for the worth of their faith that this was done? No: as it was vertue went out of Christ that cured their bodily diseases, and his compassion that moved him to it; so it was his grace and merits and free love that healed their soules, and brought them pardon of their sinnes in the sight of God; yet he saith, their faith saved them, because by beleeving the sonne of God, they received this favour, though for their beleeving they did not deserve it. God bestowes mercy where he findes faith, not because faith merits such favour at his hands, but because he is pleased to disperse his favours in such an order as himselfe hath appointed, and upon such conditions as he thinks good. To that of the *Canaanitish* woman, her great faith could not claime by desert that favour which Christ shewed unto her daughter, only Christ was pleased to honour her faith by his testimony of it, and to help the daughter at the mothers entreaty. Christ did it upon that request of hers so instant and full of faith; But yet who can say shee merited ought at Christs hands by that her faithfull and instant petition? Her selfe yet living would deny it; and shee doth deny it there, counting her selfe a dogge, unworthy of the chil-

drens bread, when yet ſhee beleived ſtrongly, and was a child of *Abraham* according to the faith. To that of *Abraham*, who gave glory to God, and of *Henoch* and others, who pleaſed God by their faith; We anſwer, that it is one thing for a man to glorify and pleaſe God by his obedience; it is another, by ſo doing to deſerve ought at his hands. If God in much grace and favour accept of the honour and contentment we are able to do him by our faith and obedience: It followes not that therefore we muſt in juſtice merit at his hands. Other Arguments for them there are, but ſo weakly knit, that they fall in ſunder of themſelves. Againſt them we have to object the Scriptures, that ſo often ſay, [*We are juſtified*] *gratiâ & gratis*; and the Councell of *Trent*, which they reſpect more than the Scriptures, which hath defined thus: *Nihil eorum quæ Juſtificationem præcedunt, ſive fides, ſive opera, ipſam juſtificationis gratiam promeretur. Seſſ. 6. cap.* 8. How then can they ſay Faith merits juſtification.

Here our Adverſaries have two ſhifts to runne unto, whereby they would avoid the abſurdity of this aſſertion.

1. That this merit is not from us, but of God: becauſe Faith is the gift of Gods grace; and therefore though we be juſtified by merit; yet we are juſtified by grace, becauſe merit is of grace. It is of grace that our faith merits.

This you may be ſure, is ſome of that ſmoake of the bottomeleſſe pit, wherein hell vented out the Jeſuites, and they their dark imagination; all to confound whatſoever is cleare and lightſome in Scripture. Scripture oppoſeth theſe paires; Grace and Nature. Grace and Merit. As the *Pelagians* of old confounded nature and grace, teaching that we were ſaved by grace: yet affirming that we are alſo ſaved by nature, and the naturall ſtrength of Free-will; which they ſalved thus: To be ſaved by nature, is to be ſaved by grace, for nature is of Gods grace and giving. So theſe confound grace and merit, making a thing meritorious, becauſe it is of grace. Faith merits becauſe it is Gods gratious gift. Nothing more contradictory: If it be his gift, how doth it merit, or of whom? of man it may, of God it cannot; unleſs we will ſenſleſly affirme, that the gift deſerves ſomething of the giver. That he that gives an hundred pounds freely, is thereby bound to give an hundred more. Had they ſaid, that faith is good, becauſe of Gods giving, that were true, and we may grant them, that God is honoured and pleaſed with his owne gifts; but that every good thing merits, and that we can deſerve of God by his owne gifts, is affirmed without all reaſon or Scripture, and will never be proved by either.

Rom. 11. 6.

But there is yet another ſhift.

2. Faith merits juſtification [*Non de condigno*] not of the worthineſſe of it, but [*de congruo*] of the fitneſſe: that is, God in juſtice is not bound to beſtow juſtification where there is faith, but yet in fitneſſe he ought to do it. So that, if he do not juſtify him that beleeves, he is likely to omit a thing very fit and agreeable. This diſtinction is a meere impoſture and colluſion; *Bellarmine* in dealing with it ſeemes to have a dogge by the eare, he is loath to loſe him, yet knowes not well how to hold him. If he be urged, where Scriptures make any the leaſt intimation of ſuch a diſtinction, he referres you to Divines, that is, Popiſh Schoole-men, who out of their owne imagination have forged it, and in time made it authenticall. But he ſtickes in the mire, when he is to ſhew what merit of Condignity and merit of Congruity is. Merit of Condignity are workes to which wages is due of juſtice: What then are merits of Congruity? Such workes whereto wages is not due by any juſtice. As for example; He that labours the whole day in a Vineyard merits a penny of condignity, becauſe in juſtice his labour is worth his hire: but he that for an houres work receives a penny, he deſerves it of congruity; becauſe, though his labour be not worth it, yet he was promiſed a penny by him that ſet him on work: Than which fond imagination nothing can be more ridiculous, and contrary to common ſenſe, for the merit of any work is the proportionableneſſe of its worth

Bell. lib. 1. de Juſt. cap. 21.

worth with the reward. Now in reaſon wherein ariſeth this proportion of any work with that reward? Stands it in the dignity of the work it ſelfe; or in the compact made between him that worketh and him that rewardeth? It is apparent, that the work is deſerving or not deſerving according to its owne nature, not according to a compact made. He that promiſeth unto one more for a little work, than to another for a great deale in the ſame kind, doth not by ſuch a compact make the little labour of the one more deſerving than the others great paines. We muſt look to the work, what it is in its owne nature: and as it is of ſome worth or no worth, ſo account it deſerving or not deſerving. Wherefore when in the diſtinction, they make ſome merits of condignity or worthineſſe, ſome of congruity, or of fitneſſe without worthineſſe, they offend two waies groſly againſt two rules of Reaſon: Firſt, in oppoſing termes not oppoſite, Worthineſſe and fitneſſe, being the ſame, if you take them in regard of the work; for that which deſerves a reward worthily, deſerves it fitly, (how elſe is it worthy of the reward, if the reward be not fit for it?) and that which deſerves it fitly (if it deſerves) it deſerves it worthily.

2. In diſtinguiſhing upon termes that do not *convenire toti*. For worthineſſe agrees to merit only, but fitneſſe belongs to compact. So that in plainer *Engliſh* the diſtinction runnes thus. Merits or deſerts are of two ſorts: Some that are merits and do deſerve becauſe they are worthy of a reward; others that are no merits and do not deſerve, becauſe they are not worthy of the reward, but only obtaine it *ex Congruo*, in regard of compact and promiſe. For this rule is moſt certaine, *That a work which deſerves nothing by its owne worthineſſe, can never deſerve any thing by compact or promiſe.* The Jeſuites are ſenſleſſe in defending the contrary.

If (ſaith *Bellarmine*) a King promiſe a Begger 1000l a yeare, upon no condition, then indeed the Begger doth not deſerve it: But if upon condition he ſhall do ſome ſmall matter, as that he ſhall come to the Court and fetch it, or bring a Poſy of flowres with him, now the Begger deſerves it; and he may come to the King, and tell him, he hath merited his 1000l a yeare. Every man but a Jeſuite would ſay, it were extreame impudency in a Begger to make ſuch a demand, ſo derogatorily to the Kings gratious bounty. Nor can it help them to ſay, that a promiſe bindes unto performance, ſo that God ſhould be unjuſt and untrue, if he ſhould not beſtow the reward promiſed, although the works be not equall to the reward. For Gods juſtice and truth in performing his promiſe, do not imply our merit in performing the condition. We do not deſerve by our well-doing, becauſe God is juſt in his rewarding. And the reaſon is manifeſt; Becauſe God in making the promiſe, reſpected meerely the freeneſſe and bounty of his owne grace, not the worthineſſe of our works. And therefore that obligation whereby he hath tyed himſelfe to performance, is founded meerely in his owne truth, not a jot in our merit. Wherefore when they tell us, that faith merits juſtification [*de Congruo*] they intrap themſelves in a groſſe contradiction; ſeeing to deſerve [*de Congruo*] is not to deſerve at all, but only to receive the reward by meere promiſe, God having promiſed to juſtify beleevers. Thus much touching the firſt aſſertion, that Faith is the proper cauſe of Juſtification, working it by its owne efficacy and merits.

Chap. 2.

The confutation of the Arminian errour, ſhewing that faith doth not juſtify ſenſu proprio, *as it is an act of ours.*

THe ſecond errour about this point is of the *Arminians*, with whom alſo the Papiſts agree: it is this,

2. That we are juſtified by faith *ſenſu proprio*, that is, the act of beleeving, in that τὸ *credere* is imputed to us for righteouſneſſe, being accepted of God, and accounted unto us for that whole righteouſneſſe of the Law, which we were bound to performe; ſo that our very Faith is that righteouſneſſe, for which we were juſtified in the ſight of God; *non quidem merito ſuo, ſed propter gratuitam acceptationem Dei.*

The Authors of this opinion are *Fauſtus Socinus* that unhappy Heretick, in his moſt blaſphemous Book [*de Chriſto Servatore:*] and *Michael Servetus* a *Spaniard* in his ſecond Book [*de Lege & Evangelio:*] which errours are confuted by *Calvin* in his *Opuſcula.* A ſtiffe defender of this opinion was *Chriſtophorus Oſtorodius* a *Polonian*, in his diſputations *contra Georgium Tradelium*, who for this and other peſtilent errours about the Article of mans redemption, was with his companion *Andreas Vaidonitus* baniſhed the Low-countries, where he had ſeated himſelfe, and publiſhed his opinions; *Arminius* and his followers have been chiefe promoters of it. *Arminius* himſelfe, as in other his opinions, ſo in the publiſhing of this, uſed much cloſeneſſe and cunning conveyance. In his private diſputations [*Tit. de Juſtificatione*] he ſeemes plainely to condemne it, ſaying, that it is an abuſe to ſay that *Fides eſt cauſa formalis Juſtificationis*, and an errour to affirme, [That Chriſt hath deſerved, *ut fidei dignitate & merito juſtificemur.*] In his publick diſputations he opens himſelfe ſomewhat plainly, yet darkly enough [*Theſ.* 19. *de Juſtificat. Theſ.* 7.] Theſe are his words: [*Fidei verò juſtificatio tribuitur, non quòd illa ſit juſtitia ipſa quæ rigido & ſevero Dei judicio opponi poſſit; quanquam Deo grata: ſed quòd in judicio miſericordia triumphans ſupra judicium abſolutionem à peccatis obtineat & gratioſè in juſtitiam imputetur; Cujus rei cauſa eſt tum Deus juſtus & miſericors, tum Chriſtus obedientiâ, oblatione, & interceſſione ſuâ ſecundum Deum in beneplacito & mandato ipſius.*] Here faith it ſelfe is imputed for righteouſneſſe. But it is not in Gods ſevere judgment, but in his judgment of mercy. Faith in it ſelfe is not worthy, but yet Chriſt by his merits hath deſerved that God will graciouſly accept of it. This opinion publiſhed, was quickly contradicted: whereupon *Arminius* makes known his mind in plainer termes, *In declaratione ſententiæ ad ordines Hollandiæ, & Weſtfriſiæ* he confeſſeth, that in the forenamed *Theſis* his meaning was, that [*Ipſa fides tanquam actus juxta Evangelii mandatum præſtitus imputatur coram Deo, in, ſive ad juſtitiam, idque in gratia, cùm non ſit ipſamet juſtitia Legis.*] And in his *Reſponſione ad* 31. *Artic. Art.* 4. he brancheth out his opinion in three diſtinct propoſitions.

Theſ. 48. 2, 3.

Pag. 65.

1 *Juſtitia Chriſti imputatur nobis.*
2 *Juſtitia Chriſti imputatur in juſtitiam.*
3 *Tò credere imputatur in juſtitiam.*

The firſt of theſe Propoſitions he grants, that Chriſts righteouſneſſe is imputed to us The ſecond he denies, that Chriſts righteouſneſſe is imputed for righteouſneſſe. The third he grants, that the act of beleeving is imputed for righteouſneſſe. Here be myſteries in the Propoſitions hereafter to be unfolded. We now meddle with the laſt which yet is more roundly expreſſed by *Arminius* in his Epiſtle *ad Hippolitum Leg. Princip. Pap.* [*Ipſum Fidei actum τὸ credere, dico imputari in juſtitiam, idque ſenſu proprio non metonymicè.*] The ſame is the opinion of his fellowes the *Remonſtrants*, of [a] *Vorſtius*, of [b] *Peter Bertius*

[a] *Antibcl. pap.* 106.
[b] *Cullat cum Sib. Lubber.*

Bertius, of [e] *Epiſcopius*, and the [f] reſt; with whom *Bellarmine* agrees pat [*Lib. 1. de Juſt. cap. 17.*] When upon that *Rom* 4. [*His faith is imputed for righteouſneſſe,*] he ſaith thus, [*Ubi ipſa fides cenſetur eſſe juſtitia, ac per hoc non apprehendit fides juſtitiam Chriſti, ſed ipſa fides in Chriſtum eſt juſtitia.*] In ſumme, their opinion runnes thus: God in the Legall Covenant required the exact obedience of his Commandement; but now in the covenant of grace he requires faith, which in his gratious eſtimation ſtands in ſtead of that obedience to the Morall Law, which we ought to performe. Which comes to paſſe by the merit of Chriſt, for whoſe ſake God accounts our imperfect faith to be perfect obedience. This aſſertion we reject as erroneous, and in place thereof we defend this Propoſition. God doth not juſtify a man by faith properly, imputing unto him faith in Chriſt for his perfect obedience to the Law, and therefore accounting him juſt and innocent in his ſight: Which we prove by theſe Reaſons.

e *Theſib. de Juſtific.*
f *Remonſtrant. in Col. Delphenſ. Art. 2. Antith. 2. (Statuimus Deum Fidem noſtram nobis imputare per obedientiam: eamque (& non in illa) acceptos habere.*

1. We are not juſtified by any work of our owne; but beleeving is an act of our owne, therefore by the act of beleeving we are not juſtified.

The Major is moſt manifeſt by the Scriptures, which teach, that we are ſaved by grace; *Epheſ.* 2. 5. [*and therefore not by the Workes of Righteouſneſſe which we had wrought.*] *Tit.* 3. 6. [*For if it be of Workes, then were grace no more grace.*] *Rom.* 11. 6.

The Minor is likewiſe evident; [*That faith is a work of ours.*] For though *Joh.* 6. 29. it be ſaid, [*This is the work of God, that ye beleeve in him whom he hath ſent;*] yet will not our Adverſaries conclude thence, that Faith is Gods work within us, and not our work by his help; for ſo ſhould they runne into that abſurdity which they would faſten upon us, (*viz.*) That when a man beleeves, it is not man beleeves, but God beleeves in him. To beleeve, though it be done by Gods ayde, yet it is we that do it, and the act is properly ours; and being ſo, we conclude that by it we are not juſtified in Gods ſight.

Here two exceptions may be made.

1. Firſt, that we are not juſtified by any work of our owne, (*viz.*) which we our ſelves do by our owne ſtrength, without the help of grace; but yet we may be juſtified by ſome work which we do, (*viz.*) by the ayde of grace, and ſuch a work is faith. We anſwer: This diſtinction of workes done without grace, and workes done by grace was deviſed by one that had neither wit nor grace, being a trick to elude the force of ſuch Scriptures as exclude indefinitely all workes from our juſtification, without diſtinguiſhing either of time when they are done, before or after; or of the ayde and help whereby they are done, whether by nature or by grace. Wherefore it is without all ground in Scripture thus to interpret theſe Propoſitions: *A man* is not juſtified by workes, (that is) by workes done by the power of nature before and without grace. *A man* is juſtified by Grace, (that is) by workes done by ayde of grace. Theſe interpretations are meere forged inventions of froward mindes, affirmed but not proved, as we ſhall more hereafter declare.

2. That we are not juſtified by any workes of our owne, (that is) by any workes of the Law: but by a work of the Goſpell ſuch as faith is, we may be juſtified. *Malè res agitur ubi opus eſt tot remediis.* (ſaith *Eraſmus* in another caſe) It is a certaine ſigne of an untrue opinion, when it muſt be bolſtered up with ſo many diſtinctions. Nor yet hath this diſtinction any ground in Scripture, or in reaſon; for both tell us, that the works commanded in the Law, and workes commanded in the Goſpell are one and the ſame for the ſubſtance of them: what work can be named, that is enjoyned us in the New Teſtament, which is not alſo commanded us in that ſummary precept of the Morall Law, [*Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoule, and with all thy ſtrength, and with all thy mind, and thy neighbour as thy ſelfe.*] *Luk.* 10. 27. *Deut.* 6. 5. What ſinne is there againſt the Goſpell, that is not a tranſgreſſion of the Law? If the Goſpell command charity, is it any other than that which

which the Law commands: If the Goſpell command faith, doth not the Law enjoyne the ſame? you will ſay no. It doth not command faith in Chriſt. I anſwer it doth; For that which commands us in generall to beleeve what ever God ſhall propoſe unto us, commands us alſo to beleeve in Chriſt, as ſoone as God ſhall make knowne that it is his will we ſhould beleeve in him. The Goſpell diſcovers unto us the Object, the Law commands us the obedience of beleeving it. Wherefore faith, for the ſubſtance of the grace and workes done by us, is a work of the Law, and ſo to be juſtified by the action of beleeving, is to be juſtified by workes and by our owne righteouſneſſe, contrary to the Scriptures, and that *Phil.* 3. 9. [*That I may be found not, &c.*] This of the firſt Reaſon.

2. 2. God counts that only for perfect Righteouſneſſe of the Law, which is ſo indeed and truth:
But Faith is not the perfect fulfilling of the Law:
Therefore God doth not account it for ſuch.

The Minor is granted by our Adverſaries, that faith is not the exact juſtice of the Law, ſuch as can ſtand before the ſeverity of Gods judgments. The Major muſt be proved, that God accounts not that for perfect juſtice which is not perfect indeed; this appeares by that *Rom.* 2. 2. [*The judgment of God is according to truth.*] Where therefore any thing is not truely good and perfect, there God eſteemes it not ſo. Here alſo it will be excepted:

That God ſometime judgeth *Judicio juſtitiæ*, according to exact juſtice, and then he judgeth nothing perfectly juſt, but that which hath true perfection of juſtice in it. Sometimes he judgeth *Judicio miſericordiæ*, according to mercy; and ſo he may eſteeme a man perfectly righteous for that which is not perfect righteouſneſſe in it ſelfe, namely for his Faith.

Surely, this is a trimme diſtinction thus applied, that ſets Gods mercy and truth together by the eares: As who would ſay, when God judgeth out of mercy, he then doth not judge according to truth. The Scriptures do not acquaint us with any ſuch mercifull judgment of God. This they do acquaint us with, that God judgeth according to mercy, not when he doth pronounce and cleare a ſinner to be perfectly righteous, for that righteouſneſſe which is truly imperfect: but when he judgeth a ſinner to be righteous for that righteouſneſſe which is perfect, but is not his owne. In this judgment there is both truth and mercy; Truth, in that he eſteemes me perfectly righteous, for that righteouſneſſe ſake which is every way perfect; and mercy, that he accepteth for ſinne, that righteouſneſſe which is performed for me by Chriſt my ſurety, but is not mine owne. Other mercifull judgments of God beſides this, we acknowledge none.

3. 3. We are not juſtified by two righteouſneſſes exiſting in two divers ſubjects; but if we be juſtified by the work of faith, we ſhall be juſtified partly by that righteouſneſſe which is in us, (*viz.*) of faith, partly by the righteouſneſſe of Chriſt without us.

Ergò we are not juſtified by faith properly.

The minor is apparent. The righteouſneſſe of faith is inherent in us, and by it we are juſtified, (ſay our Adverſaries.) The righteouſneſſe of Chriſt is inherent in him, and by it are we juſtified, ſay the Scriptures: [*Being now juſtified by his blood, we ſhall be ſaved from wrath through him.*] *Rom* 5.8. *& v.* 19. [*By the obedience of one, many ſhall be made juſt.*] Wherefore either we are properly juſtified by both, or there is an errour, and one part muſt ſtand out. We cannot be properly juſtified by both, for our owne faith and Chriſts obedience too: for if we be perfectly juſt in Gods ſight for our owne faith, what need the imputation of Chriſts obedience to make us juſt? If for Chriſts righteouſneſſe we be perfectly juſtified, how can God account us perfectly juſt for our faith? *Arminius* and his friends ſeeing theſe things cannot ſtand together, have (according to the good will which they beare toward the righteouſneſſe of

Chriſt)

Chriſt) kept in our faith, and thruſt out Chriſts obedience, denying utterly that it is imputed unto us for righteouſneſſe. But my brethren, (which I hope make a better choyſe) ſeeing it cannot part with ours: let us part with our owne righteouſneſſe, leaning wholly upon the righteouſneſſe of Chriſt, and ſeeking for the comfort of our juſtification in his perfect obedience, and not in our weak and imperfect faith. Theſe reaſons may ſuffice to ſhew the errour of that aſſertion. We are juſtified by faith *ſenſu proprio*, God accepting the act of beleeving for the perfect obedience of the Law. And therefore that in thoſe places where it is ſaid, [*Faith is imputed for righteouſneſſe*] the phraſe is to be expounded *metonymicè*, (that is) Chriſts righteouſneſſe beleeved on by faith, is imputed to the beleever for righteouſneſſe.

We are ſaved by grace thorough faith. *Epheſ.* 2. 8.

Whereas our Adverſaries ſay, that Faith of its owne dignity and deſert doth not obtaine this favour of God, to be eſteemed for the perfect righteouſneſſe of the Morall Law; but this comes to paſſe only by the merits of Chriſt, who hath procured this grace unto us, that God ſhould thus accept of our faith: We anſwer, that this is affirmed, but it is not proved. They ſpeak a little more favourably than the *Romaniſts*, who make faith of it ſelfe to merit juſtification: theſe will have it not to merit it; but to be graciouſly accepted for righteouſneſſe. But we find not in Scriptures any ſuch doctrine as this, [*Chriſt hath merited that we ſhould be juſtified for our faith,*] or [*Chriſt hath merited for our faith, that faith ſhould be eſteemed by God for that perfect juſtice of the Law, whereby we are juſtified in Gods ſight.*] Theſe things the Scriptures teach not: they teach, that Chriſt is our righteouſneſſe, and that we are juſtified by his blood and obedience. But that he hath merited by his obedience, that we ſhould be juſtified by our owne obedience and righteouſneſſe, is a perverſe aſſertion of men that love to runne about the buſh; and leaving the ſtraight, to runne in crooked and froward waies. And it differs little from the like ſhifts of the Diſciples of *Rome*, who to maintaine merit of our works and of Chriſt too, ſalve it with this trick, *Chriſt hath merited that we might merit.* But we acknowledg, as no other merit but that of Chriſt, ſo no other righteouſneſſe to juſtification but this alone. Thus much of the ſecond aſſertion.

Chap. 3.

The confutation of that Popiſh Doctrine, that other graces do juſtify us, and not faith alone.

The third and laſt followes, wherein the controverſy is between us and thoſe of *Rome*, whoſe aſſertion is; that

3. A ſinner is not juſtified by faith alone, but alſo by other vertues and graces, as Hope, Love, Repentance, feare of God, &c.

This we alſo reject as an errour contrary to the Scriptures, whereby we are taught, that a man is juſtified by faith alone. For opening the truth of which point, you muſt call to mind the different acceptions of the word *juſtify*, wherein it is taken by us and by our Adverſaries. With them to *juſtify* is all one as to ſanctify; of unjuſt and unholy, to make inherently juſt and holy: With us to *juſtify* is to abſolve an offender, quitting him from blame and puniſhment. According to theſe different acceptions, this propoſition [a man is juſtified by faith alone] hath a double meaning, one thus, [A man by faith alone is inherently ſanctified;] another thus, [A man by faith alone obtaines abſolution in Gods judgment from all faultineſſe and puniſhment.] This latter meaning only is true, and it is that only which is defended by us of the reformed Churches; namely, that faith only is the grace of God whereby a ſinner beleeving the promiſe, and reſting himſelfe upon the righteouſneſſe of Chriſt, receives mercy from God in abſolving him from the fault and puniſhment of

of all his transgressions, and is accounted righteous for Christs sake. Which gracious priviledge God hath annexed unto faith, as unto the condition of the new Covenant, and not unto Love, Hope, Feare, Repentance, or any other grace; for not these, but faith only respecteth the promise of the Gospell. The former sense of that proposition is false and absurd, *viz.* [A man by faith alone is inherently sanctified,] nor do any of the reformed Churches maintaine such a construction thereof. Wherefore when *Bellarmine* and his complices dispute eagerly against justification by faith alone, those arguments wherewith they suppose to smite through the truth of our assertion, are let flye at a wrong mark; being all aimed at this Butte (*viz.*) to prove, that a man is sanctified by other inherent graces as well as faith. Which point we easily yeeld them, confessing that inherent righteousnesse consists not of one, but of the [a] manifold graces of Gods Spirit, wrought in the heart of such as are regenerate. Nevertheless for the shewing of some points which may be doubted of; let us briefly take a view of the chiefe passages of *Bellarmines* long discourse, which he maintaines from the twelfth Chapter of his first book *de Justificatione*, to the end, for to prove that a man is justified not by faith alone. Of his Arguments which are few, I shall name three only, which are materiall.

a ποικίλης χάριτος. 1 Pet. 4. 10.

1. *Arg. Bell.* 1. If other vertues justify as well as faith, then not faith alone.
But other vertues do justify, therefore, &c.
The Minor he proves out of the Councell of *Trent*, *Sess.* 6. *cap* 6. where seven preparatory graces to justification are reckoned up.
1. *Faith.* 2. *The Feare of God.* 3. *Hope in his mercy.* 4. *Love of God, as the fountaine of justice,* (*& ad benefactoris*, saith *Bellarmine.*) 5. *Repentance, a sorrow and detestation of sinne.* 6. *A desire of receiving the Sacrament of Baptisme.* 7. *A purpose to lead a new life, and keep Gods Commandements.* All these (saith *Bellarmine*) do justify a man, *Præparatoriè, antecedenter, dispositivè.* Faith, that is the roote and beginning of our justification, the rest follow in order, all must go before as needfull preparations, and justification followes as the effect of all in common, &c. *Ergò*, Not of faith alone.
b *Lib.* 1. *cap.* 11. The [b] Jesuite goes over every particular, to shew by Scriptures what force each of those graces have to justify. But it is not worth while to repeate his proofes. Unto the Argument we answer two things.

1. That it is framed upon the errour which puts out of frame the whole dispute of our Adversaries about this Article of Justification; namely, that Regeneration and Sanctification is all one thing with justification; and that to justify a sinner is nothing but to do away inherent corruption, by infusion of inherent righteousnesse. This we have heretofore by the Scriptures cleared to be false; and therefore this Argument proving our sanctification to be wrought by other graces as well as by faith, toucheth not the point of justification in the remission of sinnes, which faith alone obtaineth through the promise.

2. 2. Touching these graces which they make preparatory unto justification, that is, to sanctification: We answer, that it is a Philosophicall dreame of such as measure out the workes of Gods Spirit in mans conversion, according to *Aristotles* Physicks; and those disputes touching previous, or fore-going dispositions, that qualify the matter for receiving of the forme. We acknowledge, that in mans regeneration all graces of the Spirit are not perfected at once. But as the joynts and sinewes in the body: so the graces of sanctification in the spirituall new birth, are at first weak and feeble; which in continuance of time gather more strength, according to our growth in Christ. But yet these are true for the substance, though imperfect in their degrees and measure. There is now true spirituall life in such a one which was before dead in sin, although there be not the free and able exercise of all the vitall powers. Health there is, but not entire from all degrees of sickenesse, and every kind of disease. Wherefore we affirme, that these vertues which are by our Adversaries reckoned

reckoned only as dispositions unto regeneration, are, if they be true and not counterfeit mettall, the maine parts and fruits of regeneration.

Hence we beleeve that these are foule errors (*viz.*) To teach that a man without grace by the power of his Free-will may dispose himselfe to his regeneration, by beleeving in Christ, fearing and loving of God, hoping on his mercy, repenting of his sinnes, resolving upon amendment, and all this with true and sincere affection: or to teach if a man cannot do these things of his owne meere strength and free will; yet by the Speciall aide of God inciting and helping him; he may do them whilst he is utterly unsanctified *in statu peccati*. That true faith, and feare, and hope, and love, and repentance, and purpose of reformation, are vertues and graces in a man that is yet graceless and without vertue, because destitute of sanctification. That these graces consisting in the inward motion of the soule, and change of the affections, are wrought in man, not by any sanctifying grace of the Holy Ghost inwardly touching the heart; but by some other kind of vertue and aide (they know not what) [a] externall, exciting and helping forward the strength of nature. All these are monstrous and mishapen imaginations, bred in proud hearts that would faine share the glory of their conversion, between Gods grace and their owne free-will, and maintained by curious heads, whom Philosophicall speculations have transported beyond the simplicity of divine truth. The Scripture speakes otherwise of these graces, as of those that belong to such as are not in the way to be made good, but are made so already. [*Yee are all the children of God by faith in Jesus Christ*] saith the Apostle *Paul*, *Gal.* 3.28. [*Whosoever shall confesse that Jesus is the Sonne of God: God dwelleth in him and he in God.*] saith *John.* 1. *Joh.* 4.15. and *Chap.* 5.1. [*Whosoever beleeveth that Jesus is that Christ, is borne of God.*] Do we by true faith become the children of God, borne of him, in whom he dwelleth and we in him, when as yet in the meane time we are yet unsanctified, unholy, uncleane, and not in the state of grace? *Bellarmine* will prove that a man may have faith, yet not be the child of God; out of *Joh.* 1. 12. [*As many as received him, to them he gave power to become the Sonnes of God; even to them that beleeve on his Name.*] See (saith he) thay that beleeve are not yet, but have power if they list, to become the sonnes of God, (*viz.*) by going on further from faith to hope and love, and the rest of the Tridentine dispositions. For it is love properly, and not faith, that makes us the sonnes of God; as he would prove (contrary to that expresse place of the *Galat.*] out of the first *Epist.* of *John*, where the Apostle hath much excellent matter, but nothing to that purpose. To the place of *John*, we answer, that the Jesuite plaieth with the ambiguity of the word ἐξουσία, which is not here a liberty to do what we list, as if we could at our pleasure become Gods adopted sonnes: but it is a right and priviledge which Christ the naturall Sonne bestowes on true beleevers, to be made Gods adopted sonnes, and so coheires with him of the heavenly inheritance. When is this priviledge of adoption bestowed? Then when they beleeve, and as soone as they beleeve, before they be regenerate? No, Saint *John* denies it. [*He gives power to be the sonnes of God, even to those that beleeve in him.*] Who be they? He answers. *verse* 15. [*Which were borne not of blood, nor of the will of the flesh, nor of the will of man, but of God.*] Faith then is not a preparative to Justification, but a part of it.

And is not Feare of God too? No, saith *Bellarmine*. That is the [b] beginning of wisdome (that is) of perfect justification. A bad interpretation, but a worse argument. It is the beginning, therefore not a part. Nay, If the feare of God be the *Alpha* of Christian graces, certainely it selfe makes one letter of that Alphabet. It is such a beginning of wisdome, as it selfe is wisdome too; Else God himselfe deceives us; who, as it is, *Job.* 28.28. [*Said unto man, Behold the feare of the Lord that is wisdome, and to depart from evill is understanding.*] And therefore to take it in the Jesuites glosse, Feare of God is justification as well as the beginning of it.

For hope, If it be true, (*viz*) [*That* [c] *which makes not ashamed,*] *Which is the* [d] *Anchor*

a *Lib.* 1. *c.* 21. *Nec tamen est à Deo intus inhabitante, per gratiam justificantem: sed extrinsecus adjuvante & excitante. Et cap.* 13. *pag.* 311. *H. Feare.*

Feare.

b Ps. 111.10. Prov. 1. 7. Faith is *Radix*; a part of the tree.

Hope.

c Rom. 5.5.

d Heb.6.18. d *Anchor of the ſoule, ſure and ſtedfaſt, that entreth within the vaile.*] It would be knowne what difference the Jeſuite will put between that *Hope* which is in a man before, and that which is in him after his Sanctification. If he ſay, it differs only in degree: then he grants it is the ſame in ſubſtance; whence we have a faire poſition; that man ſanctified and unſanctified, is a like capable of the ſaving Graces of Gods Spirit.

Love. The like we ſay for love of God, if it be ſincere and without diſſimulation bred in the heart: Upon thoſe ſpirituall conſiderations not only of Gods mercy in Chriſt, but alſo of his juſtice and infinite righteouſneſſe; (*For ſo the Trent Fathers will have this love to reſpect God, ut fontem Juſtitiæ*) then we affirme this ſpirituall love is not to be found but only in thoſe hearts, that are in ſome meaſure regenerate and made ſpirituall. In [*whom e this love of God is ſhed abroad by the Holy Ghoſt that is given to them.*] as the f Apoſtle ſpeaketh. This *Bellarmine* is ſoone forced to grant; yet he puts it off with a diſtinction [*No man can love God perfectly with all his heart, without the holy Ghoſt; but love him he may imperfectly without the Holy Ghoſt dwelleth in him, though not without the ſpeciall aide of God.*] Whereto we anſwer; it is one thing to love God perfectly, and another to love him truly. To love him perfectly, is to love him with all the heart, all the ſoule, all the mind, and all the ſtrength; which we grant no man can do without the Holy Ghoſt: but we alſo affirme, that no man did or ſhall ever do it in this life, ſo long as there is luſtfull corruption in him cauſing any the leſt averſion of his ſoule from God in any motion thereof. So that if none have the Holy Ghoſt abiding in them, but ſuch in whom love is thus perfected; he muſt be confined with the Saints in heaven, and not have his dwelling with the faithfull on earth. But if imperfect love of God be alſo from the Holy Ghoſt, dwelling in the hearts of the godly, who love God truly in unfeigned uprightneſſe of heart, though in much imperfection by reaſon of ſinne, which diverts the heart unto other pleaſures: then it muſt be knowne of the Jeſuite, what he meanes by imperfect love. Is it falſe love, ſuch as a meere naturall man may conceive upon generall grounds: That God is good, the cheifeſt good, juſt, holy, and full of all excellency? He will not ſay for ſhame, this is a true preparative unto Juſtification. Is it true love, but in its degree imperfect, not ſo vigorous, ſo vehement, ſo hot as coales of *Juniper*, yet ſuch as hath ſome ſtrength and warmth of ſpirituall affection? Then we require that theſe men will draw us out a line by the rule of the Scriptures, and tell us how far the true love of God may come without the grace of the Holy Ghoſt ſanctifying the heart; but after it is paſt ſuch a degree, then there is required the ſanctifying grace of the Holy Ghoſt for it. It will trouble their Mathematickes to deſcribe unto us in what degree of perfection that womans love was ſituated, whoſe example they alleadge for a proofe of this point out of *Luke* 7.47. [*Her ſins which were many, are forgiven her, for ſhe loved much.*] Can *Bellarmine* tell us how much this was? that ſo by that patterne we may know how faire men go in the true love of God before they be at all ſanctified by inherent grace? For ſuch wonders they would make us beleeve concerning this penitent ſinner; that when her ſoule was full of faith and love to Chriſt, her heart full of ſorrow, her eyes full of teares for her ſinnes; yet for all that ſhe was a graceleſſe, unholy perſon; whoſe Love, Faith, and Sorrow, came not from the ſanctifying grace of the Holy Ghoſt, but only from free-will helped with ſome kind of externall aide of God.

e Rom. 5.5.
f Rom. 5.5.

Repentance. Reformation. Not of *Ahab* or *Judas.* We have not Faith to beleeve ſuch myſteries as theſe. Nor yet in the laſt place can we conceive how there ſhould be true repentance with a ſincere purpoſe of reformation and obedience, where the heart is not changed and renued by the Holy Ghoſt. That godly ſorrow, and hatred of ſinne ſhould ſpring out of a graceleſſe heart, that ſo holy a reſolution of amendment of life ſhould be in an unholy perſon; be aſſertions ſo contradictory and jarring, that no Chriſtian eare can with patience endure to heare them. We conclude then touching theſe diſpoſitions unto Sanctification, that if theſe graces be true, they are parts and

and chiefe branches of inherent righteousnesse. But if they be false and counterfeit, they are not so much as preparations thereunto. So much of this first Argument, wherein yet one of these seven dispositions first reckoned up is omitted, (*viz.*) a desire of receiving the Sacrament of Baptisme. (that is) A man that is baptized in his youth, afterward, before he be justified, must have a desire to be rebaptized. For what is it for one baptized to desire to receive that Sacrament againe? This conceit is so absurd that howsoever *Bellarmine* reckon it up among the other Dispositions, because of the authority of the Councell of Trent: yet [a] *Becanus* gives it over in plaine field; numbering these forenamed sixe graces only, chusing rather to venture the Councells credit, than his owne, by defending an unreasonable position.

a *Tom. 2. Tract. 4. cap. 3. Quæst. 5. Bell. lib. 1. 6. 14.*

2. *Argument.* If faith alone do justify us; then it may do it when other graces are absent, as well as when they are present. For seeing the vertue of justifying us depends upon Faith alone, and that in this act it receives no aide from any other grace; It followeth that it needs not the company of any other grace; as in the law of sense, If the whole force of burning proceed only from heat; then where heat is, though there be no other qualities yet there will be burning; yea if faith only have force to justify, it will follow, that it may justify not only in the absence of other graces; but in the presence of the contrary vices. For as the absence of other graces doth not hinder; so the presence of other vices will not hinder faith one jot in its office of justifying.

But it were absurd to affirme, that Faith can justify without other vertues with other vices, *Ergò*,

The force of justifying is not in faith alone.

To this we answer. That this Sophisme is fashioned upon the same block with the former, that to justify and sanctify are all one. In which sense we confesse the consequence is unavoidable. If faith alone by its owne vertue and force did sanctify, then it would effect this not only in the absense of other graces; but in the presence of their contrary corruptions: and the similitude which we bring to illustrate our assertion, would confirme that of the adversaries. It is the eye that only sees, saith our men, yet the eare is in the head too. Yea, reply they, But the eye could see well, notwithstanding the eare were deafe. It is the [b] heat only of the fire or Sunne that warmes, though there be light joyned with it. True, say they, but if there were no light, yet if heat remained, it would warme for all that: as the heat of an Oven, or of Hel, burnes, though it shine not. Thou holdest in thy hands many seeds (it is the old comparison of *Luther* on the 15. of *Gen.*) I enquire not what it is together but what is the vertue of each one single. Yea, reply our adversaries, that is a needlesse question indeed. For if among them many seeds there be some one that hath such soveraigne vertue, that it alone can cure all diseases, then it is no matter whether thou have many or few, or none at all of any other sort in thy hand. Thou hast that which by its owne vertue without other ingredients will work the cure, nor have we ought to make answer in this case; if, as the eye sees, heat warmes, seeds and other simples do cure by their owne proper vertue: so faith alone by its own efficacy did sanctify us. But there is the error: Faith workes not in our sanctification or justification by any such inward power and vertue of its owne from whence these effects should properly follow. For in sanctification faith, as we have seene, is part of that inherent righteousnesse which the Holy Ghost hath wrought in the regenerate: and it is opposed to the corruption of our nature which stands in Infidelity. Faith sanctifies not as a cause, but as a part of infused grace: and such a part as goes not alone, but accompanied with all other graces, as Love, Feare, Zeale, Hope, Repentance, &c. Inasmuch as mans regeneration is not the infusion of one; but of the habit of all graces. Againe, it is not the Vertue of Faith that justifies us; the grace of justification is from God, he works it: but it is our faith applies it and makes it ours. The act of justification is Gods meere

b *Calv. antid. conc. Trid. Sess. 6. cap. 11.*

work; but our faith only brings us the benefit and aſſurance of it. Juſtification is an externall priviledge which God beſtowes on beleevers, having therein reſpect only to their faith, which grace only hath peculiar reſpect to the righteouſneſſe of Chriſt and the promiſe in him. Whereby it is manifeſt that this argument is vaine. Faith alone is reſpected in our Juſtification; therefore faith is or may be alone without other graces of Juſtification. *Bellarmine* [b] would undertake to prove that true faith may be ſevered from charity and other vertues: but we have heretofore ſpoken of that point, and ſhewed, that [true faith, yet without a forme;] [true faith, dead, and without a ſoule] be contradictions as vaine as [a true man without reaſon] [a true fire without heat.] We confeſſe indeed that the faith of Jeſuites (the ſame with that of *Simon Magus*) may very well be without charity and all other ſanctifying graces. A bare aſſent to the truth of Divine Revelations, becauſe of Gods Authority, as it is in Divells, ſo it is in Papiſts and other Heretickes. But we deny that this is that which deſerves the name of true faith; which whoſoever hath, he alſo hath eternall life: as it is, *John* 6. 47.

b Cap. 15. ejuſdem. lib. 1.

3. *Arg.* 3. a *Argument.* That which Scripture doth not affirme, that is falſe doctrine.

But the Scripture doth not affirme that we are juſtified by faith alone.

Ergo, ſo to teach, is to teach falſe Doctrine.

Bell. l. 1. *c.* 16. This Argument toucheth the quick: and if the Minor can be proved, we muſt needs yeeld them the cauſe: For that the Jeſuites conceive that this is a plaine caſe; for where is there any one place in all the Bible, that ſaith Faith alone juſtifies? They even laugh at the ſimplicity of the Heretickes (as they Chriſten us) that glory they have found out at laſt the word (*Only*) in *Luk* 8. 50. in that ſpeech of Chriſt, to the Ruler of the Synagogue, [*Feare not, beleeve only, and ſhe ſhall be made whole.*

Allein durch den glauben. And much ſport they make themſelves with *Luther*, that to help out this matter at a dead lift, by plaine fraud he foiſted into the Text. *Ro.* 3. the word (*Only.*) When being caught with the fact, and required a reaſon: he made anſwer according to his modeſty, *Sic volo, ſic jubeo, ſtat pro ratione voluntas.* It is true that *Luther* in his tranſlation of the Bible into the *Germane* tongue: read the 28. verſe of the Chapter, thus [*We conclude that men are juſtified without the workes of the Law, only through faith.*] which word (*only*) is not in the Originall. Where in ſo doing, if he fulfilled not the office of a faithfull Tranſlator: yet he did the part of a faithfull Paraphraſt, keeping the ſenſe exactly in that alteration of words: and if he be not free from blame, yet of all men the Jeſuites are moſt unfit to reprove him, whoſe dealing in the corrupting of all ſort of writers, Divine, and Humane, are long ſince notorious and infamous throughout Chriſtendome.

Bell. quoties Luthers Reſp. ad duos Art. ad amicum quendam. What *Luthers* modeſty was in anſwering thoſe that found fault with his Tranſlation, we have not to ſay. Only thus much, that the impudent forgeries of this generation witneſſe abundantly, that it is no rare thing for a lie to drop out of a Jeſuites or Friers penne. But be it, as it may be; It is not *Luthers* Tranſlation, nor that place in the 8. of *Luke*, that our doctrine, [touching juſtification by faith alone] is founded upon. We have better proofes than theſe; as ſhall appeare unto you in the confirmation of the Minor of this Syllogiſme.

Whatſoever the Scriptures affirme, that is true doctrine. But the Scriptures affirme, a man is juſtified by Faith alone.

Therefore thus to teach, is to teach according to the word of wholeſome doctrine.

Our Adverſaries demand proofe of the Minor. We alleadge all thoſe places wherein the Scriptures witneſſe, that we are juſtified by faith, without the works of the Law. Such places are theſe. *Ro.* 3. 28. [*Therefore we conclude that a man is juſtified by faith without the workes of the Law*] Rom. 4. 2, 3. [*If Abraham were juſtified by workes, he hath whereof to glory; but not before God. For what*

what ſaith the Scripture? Abraham beleeved God: and it was counted to him for righteouſneſſe.] And verſe 14, 15, 16. [*For if they which are of the Law be heires; Faith is made void, and the promiſe made of none effect; Becauſe the Law worketh wrath, for where no law is, there is no tranſgreſſion.*] Gal. 2. 16. [*Knowing that a man is not juſtified by the workes of the Law, but by the Faith of Jeſus Chriſt: Even we have beleeved in Chriſt, that we might be juſtified by the faith of Chriſt, and not by the workes of the Law, for by the workes of the Law ſhall no fleſh be juſtified*] Gal. 3. 21, 22. [*Is the Law then againſt the promiſes of God? God forbid: For if there had beene a law given, which could have given life; verily righteouſneſſe ſhould have beene by the Law. But the Scripture hath concluded all under ſin, that the promiſe by the faith of Jeſus Chriſt, might be given to them that beleeve.*] Eph. 2. 8. 9 [*For by grace ye are ſaved, through faith and that not of your ſelves; it is the gift of God, not of workes, leaſt any man ſhould boaſt.*] Phil. 3. 8, 9. [*Yea doubtleſſe, and I count all things but loſſe for the excellency of the knowledge of Chriſt Jeſus my Lord. For whom I have ſuffered the loſſe of all things, and do count them but dung, that I may win Chriſt. And be found in him not having mine owne righteouſneſſe, which is of the Law, but that which is through the faith of Chriſt;*[a] *the righteouſneſſe which is of God by faith.*] Out of which places, not to name more, expreſly touching this point of our Juſtification, we argue thus.

a Tit. 3. 5, 6, 7.

A man is juſtified either by the workes of the Law, or by faith in Chriſt.
But he is not juſtified by the workes of the Law. *Ergo*, he is juſtified only by faith in Chriſt.

In this disjunctive Syllogiſme, they cannot finde fault with us for adding the word [*only*] in the concluſion, which was not in the Premiſſes: For reaſon will teach them that where two Tearmes are immediatly oppoſite, if one be taken away, the other remaines alone. So that in every disjunctive Syllogiſme, whoſe Major Propoſition ſtandeth upon two Tearmes immediatly oppoſite: if one be removed in the Minor, the concluſion is plainely equivolent to an excluſive propoſition. As if we argue thus. Either the wicked are ſaved, or the godly. But the wicked are not ſaved. Thence it followes in excluſive termes, therefore the godly only are ſaved. Our adverſaries cannot deny, but that the Propoſition [a man is juſtified by workes, or by faith] conſiſts of tearmes immediatly oppoſite. For elſe they accuſe the Apoſtle *Paul* of want of Logick, who, *Rom.* 3. ſhould conclude falſely, [a man is juſtified by faith without workes] if he be juſtified either by both together, or elſe by neither. Seeing then he oppoſeth faith and workes as incompatible, and excludes workes from juſtification: we conclude infallibly by the Scriptures, that a man is juſtified by faith alone. This Argument not avoidable by any ſound anſwer, puts our adverſaries to their ſhifts. Yet rather than yeeld unto the truth, they fall unto their diſtinctions: whereby, if it were poſſible, they would ſhift off the force of this Argument. Whereas therefore the Scriptures oppoſe Workes and Faith: the [*Law of Works*] and the [*Law of Faith.*] Our [*owne righteouſneſſe which is of the Law*] and the [*Righteouſneſſe of God by Faith,*] manifeſtly telling us that we are *Juſtified,* [*not by workes, by the law of Workes, nor by our owne righteouſneſſe which is of the Law, but that we are juſtified by faith, by the righteouſneſſe of God by faith.*] Our adverſaries have a diſtinction to ſalve this matter withall. They ſay then Workes are of two ſorts.

1. Some go before grace and faith, and are performed by the only ſtrength of free-will; out of that knowledge of the Law, whereunto men may attaine by the light of Nature, or the bare Revelation of the Scriptures. Theſe workes or this obedience to the Law, which a meere naturall man can performe, is (ſay they) that *Righteouſneſſe* which the Scriptures calls our owne. By this kind of *Righteouſneſſe* and *Workes*, they grant none is juſtified.
2. Some follow grace and faith; which are done by mans Free-will, excited and aided by the ſpeciall help of grace. Such obedience and righ-

teouſneſſe is (ſay they) called the (*Righteouſneſſe of God,*) becauſe it is wrought in us of his gift and grace. And by this righteouſneſſe a man is juſtified.

By this invention they turne off with a wet finger, all thoſe Scriptures that we have alleadged. We are juſtified [*not by the workes of the Law*] that is, by the obedience of the morall Law, which a man may performe without Gods Grace: But we are juſtified by (*Faith of Chriſt*) that is, by that obedience of the morall Law, which a man may performe by faith, and the help of Gods grace.

b Rom. 3.27. b Boaſting is excluded, ſaith the Apoſtle, by what law? By the law of workes, that is, by the law performed by the ſtrength of nature? Nay, for he that performes the Law by his owne ſtrength, hath cauſe to boaſt of it. By what law then? By the Law of Faith, that is, by faith which obtaines Gods grace to fulfill the morall Law. Now he that obeyes the Law by Gods help, hath no

c Rom. 9.31. 32. cauſe to boaſt [c *Iſrael which followed the Law of righteouſneſſe, could not attaine unto the Law of righteouſneſſe.*] Wherefore? Becauſe they ſought it not by faith; that is, they ſought not to performe the Law by Gods grace; [*But as by the workes of the Law,*] that is, by their owne ſtrength: Thus *Paul* deſires to be found in Chriſt, [*not having his owne righteouſneſſe which is of the Law*] that is, that righteouſneſſe he performed without Gods grace before his converſion; But [*the righteouſneſſe of God which is by faith*] *i. e.* That righteouſneſſe which he performed in obeying the Law by Gods grace after his Converſion. For confirmation of this diſtinction, and the interpretations thereon grounded; *Bellarmine* brings three reaſons to ſhew that when workes and faith are oppoſed all workes of the Law are not excluded.

How knowes *Bellarmine* that? *Bell. lib.* 1. *c.* 19. *Bell. cap.* 16.

1. It is manifeſt, Faith is a work; and that there is a Law of Faith as well as workes. If therefore, *Rom.* 3. all Workes, and all Law be excluded from Juſtification; then to be juſtified by faith, were to be juſtified without faith.
2. It is plaine, the Apoſtle, *Rom.* 3. intends to prove that neither the Jewes by the a naked obſervation of the Law of *Moſes*: nor the Gentiles for their good workes before they were b converted to the faith of Chriſt, could obtaine righteouſneſſe from God.
3. The Apoſtle ſhewes, *Rom.* 4. 4. what workes he excludes from Juſtification, (*viz.*) ſuch whereto wages is due, by debt not by grace. Now works performed without Gods help deſerve c reward (*ex Debito,*) but works performed by his help, deſerve wages (*ex gratia.*)

a *Bell. lib.* 1. *c.* 19. b *Bec. Tom.* 2. *tract.* 4. *cap.* 2. *queſt.* 6. *Sect.* 15.

I doubt not but (notwithſtanding theſe ſeeming reaſons) the fore-named diſtinction and expoſitions of Scripture according thereto, appeare unto you at the firſt ſight, ſtrange, uncouth, farre beſides the intent of the Holy Ghoſt, in all thoſe fore-reckoned paſſages of Scripture. Let us examine it a little more narrowly, and yee ſhall quickly perceive; that in the Schoole diſtinction, there is nothing but fraud and ſhifting. (By workes done, by the ſtrength of Nature we are not juſtified. By works done, with the help of grace we are juſtified.) This is the diſtinction; reſolve it now into theſe tearmes which are more proper, and it runs thus. (A man is not ſanctified by thoſe workes of the Morall Law which he doth without grace; but a man is ſanctified by thoſe workes of the Morall Law he doth by grace:) Both Sentences are ſquint eyed, and look quite awry from the Apoſtles aime in this diſpute touching Juſtification. Is it his intent, *Rom.* 3. to prove that a ſinner deſtitute of grace cannot be made inherent holy by Morality, or outward workes of Piety? or thus. That a ſinner cannot attaine to Sanctification by his owne ſtrength; but he muſt attaine to it by the grace of God? Take a ſurvey of the Chapter, and follow the Apoſtles Argumentation. All both Jewes and Gentiles are under ſinne, *verſe* 9. therefore [*Every mouth muſt be ſtopped*] and none can plead innocency; [*and all the World muſt be guilty before God.*] and ſo liable to condemnation, *verſ.* 19. What followeth hence now? [*Therefore by the workes of the Law, ſhall no fleſh be juſtified in his ſight. ver.* 20.]

How

How ſtrange were this concluſion, taken in our adverſaries conſtruction. *Ergo*, By obedience unto the Morall Law done without grace no fleſh can attaine ſanctification in his ſight. For neither doth the Apoſtle ſpeak of ſanctification, but of abſolution as is apparant; All are ſinners againſt the law, *Ergo*, by pleading innocency in the keeping of the Law, no man can be wholly ſanctified, nor juſtified, nor abſolved from Blame in Gods ſight. Nor yet will the reaſon immediatly annexed admit the gloſſe [*Workes Without Grace*] *By the workes of the law ſhall no fleſh be juſtified in his ſight.* Why? [*For by the law cometh the knowlegde of ſinne*] that is, [*By the Law men are convinced of ſinne, and declared not to be innocent.*] Which reaſon is not worth a Ruſh, according to our adverſaries conſtruction. He that without grace ſhall do the works of the Law: he is not thereby made holy. Why? Becauſe by the Law is the knowledge of ſinne. The Law thus obſerved tells him he is a ſinner. In which reaſon there is no force, unleſſe it be true on the other ſide. He that by the help of grace doth the workes of the Law, is thereby ſanctified; becauſe the Law thus kept tells him he is not a ſinner, which is moſt untrue. In as much, as not only thoſe which are deſtitute of grace, but thoſe that have grace alſo, and by the help thereof, keep the Law in ſome meaſure, are by the Law notwithſtanding convinced to be ſinners. The Apoſtle yet goes forward. [*If we be not juſtified by the works of the Law, by what then?* (He anſwers, *verſe* 21.) *But now is the righteouſneſſe of God made manifeſt Without the Law.*] We are juſtified by the righteouſneſſe of God: But what is that? It is (ſaith the diſtinction) that obedience to the Law which we performe by Gods grace. A gloſſe apparantly falſe. For the righteouſneſs of God here is a righteouſneſſe without the Law; but obedience to the Law, though performed with grace, is a righteouſneſſe (*with*) the Law, becauſe it is the righteouſneſſe of the Law. For it is all one, he that obeyes the Law by his owne ſtrength: if he do it [d] perfectly he hath the righteouſneſſe of the Law, and he that obeyeth it perfectly, by Gods grace, hath ſtill the ſame righteouſneſſe of the Law, and no other. For ſo the Law be kept, it alters not the righteouſneſſe thereof, that we keep it by our owne ſtrength, that we have of our ſelves, or anothers help that gives us ſtrength to do it. For then that ſtrength which he gives us is our own. Which point duly obſerved cuts in ſunder the ſinewes of this diſtinction; for it is clear the Apoſtle diſtinguiſheth the righteouſneſſe of the Law and of God as different in their kindes: theſe make them to be one and the ſame thing, [Obedience to the morall Law] but done by divers helpes, one by meere nature, the other by grace. This is moſt contrary to the Scriptures, and ſpecially to that excllent place, *Rom.* 10. 3. 4. &c, where the Apoſtle ſhewing the difference between the righteouſneſſe which is our own or of the Law and that which is the righteouſneſſe of God or Faith tells us: The righteouſneſſe of the Law is thus deſcribed [*The man that doth theſe things ſhall live thereby*;] but the righteouſneſſe of Faith ſpeaketh on this wiſe [*Whoſoever beleeveth on him*) i. e. *Chriſt*) *ſhall not be aſhamed.*] Can any thing be more plaine, than that the Apoſtle oppoſeth here [Doing] of the Law, and [Beleeving] in Chriſt; not [Doing] the Law by our owne ſtrength, and doing of the Law by [Gods grace.] Theſe are Jeſuiticall gloſſes that corrupt Apoſtolicall Doctrine, and ſtrangely pervert the work of Chriſt in our redemption, as if he had done no more for us but this [e] (*viz.*) procured that whereas we could not live by doing of the Law through our owne ſtrength; God will now aide us by his grace, that we may fulfiill the Law, and by the legall righteouſneſſe obtaine Juſtification and remiſſion of ſins. We abhorre ſuch Doctrine, and do reject as vaine and imaginary that diſtinction whence ſuch abſurdities neceſſarily follow: More might be ſaid in confutation thereof, were it needfull, but we have dwelt long upon this Point, and it is time to haſten forward: By the way unto the Jeſuites arguments in the defence of this diſtinction we anſwer.

1. We confeſſe faith is a work, and in doing of it we obey the Law, becauſe

d As *Adam.* e *Bellarmine cap.* 19. anſwering that place, *Gal.* 2. (If righteouſneſſe be by the Law, then Chriſt died in vaine) ſaith: Nay, ſeeing we are juſtified by faith, and workes following it, Chriſt died to purpoſe, that God might give us grace ſo to be juſtified. Workes without grace do not juſtify. Why? becauſe imperfect, or becauſe done by Natures ſtrength. Not the later: For then *Adam.* was not juſtified. Not the former for ſo all good workes of the beſt are imperfect.

cauſe (as Saint *John* ſpeakes) *Joh.* 3. 23. [*This is Gods Commandment, that we beleeve in the name of his Sonne Jeſus Chriſt*.] And therefore the Goſpel is called [*The Law of Faith*,] becauſe the promiſe of grace in Chriſt is propounded with commandment that men beleeve it. But now we deny that Faith juſtifies us, as it is a work which we performe in obedience to this Law: it Juſtifieth us only as the condition required of us; and an inſtrument of embracing *Chriſts Righteouſneſſe*. Nor can the contrary be proved.

2 The Jeſuites are miſtaken in the ſcope of the Apoſtle, *Rom* 3. whoſe intent is not to ſhew the Jewes or Gentiles could not attaine ſanctification without Gods grace, by ſuch obedience to the Law; as they could performe through the meere ſtrength of naturall abilities. They affirme it ſtrongly, but their proofes are weak, being manifeſtly confuted by the whole File of the Apoſtles diſputation, who cleerely and plainely excludes both Jewes and Gentiles, from being juſtified by the workes of the Law without making mention or giving the leaſt intimation, by what meanes theſe workes muſt be performed, whether without grace or by the help of grace. Yea it had beene quite beſides his purpoſe ſo to have done. For the Apoſtles argument is cleere as the light, and ſtrong as a threefold cord. All are ſinners againſt the Law, therefore by obedience unto the Law, (Let men performe which way they liſt or can, without grace or with grace) no man is in Gods ſight pronounced innocent.

3. To the laſt argument out of *Ro.* 4. 4. we anſwer, The Apoſtle there proves, that the faithfull children of *Abraham*, are not juſtified by works; becauſe *Abraham* the Father of the Faithfull was juſtified by Faith, and not by works. Where we affirme; That the Apoſtle excludes all the workes of *Abraham* from his Juſtification, both ſuch as he performed when he had no grace, and thoſe he did when he had grace: For thoſe workes are excluded wherein *Abraham* might glory before men; now *Abraham* might glory before men as well in thoſe workes which he did by the help of Gods grace, as thoſe which he did without it; nay more in thoſe, then in theſe. As in his obedient departure from his owne Countrey at Gods command; his patient expectation of the promiſes; his ready willingneſſe even to offer his owne ſonne out of Love and Duty to God, his religious and juſt demeaning of himſelfe in all places of his abode. In thoſe things *Abraham* had cauſe to glory before men, much more then in ſuch workes as he performed before his converſion, when he ſerved other Gods beyond the Flood: Therefore we conclude that *Abraham* was juſtified, neither by ſuch workes as went before faith and grace in him, nor yet by ſuch as followed after. This is moſt cleere by the 2. *ver.* [*If Abraham were juſtified by workes, he had wherein to glory, but not with God.*] Admit here the Popiſh interpretation; and this ſpeech of the Apoſtles will be falſe. Thus [*If Abraham were juſtified by Workes*] that is, by ſuch workes as he performed without Gods gratious help [*he hath wherein to glory*] *viz.* before men, [*but not with God.*] Nay, that is quite otherwiſe; For it is evident. If a man be juſtified by obeying the Law through his owne ſtrength, he may boldly glory before God, as well as before men; ſeeing in that caſe he is not beholding to God for his help. But according to our doctrine, the meaning of the Apoſtle is perſpicuous. *Abraham* might glory before men in thoſe excellent workes of Piety, which he performed after his Vocation, and in mens ſight he might be juſtified by them; but he could not glory in them before God, nor yet be juſtified by them in his ſight. So then all workes whatſoever are excluded from *Abrahams* juſtification, and nothing left but faith, which is imputed unto him for righteouſneſſe; as it is *verſ.* 3. Whence it followes, That as *Abraham*, ſo all others are juſtified without all merit, by Gods free grace and favour. For ſo it followes, *verſ.* 4. 5. [*Now unto him that worketh, the wages is not counted by favour, but by debt, but to him that worketh not; but beleeveth in him that juſtifieth the ungodly, his faith is counted for righteouſneſſe.*] Theſe words runne cleare, till a Jeſuite put his foote into the ſtreame to raiſe up the mudde. [*To him that worketh*] that is, which fulfilleth the righteouſ-

righteousnesse of the Morall Law [*the wages*] of justification and life [*is not counted by favour, but by debt*] for by the perfect righteousnesse of the Law; a man deserves to be justified and saved [*But to him that worketh not*] that hath not fulfilled the righteousnesse of the Law in doing of the Law, in doing all things that are written therein: [*But beleeveth in him that justifieth the ungodly;*] That is, relyeth upon Christ, who by his righteousnesse obtained absolution for him, that is, righteousnesse in himselfe. [*His faith is imputed for righteousnesse*] that is: He by his faith obtaines justification in Gods sight; not by merit of his owne, but Gods gracious acceptation of Christs righteousnesse for his.

But here our adversaries trouble the water by a false interpretation. [*To him that worketh*] that is, say they, that fulfills the Law by his owne strength. [*Wages is not counted by favour, but by debt,*] but if he fulfill it by Gods grace, his wages is paid him by favour, not of debt. Whereunto we reply: That 1. this glosse is a plaine corruption of the Text: For by works in this fourth verse, the Apostle understands that kind of workes whereof mention is made verse 2. By which *Abraham* was not justified: and these as we have shewed were workes done by the help of grace not by the meere strength of nature. 2. And againe for the assertion it selfe, namely [*He that fulfills the morall Law by the help of Gods graces is justified, by favour not by debt*] we say it is either a manifest falsehood, or at best, an ambiguous speech. For it is one thing to bestow grace on a man to fulfill the Law, and it is another thing to justify him when he hath fulfilled the Law. If God should give strength to a man exactly to fulfill the morall Law, that were indeede of his free favour and grace; but when this man, that hath received this strength shall come before God with the perfect righteousnesse of the Law, pleading that in every point he had done what was required, God is bound in justice to pronounce him innocent, and of due debt to bestow on him the wages of eternall life. *Adams* case is not unlike to such a man. For God gave *Adam* what strength he had, yet *Adam* fulfilling the Law by that strength, should have merited Justification and life. Therefore when the Apostle speaketh of all workes in the perfect fulfilling of the Law, he saith, that [*To him that worketh, wages is not counted by favour, but by debt:*] he speaketh exactly, and the Jesuites in excluding workes done by grace comment absurdly. Thus much touching the third point concerning mans justification by faith alone, as also of the first generall head promised in the beginning: Namely, the condition required of us unto Justification (*viz.*) *Faith.*

SECT. III.

CHAP. I.

Of the righteousnesse whereby a man is justified before God: that it is not his owne inherent in himselfe, that in this life no man hath perfection of holinesse inherent in him.

Sect.3. Cap.1.

I Proceed unto the second Generall of the matter of our *Justification* where we are to enquire what righteousnesse it is, for which a sinner is justified in Gods sight. Justification and justice are still coupled together, and some righteousnesse there must be for which God pronounceth a man righteous, and for the sake whereof he forgiveth unto him all his sinnes. Nor is a sinner just before God because justified: but he is therefore justified because he is some way or other just. The Righteousnesse for which a man can be justified before God is of necessity one of these two.

2 Generall Heads.

1. Either inherent in his owne person and done by himselfe.

2. Or

2. Or inherent in the perſon of Chriſt, but imputed unto him.

A man is juſtified either by ſomething in him and performed by him, or by ſomething in another performed for him. The wiſdome of Angells and men hath not been able to ſhew unto us any third meanes. For whereas it is affirmed by ſome that God might have reconciled mankind unto himſelfe by a free and abſolute pardon of their ſinnes without the intervention of any ſuch righteouſneſſe, either in themſelves or in Chriſt, whereby to procure it: to that we ſay that God hath ſeene it good in this matter rather to follow his owne moſt wiſe counſells, then theſe mens fooliſh directions. It is to no purpoſe now to diſpute what God might have done, whether God by his abſolute omnipotency could not have freed men from Hell, by ſome other meanes without taking ſatisfaction for ſinne from Chriſt? whether God ought not to have the ſame priviledge which we give unto any mortall King, freely to pardon a Rebell, and receive him to favour, without conſideration of any goodneſſe in him, or ſatisfaction made by him, or another for him? Or whether ſinne do make ſuch a deepe wound in Gods juſtice and honour, that he cannot with the ſafegard of either paſſe by it without amends. Such queſtions as theſe are vaine and curious, proſecuted by idle and unthankfull men, who not acknowledging the riches of Gods wiſdome and grace in that courſe of their redemption which God hath followed, would accuſe God of indiſcretion, for making much ado about nothing, and teach him to have gone a more compendious way to work, then by ſending his owne Son to die for us. Theſe Criticiſmes upon Gods glorious and wonderfull proceeding in mans redemption, we leave unto *Socinus* and *Arminius* with their followers; it is our part *ſapere ad ſobrietatem*, and to underſtand what God hath; not tell him what he might or ſhould have done. According to which courſe of his now revealed will, we know that God hath declared his everlaſting hatred againſt ſinne, as that thing which moſt directly and immediatly oppoſeth the holineſſe of his Nature, and the juſtice of his Commandements. We know that for this hatred which God beareth to ſin, no ſinfull creature can be able to ſtand in his ſight, without being conſumed up with the fire of his fierce wrath. And therfore before reconciliation it was needfull Satisfaction ſhould be made, where offence had been given. Which ſeeing man could not effect by himſelfe, God thought it good to provide a Mediator, who ſhould make peace between both. So that what ever may be imagined of poſſibility of other meanes to bring man to life; yet now we know that *ſic oportuit*. Thus Chriſt ought to ſuffer, *Luke* 24.26. and that it [*Behoved him to be like us, that being a faithfull high Prieſt, he might make reconciliation for our ſinnes.*] *Heb.* 2. 17. Leaving then this new way to heaven never frequented but by imagination; let us follow the old waies of Juſtification that the Scriptures have diſcovered unto us; which are two and no more: Either by our owne Righteouſneſſe and Workes; or by the Righteouſneſſe and Workes of another (*viz.*) Chriſt. The former is that way whereby man might have obtained Juſtification and life, had he not been a ſinner. But now, man, that is a ſinner, cannot be juſtified and ſaved, but only in the latter way (*viz.*) by the Righteouſneſſe of Chriſt the Mediator.

Lubertus de Chriſto ſervat. lib. 1. cap. 1.

Pſal. 55. Heb.

This Divine truth is of moſt infallible certainty and ſoveraigne conſolation unto the conſcience of a ſinner, as ſhall appeare in the proceſſe of our diſcourſe, wherein we ſhall firſt remove [*our owne righteouſneſſe*,] that ſo in the ſecond place we may [*eſtabliſh the righteouſneſſe of Chriſt*] as the only matter of our juſtification in Gods ſight.

By our owne *righteouſneſſe* we underſtand as the Apoſtle doth, *Rom.* 10. [*the righteouſneſſe of the Law, or of Workes*] which is twofold.

1. The fulfilling of the Law whether by the [*Habituall holineſſe of the heart;*] or by the [*Actuall Juſtice*] of good workes proceeding thence. For the Law requires both, that the perſon be Holy, indued with all inward qualities of [*Purity and Juſtice*] and that the workes be Holy being performed for matter and all

all the [*Circumſtances according to the Commandement.*]

2. The ſatisfying for the Breach of the Law. For he that makes full ſatisfaction to the Law, which is broken; is afterward no debter to the Law, but to be counted Juſt, and no Violater thereof. We muſt now enquire touching theſe two: whether a man can be juſtified by his owne obedience to the Morall Law. Secondly, whether he can be juſtified by his owne ſatisfaction for tranſgreſſion of the Morall Law. Concerning which two *Queres*; we lay downe theſe two Concluſions which are to be made good.

1. *No man that is a ſinner is juſtified by his owne obedience to the Morall Law.* 1 *Concluſ.*

2. *No man is juſtified by his owne ſatisfaction for his Tranſgreſſion.*

For the former. It is the concluſion of the Apoſtle. *Rom* 3.20. Therefore by the workes of the Law ſhall no fleſh be [*juſtified in his ſight*] which we prove by theſe Arguments. 1 *Argum.*

The firſt ſhall be that of the Apoſtle in the forenamed place which ſtands thus.

Whoſoever is a tranſgreſſor of the morall Law; he cannot be juſtified by his obedience thereto.

But every man is a tranſgreſſor of the morall Law. Ergo

No man can be juſtified by his obedience thereto.

The Major is an undeniable Principle in reaſon. It being a thing impoſſible that a party accuſed as an offender ſhould be abſolved and pronounced innocent by pleading obedience to that Law which he hath plainly diſobeyed. Wherefore the Apoſtle takes this Propoſition for granted in theſe words of his [*For by the Law commeth the knowledg of ſinne*] *verſ.* 20. That which convinceth us to be ſinners, by that it is impoſſible we ſhould be declared to be righteous. That *Plea* will never quit us, which proves us guilty. Yea it were not only folly, but madneſſe to alleadg that for ones juſt excuſe which it ſelfe is his very fault whereof he is accuſed. The Major then is certaine.

The *Minor* is no leſſe. (*viz.*) [*That every man is a tranſgreſſor of the morall Law*] If any ſonne of *Adam* will deny this, his owne conſcience will give his tongue the lie; and the Scriptures will double it upon him. Which having concluded [[a] all under ſinne] averre. That [[b] *If we* (*an Apoſtle not accepted*) *ſay we have no ſinne we deceive our ſelves and the truth is not in us*] Yea [*If* [c] *we ſay we have not ſinned, we make God a liar, and his Word is not in us.*] The concluſion then is infallible [*That by the obedience of the Morall Law, no man ſhall be juſtified* (that is) *quitted and pronounced innocent before Gods judgment ſeat.* This Apoſtolicall argument utterly overthrowes the pride of man in ſeeking for Juſtification by the Law: and it is of ſo cleere evidence, that the Adverſaries of this doctrine cannot tell how to avoid it. But, foraſmuch as many exceptions are taken, and ſhifts ſought out, for the further manifeſtation of the force hereof againſt gainſayers of the truth: it will be requiſite to examine their evaſions. Which we ſhould do in the next argument. Which is this

a Rom. 3. 6. Gal. 3. 22.
b 1 Joh. 1. 8.
c Verſe 10.

2. *Whoſoever having once broken the Law, can never after perfectly fulfill it: he cannot be juſtified by his obedience thereto.* 2 *Argum.*

But now having once broken Gods Law can never after man perfectly fulfill it.

Ergo, man cannot be juſtified by his obedience to the Law.

The Major of this argument is framed upon no other ground then the former, and oppoſed unto that erronious tenent of our adverſaries [*That howſoever man be a ſinner againſt the law, yet nevertheleſſe afterward he may be juſtified by his obedience of the Law. Becauſe God for the time following gives him grace perfectly to fulfill it.*] Which opinion is directly contrary to the reaſon of the Apoſtle which is; [*That once a ſinner, and alwaies uncapable of Juſtification by the Law; for how ſhould the Law declare him innocent, that hath, though but once, tranſgreſſed againſt it.*] He that hath ſtollen in his youth, and ever after lived truly and juſtly, can never quit himſelfe in judgment from the guilt and puniſhment of theevery by pleading he hath kept the Law in his latter times. Obedience that

follows

followes after, juſtifies not from the guilt that went before. As we ſhall ſee more hereafter in the point of mans Satisfaction. But let us grant that the Law though once broken, yet afterwards fulfilled would juſtify a man; we here defend the Minor [*That man having broken Gods Law, can never afterwards perfectly fulfill it*] and ſo by that meanes alſo he is excluded from juſtification by it. This propoſition the Romaniſts will not yeeld to, without ſtrong proofe. Let us explaine it, and confirme it. The Propoſition may be ſet down in theſe termes, [*No man whoſoever can perfectly fulfill the Morall Law in this life.*] Man here we conſider in a twofold eſtate, 1. of Nature. 2. of Grace. Touching man in the eſtate of Nature, it is agreed on both ſides, that the keeping of the Law is utterly and abſolutely impoſſible unto him. But concerning man regenerate and juſtified, they of Rome, affirme he may keep the Law: we of the reformation granting that *abſolutely* it is not *impoſſible* (for we will not ſay, but God might, if he ſaw good, beſtow ſuch perfection of grace upon a regenerate man, that afterwards he ſhould live without all ſinne, and be tranſlated to heaven without death) yet according to the order which God now holdeth in bringing man to ſalvation; we deny that there ever was, or ever will be any mortall man, that hath or ſhall perfectly fulfill the righteouſneſſe of the morall Law: This ſhall appeare unto you, by parting the righteouſneſſe of the Law into its branches, whereby you may ſee what it is to fulfill the Law, and how impoſſible it is ſo to do.

The righteouſneſſe required by the morall Law is of two ſorts.

1. Habituall, in the inherent holineſſe of mans whole perſon, when ſuch gratious qualities are fixed and planted in every faculty of ſoule and body, as do diſpoſe and incline the motions of both only unto that which is conformable to the righteouſneſſe of the Law. That ſuch righteouſneſſe is required by the Law, is a plaine caſe and confeſſed; that which commands the good, or forbids the evill action, doth command the vertuous and forbid the vitious habit too. He that lookes for purity in the ſtreame, cannot but diſlike poiſon in the fountaine; and God that commands us to do good, bids us alſo to be holy; nor can we do the one, unleſſe we do the other. And therefore the Apoſtle joynes both together. [*The end of the Commandement is love,* (but where?) *out of a pure heart.*] 1 Tim. 1. 5.

Pure in heart, undefiled in the way.

2 Actuall, in the exerciſe of all good workes enjoyned by the Law, and forbearing the contrary evill workes. Whether theſe good or evill workes be inward in that ſpirituall obedience which the Law requires, (*viz.*) in the right ordering of all the motions of our ſoules, that every one of our thoughts, imaginations, purpoſes of our mind, and all the ſecret workings and ſtirrings of our affections, be altogether imployed upon Piety and Charity, not ſo much as touching upon any thing that is contrary to the love of God, or our neighbour. Or, whether theſe good and evill workes be outward in the bodily obedience unto the Law, in doing all and every externall duty of Religion towards God: of Juſtice and Mercy towards man, and in leaving undone the contrary.

Further, this actuall Righteouſneſſe of the Law is to be conſidered two waies.

1. As it reſpects all the Commandements, and ſo that righteouſneſſe is only perfect, which fulfills all and every particular precept of the Law.

2. As it reſpects any one Commandement, or any one duty therein contained. And ſo we may call that righteouſneſſe perfect, which exactly performes any one point of the Law, though it faile in others.

So you ſee what is to be done of him that will perfectly fulfill the Law: let us now ſee whether any man can do ſo or no. We ſay no man can do it, and we make it good in the confirmation of theſe three Propoſitions.

1. *No man in this life hath perfection of grace and holineſſe inherent.*

2. *No man in this life can fully obſerve all thoſe good workes both inward and outward which the Law requires.*

3. *No*

3 *No man in this life can performe any one particular good worke ſo exactly, that in every point it ſhall anſwer the rigor of the Law, and Gods ſevere judgment.*

For the firſt we prove it by this Argument.

Where ſinfull corruption remaines in part, there inherent holineſſe is not perfect. 1 *Propoſ.*

But in every man during this life, there remaineth ſinfull corruption. Ergo, In no man is there during this life, perfect inherent holineſſe.

The *Major* is without exception, For he that is in part bad and ſinfull, it is not poſſible, he ſhould be totally good and holy.

The *Minor* is moſt evident in Scripture, and each mans experience and reaſon it ſelfe, *Gal.*5 17. The Apoſtle deſcribes the combat that is betweene the fleſh and the Spirit (that is) between corruption and grace, in a man regenerate. [*The fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh; and theſe two are contrary one to the other, ſo that ye cannot do the ſame things that ye would.* Who can ſay that holineſſe is perfect in that man, in whom corruption of nature, not onely troubleth, but hindereth grace in its holy opertation? Shall we ſay this contention laſts but for a while after a man is newly regenerate: but in ſucceſſe of time the Spirit gets an abſolute victory, corruption being not only overmaſtered; but alſo annihilated? If we ſay ſo; experience will accuſe us, and conſcience will judge us to be liars. Where is that man, and how is he named, that can ſay, he findes no rebellion or diſtemper in his affections or deſires, no diſorder in any motion of the ſoule: but that all within him is ſweetly tuned unto obedience, without jar and diſcord ariſing from corruption? Certainly that humble confeſſion of a moſt holy Apoſtle, may cauſe bluſhing in any ſuch proud Juſtitiary. Had *Paul* the body of ſin in him, and haſt thou none? He fights and wreſtles [*againſt the law in his members, rebelling againſt the law of his mind.*] Yea he is ſo checkt and mated by it, that [*he can neither do the good he would, nor avoid the evill he would not, when he would do well, evill is ſtill preſent with him.*] And ſo tedious is this toile unto him that he complaines of it at the very heart, and cries out bitterly for help in this conflict. Whereupon, though he have help from God through Jeſus Chriſt, yet hath he not full deliverance from this inherent corruption, but is faine to conclude in this pittifull manner [*So then I my ſelfe in my minde ſerve the Law of God: but in my fleſh the law of ſinne*] Even *Paul* ſerves God in the better halfe of him: do what he can, ſinne will have place in his heart, and a part of his ſervice though he be unwilling to yeeld it. If any will compare and preferre himſelfe to this holy man, he may prove himſelfe prouder, but better then him he cannot. It is arrogance for a ſimple Frier to claime perfection, when ſo great an Apoſtle diſavowes it. He that will not acknowledge that corruption in himſelfe, which *Paul* (in the name of all) confeſſeth in his own perſon; it is not becauſe ſuch a one is more holy than the Apoſtle, but becauſe he is ignorant, and ſees it not; or high-minded, and ſcornes to be knowne of it. Furthermore, reaſon confirmes what Scriptures and experience do witneſſe; (*viz.*) that ſinfull corruption will hang faſt upon us unto our dying day: for if we ſuppoſe an utter aboliſhment of ſinne and corruption in our nature; it muſt needs follow, there will never be any ſinfulneſſe at all in our workes and lives. Where the habit is perfect, the action is ſo too: and a ſweete fountain cannot ſend fourth bitter waters. Wherefore ſeeing not the beſt of men can live without manifold actuall ſinnes; It is apparant, that this ill fruit comes from a bad humor in the tree, and this defect of *actuall obedience*, comes from the imperfection of *habituall holineſſe*. This is ſufficient for juſtification of the truth of our firſt propoſition [*that inherent holineſſe in this life, if not perfect;*] Becauſe it is alwaies coupled with ſome ſinfull corruption.

a Αυτὸ ἐγὼ even I my ſelfe. Rom. 8. 25.

But here our Adverſaries cry out with open mouth, that we maintain monſtrous propoſitions. Namely. b *That there is no inherent holineſſe in a man that is juſtified,*

b *Becan. Tom. 2. tract. 4. c. 2. Quaſt. 1. & 3.*

juſtified that after juſtification, a man ſtill remaines a ſinner and unjuſt. That in juſtification, ſinne is not aboliſhed, but only covered with Chriſts mantle. Thence they fall to their *Rhetorick*, that all *Calviniſts* are but painted *Sepulchers, faire without, full of rottennesſe within: Like fooliſh Virgins that have no oyle of their owne, but thinke to be ſupplied by that of other folkes. Like Wolves in a Lambes skinne, which hides, but takes not away their ravening and fierce nature. Like a leprous perſon in fine cloathes; that lookes to be favoured and embraced by his King, becauſe he is well apparelled.* For this is (ſay they) to teach, *That a man juſtified is yet a ſinner in himſelfe. That corruption, filthineſſe, and uncleanenesſe remaine in him, when yet in Gods ſight he is accounted pure and clean, becauſe he hath hid himſelfe under the cloake of righteouſneſſe.* Whence alſo they tell us it will follow, *wee make Chriſts body monſtrous, a holy beautifull head, joined to filthy leprous members. Chriſts marriage polluted, a moſt holy and faire Bridegroome, coupled to a foule deformed Spouſe.*

To this we ſay. Truth is modeſt, yet ſhee will not be outfaced with bigge words. Their eloquence hath ſlandered; partly us, partly the truth. Us, in that they affirme we deny all *inherent righteouſneſſe* in a perſon juſtified which is an impudent calumny. The truth, in condemning that for an error which is ſacred veritie taught us by God in the Scriptures, (*viz.*) *That a perſon juſtified, is yet after that, in himſelfe in part ſinfull.* This we ſtill teach and maintain for a truth, firme as the foundation of the earth, that cannot be ſhaken, namely, *That although a Juſtified perſon is by the grace of the Holy Ghoſt dwelling in him made inherently holy; yet this ſanctity is not that perfect purity of the heart, which the Law requires, becauſe ſome degrees of impurity and corruption do dwell in him till death.* And therefore the moſt juſtified perſon living, is yet in himſelfe partly ſinfull and unjuſt, but the ſinfulneſſe is pardoned unto him in Chriſt.

Againſt this the Romiſh contend, labouring to prove, that in him that is juſtified: *Sinne doth not remaine at all, but is utterly aboliſhed.* They prove it by ſuch arguments as theſe.

1 The Scriptures teſtifies, *That Chriſt is the* [c] *Lambe of God, that taketh away the ſinnes of the world.* That *he was* [d] *offered to take away the ſins of many.* That in repentance, our *ſinnes are blotted out.* That God *will ſubdue our iniquities and* [f] *caſt our ſinnes into the bottome of the ſea*; in alluſion to the drowning of the *Ægyptians* in the red ſea. Wherefore if ſinne be taken away, blotted out, drowned in the Sea, like the *Ægyptians*: then ſure it is aboliſhed, and remaines no longer.

1
c Joh. 1. 19.
d Heb. 9. 28.
e Acts 3. 19. Εἰς τὸ ἐξαλειφθῆναι, &c.
f Mich. 7. 19.

2 They prove it from the properties which are aſcribed to Sinne; as namely theſe.

2
a Eze. 16. 25. Apoc. 1. 6-
1 John 1. 7.

1 Sinne is compared to ſpots, ſtaines, and filthineſſe: but from thence we are waſhed by the powring on of [*clane* [a] *water* upon us; and by the [*Blood of Chriſt.*

c Col. 1. 13. Tit. 2. 14. Rom. 6. 18. 22.

2 Sinne is compared to bonds, fetters, and the priſon, whereby we are holden captive under the power of Satan: Now Chriſt hath broken theſe chains and opened theſe priſon doores: having [*delivered us* [c] *from the power of darkeneſſe*] and [*redeemed us from all iniquity*] and [*made us free from ſinne to become the ſervants of righteouſneſſe.*]

3 Sinne is compared to ſickneſſe, diſeaſes, and wounds. Now God is the beſt Phiſition, the moſt skilfull Chirurgian; and where he undertakes the cure, he doth his worke throughly; he cures all diſeaſes and each one perfectly. He doth not ſpread on a ſick man a faire Coverlid, or cover a feſtered wound with a faire cloath, as *Calvin* imagines; but by a purgative potion he expells the diſeaſe by a healing plaiſter he cures the wound. So that there is not left, no corrupt matter, nor dangerous ſore, that can prove deadly, according to that, *Rom* 8. 1. [*There is no condemnation to theſe that are in Chriſt Jeſus.*] That is, there is no matter at all for which they deſerve condemnation, as thoſe expound.

4 Sinne

4 Sinne is likened to death, nay it is the Spirituall death of the ſoule. Now he that is juſtified is reſtored to Spirituall life, and where life is, there death is quite taken away, ſeeing a man cannot be alive and dead both together. Wherefore the Apoſtle ſaith, *Rom.* Chap. 6. verſ. 6. [*Our old man is* f *crucified with him, that the body of ſin might be* g *deſtroyed, that hence forth We might not ſerve ſinne*] and *verſ.* 11. [*We are dead unto ſinne.*]

f συνεσταυρώθη.
g καταργηθῆ.

Hence they conclude.

If the filthineſſe of ſinne be waſhed away, the chaines of ſinne broken, the diſeaſes and hurts of ſinne healed, the death of ſinne aboliſhed; then it followes, that ſinne is quite extinguiſhed, and remaines no more in thoſe that are juſtified.

3 They argue thus. If ſinne remaine in thoſe that are juſtified and be onely covered; then God either knowes of the ſinne or knowes it not. To ſay he were ignorant of it were blaſphemy [*all things* b *being naked and bare before his eyes.*] If he knowes it, then either he hates it, or he hates it not. If he doth not hate it, how doth the Scriptures ſay true that he is a [*God that hateth iniquitie?*] If he doth hate it in them, certainely he muſt puniſh it; God cannot ſee a fault and hate a fault, but he muſt alſo puniſh it too. If he puniſh it, then he which is juſtified ſhall yet be condemned, which is abſurd.

3.

b Heb. 4. 14.

Unto theſe arguments we anſwer. Unto the two former thus. When we ſay ſin remaines in a man regenerate and Juſtified, we muſt diſtinguiſh the ambiguity of the word *Sinne*. In *Sinne*, to uſe that diſtinction which is authenticall with our Adverſaries; There are three things.

1 *The offence of God*, which is the fault.

2 *The obligation unto eternall puniſhment*, which is the guilt.

3 *The ſtaine or pollution of the ſoule, (viz) the inherent vitious inclination of it unto evill.* From whence the fault committed firſt iſſued, and which by committing of the fault is augmented. For evill once committed leaves a further proneneſſe in the heart to doe it againe. This we call the *corruption of ſinne*.

Thus then we anſwer. *Sinne* doth not remaine in thoſe that are juſtified, and regenerate in the two firſt reſpects, *viz.* of the *fault and the guilt*, both which are taken away by the death of Chriſt. But *Sinne* doth remaine in the regenerate according to the third reſpect, (*viz.*) the vitious qualitie and corruption thereof, inherent in the ſoule. We ſhall explaine theſe anſwers, and apply them to the *Arguments*. We ſay then; that the *fault* and *guilt* of ſinne in the regenerate, is utterly aboliſhed by the death of Chriſt. Which we do not take in ſuch a ſenſe as this. That in a man regenerate there is not at all any one fault or guilt to be found, for to ſay that a man regenerate, when he ſins, were neither faulty nor guilty, were a groſſe untruth, ſeeing it is impoſſible that man ſhould ſinne, yet God not be offended; that man ſhould ſinne, and yet not be guilty, and deſerving eternall death. Wherefore we confeſſe that in the holieſt of men, if they ſinne there is a true fault, and God is diſpleaſed with it; there is alſo true guilt, and for it they deſerve to goe to hell. But yet this truth alſo muſt be acknowledged withall, that all faultineſſe and guiltineſſe are quite aboliſhed and taken away from them by Chriſt, becauſe that both are pardoned unto them. God is offended; but yet they feele not the wofull effects of his indignation: becauſe in Chriſt he is graciouſly contented to be reconciled with thē. Againe they have deſerved everlaſting death; but they come not to the pains thereof, becauſe freed from the puniſhment by Chriſts ſatisfaction. Thus then we underſtand the firſt part of the anſwer. That the fault and guilt of ſin is utterly aboliſhed, that is, totally pardoned unto the regenerate, by means of Chriſt, ſo that no finall eternall puniſhment ſhall befall them therefore. The other part. That ſinne [*in the vitious quality and corruption of it remaines in men juſtified*] we underſtand with this neceſſary a limitation, that it remaines in them, not in its power and

a Rom. 2. 21. 14.

and ſtrength, but in its being and life. It hath *Vitam*, but not *Regnum*. It raigns where there is no grace at all, but it lives even where grace is. Which though it mightily abate the power of it, it cannot utterly deſtroy its being. Hence now it is eaſie to untie the Arguments. Sinne is taken away, blotted out, drowned in the bottome of the ſea, in regard of thoſe miſchievous effects which ſinne would have brought on us; God is reconciled, the obligation to puniſhment cancelled; and all the power, force, and ſtrength of ſinne defeated: So that like the dead Egyptians they can no longer purſue the Iſraelites to annoy them, nor ſhall ſtand us as an adverſary in judgment to condemne us. The guilt of ſinne is waſhed away totally by the bloud of Chriſt; the filthineſſe of corrupted nature is in part by degrees cleanſed by the *Spirit of Chriſt* powred on us in his ſanctifying grace. The fetters and bonds of ſin, whereby we were held in bondage under condemnation theſe are quite broken aſunder: but thoſe chaines, whereby with *Paul, Rom.* 7. [*We are led captive*] to diſobedience are ſome broken, all weakned. We are freed from the power of Satan and feare of Hell; not wholly freed from ſinne, whereby we are often captives againſt our will. Sinne is a ſickneſſe, and God is the Phyſitian; a wound, and God is the Chirurgian, true, but he cures neither perfectly, yet correct that word. He cures our ſickneſſe and ſores perfectly; but not ſuddenly, where he begins the worke he will finiſh it; but he will not doe all in a day. The cure begins and goes onward to perfection during this life; but it is never finiſhed till after death. [*He forgives* [b] *all our iniquity*] and that is done entirely and totally [*and healeth all our infirmities:*] but this is by degrees not all at once. In which courſe God hath no cauſe to feare the cenſure of a Jeſuite for unskilfulneſſe, nor ſtands he in need of mans counſel for preſcription, nor mans help to hold his hand in working, if the cure go on more ſlowly then our fooliſh haſtineſſe thinkes fit. That is fit and beſt what God thinkes ſo: and if we count him faithfull and wiſe in his art, it is our duty to take his advice, but ſaucie preſumption to give him any. Laſtly, where ſin is ſaid to be the [*Spirituall death of the ſoule*] and ſo life being reſtored to juſtification, death muſt needs be quite aboliſhed: the weakneſſe of this argument appeares ſtraight, if the *metaphoricall* terme be changed into *proper*. The death of ſinne is either the ſeparation of all grace from the ſoule, or the ſeparation of Gods favour from the ſoule. We are dead in treſpaſſes and ſinnes both wayes: In regard that in the ſtate of unregeneration the ſoule is utterly deſtitute of all grace and goodneſſe: and alſo becauſe in that condition it is liable to eternall death. Now the death of ſinne that is eternall death in the perpetuall loſſe of Gods favour, this is cleane taken away from him that is regenerate. Chriſt by his death hath purchaſed to him life & immortality. But touching that other death (that is) the want of all inherent grace in the ſoule. We ſay, that in regeneration Grace and Holineſſe is reſtored to the ſoule, yet not ſo perfectly as to aboliſh every degree of ſinfull corruption. Before regeneration the ſoule had no grace at all, and ſo was utterly dead, but it followes not, that therefore in regeneration, it hath all grace given it in all perfection, and ſo made perfectly alive; what ever harſhneſſe there is in the Metaphor, the plaine termes in this caſe are ſmooth enough. A man may be at once alive and dead, that is, at once a man may be partly holy, and partly ſinfull. [*Our old man is crucified with Chriſt*] upon whoſe croſſe it received a deadly wound, (becauſe Chriſt by his ſacrifice hath procured the ſending of the Holy Ghoſt into the hearts of the Elect;) who by ſanctifying them, aboliſhed their naturall corruptions by degrees. [*That ſo the body of ſin might be deſtroyed.*] that is, not preſently annihilated: καταργηθῇ made of no force and ſtrength, made unable to worke ſtrongly in us. [*That henceforth We might not ſerve ſinne.*] Though alwaies we ſhould have ſinne in us. So are we [*dead to ſinne*] not as if ſinne were utterly dead in us; or had no more working in us, then it hath in a dead carcaſſe: but becauſe the guilt of ſinne is fully taken away, and the power of ſinne hath received a deadly wound, doth bleed

b Pſal. 13. 3.

bleed out ſome of its life now, and ſhall infallibly bleed out the laſt drop of its life hereafter.

Unto the third Argument, we anſwer thus, that the Hornes of thoſe *Dilemma's* be made of wood, and may be eaſily battered. We ſay then that God ſees and knowes the ſinfull corruption which is in the regenerate; for we cannot aſſent unto that wilde and frantick imagination of ſome, who have troubled the quiet of ſome places in this Land, by preaching that God doth not, nay cannot ſee any iniquity or matter of blame, in thoſe that be in Chriſt Jeſus. Wee beleeve that nothing is hid from his eyes, nor be our ſinnes leſſe viſible to him then our graces. God knowes what ſinnes his children commit, he judgeth them to be faults, and ſuch as deſerve his infinite wrath. Yea, to goe further, as he ſees the ſinne of the regenerate; ſo he hates it with a perfect hatred; it being impoſſible, that his pure eyes ſhould behold impurity and love it. But now what followes hence? if he ſee it and hate it, then he cannot but puniſh it. True, that conſequence is certaine. But what is next? If God puniſh that ſinne which is in the regenerate, how then is their ſinne covered and their iniquities forgiven? How doth he account them juſt, whom he knoweth and puniſheth for unjuſt? Here is a *Sophiſme*. He ſees ſinne, and hates ſinne, and puniſheth ſinne of the regenerate: Therefore he puniſheth it in, and upon their own perſons. That is a *non ſequitur*. He puniſheth it, but it is in the perſon of Chriſt [*who hath troden the Winepreſſe*] of the fierce wrath of God conceived againſt all ſinfulneſſe whatſoever in his Elect: by which meanes his hatred towards the ſinne of the regenerate is fully ſatisfied, and alſo his love towards their perſons procured. He graciouſly paſſeth by their iniquity, pardoning unto them what he hates, and hath puniſhed in Chriſt: in which reſpect he may be truely ſaid not to ſee that ſinne in them which he will never puniſh in them, and to cover that ſinne which ſhall never be laid open in judgement againſt them.

Chap. 2.

No man can perfectly fulfill the Law in performing all ſuch Workes, both inward and outward, as each commandement requires, againſt which truth Popiſh Objections are anſwered.

And thus much touching the firſt propoſition and the firſt point wherein man falls ſhort of his obedience to the Morall Law, (*viz.*) in the perfection *of habituall inherent holineſſe*.

We goe on unto the next Propoſition, touching mans actuall obedience unto the whole Law. Where we teach,

That no man can perfectly obey the Law in performing all ſuch workes, both inward and outward, as each command requires. — 2 *Propoſ.*

A man would think this point needed no other proofe but only expetience. In all the Catalogue of the Saints, can you prick out one that after regeneration, never committed ſinne againſt the Law? We ſhall kiſſe the ground he treads on, if we know where that man haunts, who can aſſure us that ſince his converſion he never brake the Law. Shall we find this perfection in a Monkes Cell, or in a Hermites Lodge, an Anachorites Mue, under a Cardinals Hat, or in the Popes Chaire? All theſe are Cages of uncleanneſſe, not Temples wherein dwels undefiled ſanctity. Never to ſinne, that is a happineſſe of Saints and Angels, with whom we ſhall hereafter enjoy it: but whilſt we are mortall we can but wiſh for it. [*Thy Law* (ſaith *David*) *is exceeding large.*] It compriſeth in it not a few, but many and manifold duties. Good works are by a kinde of Popiſh *Solœciſme* brought to a ſhort ſum, *Prayer*, *Faſting*, and *Almesdeeds*. Theſe are eminent among the reſt: but not the hundreth part of the whole number. There is beſides a world of duties enjoyned, and as many ſinnes forbidden: each — Pſal. 119. 96.

commandement hath its ſeverall rankes, every duty its manifold circumſtances; to reckon up all, were a buſineſſe which the wit of the ſubtileſt Jeſuite, or the profoundeſt Divine could hardly maſter. To performe them, is a taske, which is beyond the ſtrength of the holieſt man, who in finding it a great difficulty to do any one well, would forthwith judge the performance of ſo many an impoſſibility. But if this ſuffice not, we have expreſſe Scriptures to prove that no man doth actually obey the Law in all points. Such places are theſe.

(1) 1 Kings 8. 46. *There is no man that ſinneth not.*
(2) Eccleſ. 7. 20. *For there is not a juſt man upon earth that doth good and ſinneth not.*
(3) James 3. 2. *In many things we offend all.*
(4) 1 John 1. 8. *If we ſay that we have no ſin, we deceive our ſelves, and the truth is not in us.*

Whence we conclude, that [*de facto*] never any did keep the Law, but breake it in ſome, yea in many things. And therefore we ſay that the diſpute of our Adverſaries, touching the poſſibility of keeping the Law, vaniſhes to nothing. For ſeeing no man hath, or will ever actually keep it (as the Scriptures witneſſe) to what end ſerves all the quarrelling and diſpute about the Poſſibilitie of keeping it. No man ſhall be juſtified by the Law, becauſe he hath a power to keep it if he liſt; but becauſe he hath actually kept it. Whence it is manifeſt that the reply of our adverſaries is ridiculous. No man indeed doth keep it; but yet they may if they will. For 1. What is that to juſtification? Can a man that is regenerate be juſtified by his obedience of the Law, when yet after his regeneration he doth not keep it? And againe. How know theſe men that there was, or is, ſuch a power in the Saints to keep the Law, when yet the world never ſaw it brought into Act? Is it not more probable that what never was, nor will be done, never could or can be done? Were they all idle, and did not do their beſt indeavour? It is true, none doth ſo much good as he ſhould and might: but yet it is a ſharp cenſure to ſay that none would put themſelves forward to the utmoſt of their might. What ſhall be ſaid of Saint Paul (*Phil.* 3. 12.) He confeſſeth that himſelfe was not yet perfect, but that he ſought after it. How? negligently? No, with great diligence and intention. He followed after, [διώκω ℥ *ver.* 12. and that eagerly, *Reaching forth to catch the things that were before* τοῖς δ' ἔμπροσθεν ἐπεκτεινόμενος & *verſ.* 13. *Preſſing towards the marke* κατὰ σκοπὸν διώκω, *verſ.* 14.) Here was diligence, and we cannot ſay that Saint Paul did not doe his beſt. Did Paul then fulfill the Law? It ſeems ſo, for here we ſee he was willing, and in another place *Bellarmine* tells us he was able, for ſo we have it, *Phil.* 4. 13. [*I can do all things through Chriſt that ſtrengtheneth me:*] that is, fulfill the Morall Law by the grace of Chriſt. Now if he were willing and able then certainly he kept it. Nay it is certaine he did not keep it. Witneſſe the teſtimony of himſelfe, [*I doe not the good things which* I *would: but the evill which* I *would not, that doe* I, *Rom.* 7. 19.) Where is the fault then? In the Apoſtles will? No, it is plaine he would have done it. Was it then in his ability? Yea, this was it. To will was preſent with him: but he found no means to performe that which is good, *verſe* 18.

Lib. 4. cap. 20.

The Jeſuite then abuſeth us with a falſe expoſition of that place to the *Phillippians* interpreting it of the Apoſtles ability to performe the morall Law, which himſelfe meant concerning that ſtrength wherewith Chriſt enabled him unto contentation and patience in all conditions whatſoever. Paul was able to beare all afflictions patiently, to uſe proſperity ſoberly; but to fulfill the Law in all things perfectly he was not able. And if he were not, who is? We conclude that the actuall obedience of the Morall Law in fulfilling all the Commandements exactly, is impoſſible to a regenerate man in this life. Let us now take a ſhort ſurvey of our Adverſaries Arguments whereby they would prove that actuall obedience to the whole Law is not onely poſſible: but alſo very eaſie to the regenerate and juſtified. They are theſe.

1 That

1 *That burden which is light may be carried without shrinking under it, that yoake which is easy, is worne without paine; those Commandements which are not burdensome, may be observed without difficulty. But such is the morall Law.* [*My yoak is is easy and my burthen light*] *Math.* 11.30. [*This is the love of God that ye keep his Command-ments, and his Commandements are not* c *grievous. 1 Joh.*5.3. *Ergo, the Morall Law may be easily observed.*

Bel.4.de Just. cap.1.10,11,12 13. Becan.tom.2. tract.4.cap.4. quast 1.
c *βαρεῖαι.*

To this we answer, that the place of *Matthew* is to be understood not of the Morall Law; but of the yoake and burthen of the crosse and afflictions which every one must beare, that will follow Christ & obey the Gospell. To those that are wearied and laden with the crosse, Christ speakes by way of consolation, telling them whether to resort for helth. *Come to me and I will give you rest*] that is, comfort and deliverance. 2. Then he perswades them to patience under their affliction. [*Take up my yoake upon you*] and beare it cheerefully, which his perswasion he strengthens with three arguments. 1 From his own example. [*Learne of me*] to doe and suffer as I doe, enduring so many persecutions and and afflictions with all meeknesse & patience, [*For I am meek and lowly in heart,*] quietly bearing all wrongs and indignities from man without murmuring against God, repining against man, seeking revenge at their hands that have unjustly persecuted me. 2 From the successe of this patient enduring according to Christs example. [*And you shall finde rest unto your soules;*] comfort in affliction, seasonable deliverance from affliction. 3. From the nature of such crosses. *For my yoake is easy, &c.* Though they be yoakes and burdens which for the present seeme greivous; yet they be easie, they be light, because Christs yoake and Christs burden, which he laies on all his true Disciples that follow him, and which he will give them strength to support and beare out with cheerefulnesse. This seems the most naturall interpretation of this place, and it is most agreeable to the twelfth Chapter to the *Hebrewes*. Where the like arguments are used to comfort the godly in such afflictions, as follow the profession of the Gospell. But yet if we understand it of the yoake and burden of the Law: We answer to it, and that place in *Iohn*, that the Commandements of God are not greivous to the Regenerate; not because they can perfectly and easily fulfill them, but because that which made them intollerable and unsupportable unto them, is now taken away. What is that? The rigor of the Law in requiring of every man exact obedience, under paine of the curse of eternall death. Here was the uneasinesse of the yoake which pinched man in his sinfull state; this was the weight of the burden, under which every man out of Christ must needs be crushed and sinke downe to hell. Now Christ having fulfilled the Law, and satisfied for all our transgressions thereof, hath made this yoake easie for the neckes, and this burden light upon the shoulders of the regenerate, because though they be tied to obey, yet not upon those severe termes of being eternally accursed, if they at any time disobey. Now they are assured their hearty obedience shall be accepted, so farre as they are able to performe it, and where they faile they shall be mercifully pardoned, Which is a singular encouragement of a Christian heart, to shew all willing and cheerfull endeavour in obeying Gods Commandements, whereby he may give good proofe of his unfained love unto God himselfe.

1.

Againe we answer, that this uneasinesse and burdensomnesse of the Morall Law, is to be taken in regard of the enmity and opposition which a carnall man beares unto the obedience thereof. Unto a naturall man it is the greatest toyle and wearisomnesse in the world, for him to be made to draw in this yoake. For him to bridle his desires; to check his disordered affections; to restraine himselfe of his pleasures; to be tied to the exercise of Religion; to have a lawlesse mind brought in subjection to a strict Law. Oh! what a wearinesse is it, how he snuffes at it? He chafes and sweats under such a burden, more than under the weight of ten talents of lead. But now unto a heart sanctified by grace, all such obedience becomes sweet, pleasant, and delightfull. The heart now loves the

2.

Mal. 3. 13.

συνήδομαι &c.
b Rom. 7. 22.
c Pſ. 119. *per totum.*
d 1 John. 5 4.

the holineſſe of the Law; it [b *delighteth in the Law*] takes contentment in [c *the obedience of it*], and is full of ſingular affection and deſire after it. Whence though it faile in many things through manifold infirmities and temptations, yet it ceaſeth not in a willing, conſtant, and cheerfull endeavour to performe all. Grace fighteth with many difficulties, and in the combat takes many a foyle: but yet at laſt the victory falls on her ſide. For (ſaith Saint *John*) [d *He that is borne of God overcommeth the world.*] So that *the luſt of the eyes, the luſt of the fleſh, and the pride of life*, which he underſtands by the world, (1 *John* 4. 16.) prevaile not againſt him to turne him away from the holy commandement given unto him. But he ſtill obeyes cheerfully and ſincerely, though not every way perfectly. This of the firſt Argument. The ſecond is this.

2 *Argum.*

2 *If the hardeſt precepts of the Law may be kept, then much more all the reſt which are eaſier.*

But the hardeſt precepts may be obſerved,——Ergo, the reſt alſo.

They prove the *Minor* thus.

Three precepts there are, which are moſt hard, as all confeſſe.

1 *Thou ſhalt love the Lord with all thy heart.*

2 *Thou ſhalt love thy neighbour as thy ſelfe.*

3 *Thou ſhalt not covet.*——The tenth Commandement.

But now all theſe three commandements may be kept by the regenerate. Ergo the reſt; and ſo the whole Law.

We deny the *Minor* of the *Proſyllogiſme*; and ſay that thoſe three precepts are not to be kept perfectly by any man in this life. They prove it in each particular.

1 *That a man in this life may love God with all his heart.* This they prove.

1 *By Scripture*, Deut. 30. 6. *The Lord thy God will circumciſe thy heart, and the heart of thy ſeed, to love the Lord thy God with all thy heart, and with all thy ſoule, that thou maiſt live. This is a prediction or promiſe of that which was heretofore, and is ſtill accompliſhed in the regenerate, who being ſanctified and purified from ſin (a work of Gods Spirit in the heart figured by externall circumciſion of the fleſh) ſhould love God with all their hearts.*

2 *By example of* David, *who ſaith of himſelfe*, Pſal. 119. 10. *With my whole heart have I ſought thee; and God alſo teſtifies of him: That he kept his commandements, and followed him with all his heart, to do that only which was righteous in his eies*, 1 Kings 14. 8. *The like is recorded of* Joſiah, 2 Kings 23. 25. *And like unto him was there no King before him that turned to the Lord with all his heart, and with all his ſoule, and with all his might according to all the Law of* Moſes: *neither after him aroſe any like him. Theſe men then loved God with all their hearts.*

3 *By reaſon; For to love God with all the heart, carries one of theſe three ſenſes. Firſt, to love him onely, and nothing elſe, and ſo we are not commanded to love God with all our heart, becauſe we muſt love our neighbour too. 2 To love him* tanto conatu, quanto fieri poteſt; (that is) *as much as may be. Nor is this commanded* (ſaith *Becanus*) *and yet if it were, who would ſay it were impoſſible to love God as much as one can. 3 To love God above all (that is to preferre him before all creatures, before father and mother, as Chriſts bids*, Mat. 10. 37. *and as* Abraham *did before his onely ſonne.) Now this onely, is to love God with all the heart, and this, men may doe, as appeares in the Martyrs and others, who left all for Gods love.*

Unto theſe Arguments we anſwer. That it is not ſo eaſie a matter to love God with all the heart, as theſe imagine. [a *Bellarmine* indeed makes a (but) at it. There is nothing required (ſaith he) of us, But to love God with all the heart. As if it were as eaſily done, as ſpoken. But we believe that in this (*But*) God hath ſet up a white, which all the men in the world, may and muſt aime at: but none will ſhoote ſo ſteadily as to hit it. Unto the place of *Deuteronomy*, we ſay; God therein tells us what his gracious worke is in *circumciſing*, or *ſanctifying* our hearts, and what our bounden duty is thereupon (*viz.*) to love him with all our hearts: the performance whereof we muſt endeavour ſincerely, though we cannot do it perfectly. For the examples of *David* and *Joſiah*, who are ſaid to follow

a *Lib.* 4. *c.* 11.

follow the Lord with all their heart; there is nothing elſe meant thereby, but a ſincere intent and indeavour in the generall to eſtabliſh and maintaine Gods pure Religion in their kingdome free from corruption of Idolatry; as alſo for their own particular converſation to live unblameably. For *David*, it is a cleare caſe that not perfection, but ſincerity is his commendation; whoſe many ſins recorded in the Scriptures, witneſſe ſufficiently that he had in his hart that corruption, which many times turned the love thereof from God to other things. How did he love God with all his hart, when de defiled *Uriahs* bed, ſhed *Uriahs* bloud, intended to murder *Nabal*, judged away an honeſt mans lands to a fawning *Sycophant*, with ſuch other faults. The Prophet himſelfe in that place *Pſal.* 119. witneſſeth; as the uprightneſſe of his heart [*With my whole heart have I ſought thee:*] ſo with all the weakneſſe and corruption of it: againſt which he humbly craves Gods aſſiſtance in the very next words, [*Let me not wander from thy Commandements.*] For *Joſiah*, it is plaine that this ſingular commendation is given him, becauſe of his through reformations of the moſt corrupt eſtate of Religion which was before his reigne; wherein many godly Kings before him had done ſomething in redreſſing ſome abuſes, but none yet ſo farre in a zealous reformation of all, according to *Moſes* Law. Wherefore the text ſaith, that there was no King before him like unto him, which cannot be meant abſolutely of all, (for *David* is ſaid to follow Gods will with all his heart, as well as *Joſiah*;) but ſince the time that Religion began to be corrupted in the Jewiſh Church, there was none of all the Kings of *Judah* that was ſo faithfull as *Joſiah*, to reſtore all things to the firſt purity. Whence he hath the praiſe, that he turned unto God more entirely, then any other King before or after him. But now from *Joſiahs* zeale in reformation to conclude, that in every particular of his life he kept the Law perfectly, loving God with all his heart, is a conſequence that wants ſtrength of connexion.

Unto the reaſon from the meaning of the Law, we grant. That the firſt is not the meaning of it: but for the ſecond, (*viz.*) *That to love God with all the heart, is to love him as much as may be.* The Jeſuite hath no reaſon either to deny, that this is not commanded; or to affirme that if it were commanded, it is yet poſſible to doe it. Would any man ſay, except he care not what he ſay, that God doth not command us to love him as much as may be? Or will it be a truth from any mans tongue, to ſay, that he loves God with as great perfection as may be? It cannot. Which appeares thus. Gods will is, that we ſhould love him with all our hearts. Now Chriſt hath taught us to pray. [*Thy will be done in earth as it is in heaven.*] Thence it is evident, we on earth are bound to fulfill the commandement of loving God, as the Saints in heaven do fulfill it. But now our Adverſaries themſelves grant, that whileſt we be [*in viâ*] we cannot love God ſo much as we ſhall do [*in patriâ*] whence it follows, that no man can love him ſo much as may be, and as he ought to doe; ſeeing no man hath his heart repleniſhed with that meaſure of divine love, whereof his nature is capable, which either *Adam* had in his innocency, or the Saints have in glory.

Touching the third ſenſe of the words, we grant indeed; that to *love God with all the heart*, is to *love him ſuper omnia*, that is above all creatures. But the Jeſuites take here but one part of true love of God. It is a ſingular part of divine love, when the heart is ſo fixed on God, that neither the love nor fear of any earthly thing can draw it from obeying of God. Which we ſay, is a matter wherein every one failes in ſome kind or other, more or leſſe, though in the end many Martyrs, and other holy men, have herein by faith overcome the world. But this is not enough unto perfect love, to preferre God before all temporall paines and pleaſures, profits or diſcommodities. He loves God with all his heart, not only who loves him above all, but alſo obeyes God in all. [*This is the love of God that we keep his commandements.*] He that for Gods love will not obey Gods Law, he loves his ſinnes more than God. Offend but in the leaſt thing, there is preſently want of love; for he that will not do as God bids him, then,

is

is void of that love which moves him to obey at other times. *He then that keepeth Gods Word, in him is the love of God perfect indeed.* ——ἀληθῶς τετελείωται, 1 Joh. 2. 5. Perfect obedience and perfect love are inſeparable. Now ſeeing the former cannot be found in mortall men, we cannot in them ſeeke for the latter. And therefore this commandement [*Love God above all things*] cannot be kept in this life.

2 *That a man may love his neighbour as himſelfe. For which purpoſe they turne us to* Rom. 13. 8. *He that loveth another hath fulfilled the Law: Becauſe the Law is comprehended in this ſaying, Thou ſhalt love thy neighbour as thy ſelfe,* verſ. 9. *and love doth not evill to his neighbour; therefore is love the fulfilling of the Law, verſ.* 10. *And they bid us looke,* Gal. 5. 14. Where we read, *For all the Law is fulfilled in one word: Thou ſhalt love thy neighbour as thy ſelfe.*

Hereto we anſwer. That there is in theſe places, nothing that needs anſwering. We grant, that the love of our neighbour as our ſelves, is the fulfilling of the Law; that is, of the ſecond Table of the Law, touching our duty unto man, and ſo much theſe places witneſſe, commanding us alſo ſo to do. But now how do our Adverſaries prove out of theſe places that men can perfectly obſerve this Law. We yeeld the regenerate love their neighbours as themſelves; but that *perfection* of *love*, which in every point fulfills the Law, doing our neighbour no hurt, but all good, in all our thoughts, words, and deeds; this we cannot grant them; unleſſe upon better proofes. Let us goe to the tenth Comandement, which they ſay may be kept, that is,

3 *Thou ſhalt not covet. This tenth commandement of the Decalogue, is* (ſay they) *poſſibly to be fulfilled by a Regenerate man. For three things muſt be obſerved touching this concupiſcence, or coveting forbidden in the tenth commandement.*

1 *The vicious proneneſſe and inclination of nature unto bad deſires, which is ſtiled concupiſcence in* actu primo. *As to have a theeviſh minde.*

2 *The inordinate motions of the heart immediatly ariſing from that corrupt diſpoſition, which prevent reaſon, and goe before conſent; as to deſire another mans money; but ſuddenly vaniſheth of it ſelfe, or upon deliberation it is checkt.*

3 *The conſent of the Will, when either it takes immediate delight in ſuch deſires themſelves; as ſpeculative fornication, &c. or when it reſolves to put in execution what the heart imagined; as to lay a plot to ſpoile another of his goods.*

The two former, the vicious diſpoſition of nature, and inordinate deſire that goe before conſent, theſe be no ſins, (ſay the Romaniſts) *and ſo not forbidden in the ten commandements. The laſt* (viz.) *Evill deſires with conſent, they be the very ſinnes which are forbidden in that commandement: Whence they conclude, that a regenerate man may avoid the breach of this commandement, ſeeing it is in the power of his will, whether he will conſent unto ſuch motions of the heart or no; and if he doe not conſent, then he ſinnes not.*

Hereunto we anſwer. That whereas they of Rome teach, that the *Habituall vitiouſneſſe* of nature, and the *diſorderly motions* of the heart which goe before conſent, are no ſinnes: they therein erre groſſely againſt Scripture and ſound Reaſon. It is the gift of theſe men alwaies to judge flatteringly and favourably on natures ſide: they conceipt to themſelves a God in heaven like their God in Rome, *Facilem Deum*, one that will winke at ſmall faults, and grant *Indulgences* by the dozen. Looke what they judge a ſmall matter God muſt be of their mind, or elſe they are not pleaſed. His love muſt fit their humors; what they think they can doe; that God ſhall have leave to command or forbid: but if otherwiſe they will tell him to his face, that he is a foole or a Tyrant, to command them that, which now they cannot performe. For God (ſay they) to require of man a freedome from all *vicious inclinations* and evill deſires, this were as mad an injunction, as for a maſter to command his ſervant never to be hungry, or thirſty, hot or cold, and to threaten him, that he ſhould looke through a halter, in caſe it be other,

therwiſe with him. This error we ſhall more conveniently ſpeak of in the refutation of common and generall exceptions, which they make againſt all thoſe proofes, that doe demonſtrate the impoſſibility of keeping the Law, whereof this is one, that concupiſcence in the firſt and ſecond act is not ſinne. But now whereas they affirme that it is in a regenerate mans power not to yeeld conſent to the motion of ſinne, and that therefore he may fulfill the Law which ſaid (thou ſhalt not luſt) we grant then that the Spirit may many times get the victory, overmaſtering ſuch unruly motions of the heart; but this is not perpetuall. For who is there (except extreamely ignorant of grace and nature) but will confeſſe that many times theſe παθηματατῶν ἁμαρτιων, *affections of ſinne*, as the Apoſtle call them, do worke in them ſo ſtrongly, upon ſuch circumſtances and advantages, that they do not only [ἀντιστρατεύεσθω, *combat and fight*] againſt the powers of grace, but alſo ἀιχμαλωτίζειν *vanquiſh them*] and even lead a man regenerate captive unto the Law or command of ſinne. The Apoſtle confeſſeth ſo much of himſelfe, *Rom.* 7. 23. Who yet was able to do as much as he that thinkes himſelfe beſt. And therefore what ever power we may ſeeme to have not to yeeld conſent; yet it is certain that we ſhall often faile in our practiſe.

This of the ſecond argument touching the obſervation of the hardeſt precepts of the Law; The third followes.

3 *If a man can do more then the Law requires, he may certainly do as much.* 3 *Argum.*

But a man may do more then the Law requires. Ergo he may do as much.

The minor, Bellarmine prooves by the example of the young man, Matth. 19. *Who telling Chriſt that he had obſerved all the Commandements, and that from his youth; our Saviour bids him do one thing more and then he ſhould be perfect.* [If thou wilt be perfect, go ſell that thou haſt and give to the poore and follow me] *verſ.* 20. *Now if the young man had done this, he had done more than the Law required. In as much as whatſoever the Law required he had obſerved formerly. For do you not believe him that he ſpake true?* [All theſe things have I obſerved from my youth.] *verſ.* 19.

Whereto we anſwer: That we do not beleeve the teſtimony of that vaine young man touching his own *righteouſneſſe*; who boaſted of keeping the ſecond Table in the outward duties thereof, when as yet he wanted inward charitie towards his neighbour, and love towards God. He avouched that he had kept all perfectly fulfilling that Commandement [*Thou ſhalt love thy neighbour as thy ſelfe:*] and thereupon is ſo bold as to aske Chriſt. *What lack I yet?* Chriſt to convince him of his pride and wants, puts him to the triall: If thou haſt ſuch perfect charity towards man, then certainly if God command thee to beſtow, not a part, but all thy goods upon the poore, upon promiſe of better things to thy ſelfe: thy duty unto God, and ſingular charity to men, will make thee do ſo. [*Go then ſell all that thou haſt and give* [a] *to the poore.*] Upon this ſpeciall Commandement, this covetous mind ſhewes it ſelfe: Nay, it is plaine he loved not his neighbour ſo well as his riches. He is neither ſo dutifull to God, nor charitable to the poore; as for either of their ſakes to part with his poſſeſſions. But, might he ſay, what? Will not ordinary almes, or a little more than ordinary ſerve the turne? Muſt I give away all? Indeed the Law requires that I be mercifull to the poore: but where is any law that bids me ſell my whole eſtate and deſtribute to them that want? Chriſt laies an unneceſſary burden upon me; if I cannot be perfect without undoing my ſelfe, I will content my ſelfe as I am, and not ſeek after ſuch perfection. Here a papiſt will ſay he ſpake reaſon, ſeeing Chriſt ſpeech was but a counſell of a more perfection, then the Law required. Now a man is not to be blamed, if he chuſe onely to be as perfect as the Law commands him, & ſo this young man was, if you will believe him or them. But the Scripture makes it plaine that he did evill in diſobeying Chriſt; and, that if he had obeyed him in that particular, he had done no more then the Law required at his hands. For obedience to every ſpeciall Commandement is included

a δὸς τοῖς πτωχοῖς. i.e. *da partem non omnia. Quæ expoſitio probabilis eſt, non infallibilis.*

ded in the generall. The Law indefinitely commands us to give almes: now if God by a ſpeciall commandement limit how much we ſhall give; whether halfe or all our eſtates, to obey ſuch a particular precept is not to doe more then the generall Law requires us. Such a particular commandment was this of Chriſt unto the young man, wherein he ſets him a ſpell according to that conceit of perfection which he had of himſelfe, putting him to the practiſe of the higheſt duty which the Law of liberality can poſſible require of a man (*viz.*) to part with all, This he ought to have done upon Chriſts particular commandement; in not doing of it he brake the Law, and proclaimed his heart to be full of covetouſneſſe, devoid of faith in God, and true charity towards his neighbour. From this place then our adverſaries cannot prove; that this young man might have done more than the Law required: or that we are bound at any time to doe as Chriſt bid him. Chriſts command was for his particular triall; not for our imitation. They that take it otherwiſe, be a generation of men that profeſſe beggery, and poſſeſſe kingdomes, who were willing enough to part with that little they had of their owne, that ſo they may live the more *largely* and *plentifully* upon other mens. We go forward to the next argument.

4 *Argum.* 4 *If the Law were impoſſible to be kept, it were no Law: for there is no law of of things impoſſible. Yea God were more cruell and fooliſh than any Tyrant, to command us to do that which is impoſſible for us to do.*

To this we anſwer, that the conſequences were true if God had given a law which men never had ſtrength to performe. But now the Law written in Tables in Mount *Sina*, was but a reviving and repetition of the ſame Law, which was written in *Adams* heart; the characters whereof were now defaced in his ſinfull poſterity. *Adam* had ſtrength ſufficient to fulfill it: which as he received for himſelfe and us; ſo he loſt it for both. Nevertheleſſe though ſtrength to obey be loſt, yet the obligation to obedience remaines. We are no more diſcharged of our duties, becauſe we have no ſtrength to doe it: then a debter is quitted of his bands becauſe he wants money to make paiment. Nor is this cruelty or folly in God, that when he publiſhed this Law unto the Iſraelites, he did not qualifie the exactneſſe thereof, fitting the precepts to their abilities, commanding them to do juſt as much as they could or would do. Had God made a Law in that ſort in favour of mans ſinfull nature: they might with better reaſon have laid folly to his charge, for bending the rule to the crookedneſſe of mans heart; and not levelling it according to the ſtreightneſſe of the rule. God was to ſet forth a law of liberty, that ſhould not flatter but freely rebuke man of all unrighteouſneſſe; [a] a perfect law containing in it a full deſcription of *Holineſſe* and *Juſtice*, which man ought to have and performe towards God and his neighbour, and in this caſe God hath juſt reaſon to have reſpect unto mans dutie; not his ability, which once he had; but now had forfeited and loſt.

a Jam.1.1.25. Pſalm.19.7.

The next argument is.

5 *Argum.* 5 *Every prayer made in faith according to Gods will is heard and granted. But we pray that we may fulfill the Law perfectly.* [*For we pray that we may do Gods will in earth, as it is in heaven.*]
Ergo God heares us and gives us ſuch grace that we can do it.

Hereto we anſwer. That this prayer ſhewes us what we are bound to; and what is our duty continually to endeavour: That we may do Gods will every day more perfectly, cheerefully, and conſtantly, than other. And ſo farre God heares the faithfull prayers of his loving children, enabling them to better performance of obedience is given to us in this life; as the Saints enjoy in heaven, will not be granted by our adverſaries themſelves. Wherefore they muſt alſo grant that that prayer is heard and granted us by degrees. In this life we attaine ſuch perfection as God ſees fit for us: afterwards, that which is compleat.

6 *Argum.* 6 *They prove by theſe Scriptures, that the Law may be fulfilled.* Gal. 5. *The Apoſtle reckons up the fruits of the Spirit. Love, joy, peace, &c. Then he ſaith verſe 23. that againſt ſuch there is no Law.* [*That is* (ſaith *Bellarmine.*) *The Law*

law cannot accuſe ſuch men of ſinne. So 1 *Joh.* 3. 9. [Whoſoever is borne of God, doth not commit ſinne, for his ſeed remaineth in him; and he cannot ſinne becauſe he is borne of God.] *Ergo, the Regenerate cannot ſo ſo much as breake the Law.*

We anſwer. That both theſe places are perverted by falſe interpretations. Againſt[a] ſuch there is no law ſaith the Apoſtle. Againſt what? Such perſons, or ſuch graces? If it be meant of perſons, (*viz.*) that ſuch as have the Spirit, & bring forth the fruits of the Spirit there mentioned, againſt thoſe there is no Law: we muſt take it in the Apoſtles own meaning, which he expreſſeth, *verſ.* 18. [*If ye be led by the Spirit, ye are not under the law*] How is that? Are not the Regenerate under the Law, that is under the obedience of the Law? Yes, we grant on both ſides that grace frees us not from ſubjection and obedience unto Gods Law. How then are they not under the Law? It is plaine. They are not under the curſe and condemnation of the Law, as thoſe be that walke in the fleſh and doe the workes thereof, who therefore [ſhall not *inherit the Kingdome of God, ver.* 19.] and that is to be accurſed. But ſuch as walke in the Spirit being regenerate and Juſtified, are not under the curſe; and therefore though the Law may and doth accuſe them of ſinne, yet the Law is not ſo againſt them, as to bring condemnation upon them (as it doth upon other) from which in Chriſt they are freed. If the clauſe be underſtood of the graces of the Spirit, there reckoned up, the ſenſe is this: Againſt ſuch workes there is no Law forbidding them, as there is againſt works of the fleſh; theſe agreable, thoſe contrary to the Law. But this makes nothing to our adverſaries purpoſe. For the place in *John* [*He that is borne of God doth not commit ſinne, yea cannot.*] If our adverſaries expoſition according to the very letter may ſtand good, it will follow: That in the Regenerate there is not only a poſſibility to keep the Law, but alſo an impoſſibility at any time to breake it. But they eaſily ſee how abſurd this poſition is, and that it being granted their doctrine of falling away from grace lies flat in the duſt: ſeeing *John* ſaith expreſly, *That a man regenerate* (not only) *doth not*, but *cannot ſin.* Therefore certainely he cannot fall from grace. Wherefore they help it out with a diſtinction. He cannot ſinne, that is mortally. He may ſin, that is, venially, and veniall ſins may ſtand with grace and with perfect obedience of the Law. This diſtinction is one of the rotten pillars of the Romiſh Church; it will come in fit place to be examined hereafter: for the preſent, we ſay, He that ſins venially (as they mince it) breakes the Law; and againe, a man Regenerate may ſinne mortally; which is true not only according to their doctrine, who teach that a man may fall from the grace of Regeneration, which to doe is a mortall ſin, but much more according to the Scriptures and experience which witneſſe that *Peter, David, Salomon*, and many, yea all the Saints have at ſometime or other their grievous falls; out of which, notwithſtāding, by the grace of the holy Ghoſt, abiding in thē, they recover thēſelves, ſo that finally they fal not away.

The laſt argument is from the examples of ſuch men as have fulfilled the law.

7 *The ſcriptures record that divers men have been perfect in fulfilling the Law in all things: as* [b] *Abraham*, [c] *Noah*, [d] *David*, [e] *Joſia*, [f] *Aſa*, [g] *Zacharie and Elizabeth, the* [h] *Apoſtles, and other* [i] *holy men.*

Therefore the Law is at laſt poſſible to be kept by ſome.

Not to ſtand on particular examination of all the places of Scripture, which are alleadged for proofe of theſe examples; we anſwer briefly. That it is every mans duty to aime at perfection in his obedience, according to Chriſts commandement. *Mat.* 5 48. *Be ye therefore perfect even as your Father in heaven is perfect.* 2. That in this life there are many degrees of grace, which God beſtowes diverſly on divers men, according to his own pleaſure, and their greater or leſſe diligence in the practice of holineſſe. So that comparatively ſome men may be ſaid to be perfect, becauſe farre more perfect than others, as the greateſt ſtarres be ſaid to be of perfect light, becauſe they ſhine brighter than thoſe of leſſer magnitude, though yet not ſo bright as the Sun. But 3. we affirme that no man

[a] χτ᾽ ἰσότητα

7 *Argum.*
[b] Gen. 17. 1.
[c] Gen. 6. 9.
[d] 1 King. 14. 8.
[e] 2 King. 23. 25.
[f] 2 Chr. 2. 5, 17.
[g] Luk. 1. 6.
[h] Joh. 17. 6.
[i] Phil. 3. 15.

man in this endeavour after perfection goes ſo farre. as for *inward holineſſe* and *outward obedience* to anſwer the perfection of the Law in all points; Even in theſe holy Saints which they bring for inſtance, the Scriptures have recorded unto us their fallings, that in them at once we may ſee a patterne of *Holineſſe* to be imitated, and an example of humane infirmity, to be admoniſhed by. We have [a] *Abraham*, ſometimes miſdoubting of Gods promiſe and protection, and helping himſelfe by a [b] ſhift ſcarce warrantable. [c] *Noah* over-ſeene in drink. [d] *David* breaking the ſixth and ſeventh Commandements one after another. [e] *Joſiah* running wilfully upon a dangerous enterpriſe againſt Gods commandement. [f] *Aſa* relying on the King of *Syria* for help againſt the King of *Iſrael*, and not upon the Lord, [g] and in a rage impriſoning the Prophets for reproving him; [h] and in his diſeaſe ſeeking not unto the Lord, but to the Phyſitians. [i] *Zachary* not giving credence to the Angels meſſage. The [k] Apoſtles all at a clap forſaking, or denying Chriſt. We cannot then in theſe Saints find perfection in the full obedience to the Law; amongſt whoſe few actions regiſtred by the Holy Ghoſts penne: we may read their ſinnes together with their good workes. And had the Scriptures been ſilent in that point; yet who could thence have concluded, that theſe men or others had no faults, becauſe no mention is made of them? It was Gods purpoſe to relate the moſt eminent, not every particular action of their lives; even Chriſts ſtory falls [l] ſhort of ſuch exactneſſe.

a Gen. 15. 2, 3.
b Gen. 20. 11.
c Gen. 9. 21.
d 2 Sam. 11.
e 2 Chro. 25. v. 20, 21, 22.
f 2 Chr. 16. 7.
g Verſ. 10.
h Verſ. 12.
i Luke 1. 18.
k Mar. 14. 50, 66. &c.
l Joh. 20. 30, 31.

We conclude then notwithſtanding theſe Arguments, Our ſecond *Propoſition* ſtandeth firme and good (*viz.*) *That no man in this life can fulfill the Law in every duty both inward and outward; but that the juſteſt man on earth will faile in many things.* So if he ſhould ſeeke for Juſtification by this his actuall obedience to the Law: he throwes himſelfe under the curſe of the Law. *For curſed is every one that continues not in* [*all*] *things, which are written in the book of the Law to do them,* ſaith the [m] Apoſtle out of [n] *Moſes*. Which curſe muſt needs light on thoſe, that are of the *workes of the Law*, that is, ſeeke for juſtification and life by the obedience of the Law, which yet they cannot in all things perfectly obey.

m Gal. 3. 10.
n Deu. 27. 26.

Chap. 3.

No man in this life can performe any particular good work ſo exactly that in every point it ſhall anſwer the rigor of the Law, proved by Conſcience, Scriptures, Reaſon; and Popiſh Objections anſwered.

3 *Propoſit.* I Proceed unto the laſt *Propoſition*, which concerneth *mans actuall obedience to one particular precept of the Law*. Wherein will appeare the third imperfection of mans obedience in fulfilling of the morall Law. We have ſeen, That no man hath perfect inherent *ſanctity* free from natures corruption. Again, That no man can performe perfect actuall obedience to all and every duty of the law without failing in any one point. And this much our adverſaries will not much ſtick to yeeld unto us, and confeſſe; that there is no man, but ſinneth at ſome time or other; and that it is ſcarce poſſible to avoide *veniall ſins*, as they ſtile them. But then they deny utterly, That a man ſins in every particular good work; though he cannot do all perfectly, yet in ſome he may exactly fulfill the *Righteouſneſſe of the Law*, not miſſing in any one circumſtance. And therefore at leaſt by that obedience he may be juſtified. This opinion of theirs hath neither truth in it ſelf; nor yet brings any benefit at all to their maine purpoſe in proving juſtification by workes. For to what end ſerveth it them to ſtand quarrelling for the perfection of our obedience in ſome one or two good workes; when yet we faile in many things beſides? One thing well done will not juſtify him that doth many things ill. For that of Saint *James* muſt be a truth: *He that keepeth the whole*

Law

Law, and yet faileth in one point, is guilty of all, Jam. 2. 10. Much more guilty is he, that keepeth it in a few, and breaks it in many. But yet further, we reject this opinion also, as an errour: and we teach on the contrary, That

No man in this life can performe any one particular good worke so exactly; that in every point, it shall answer the rigour of the Law, and the severe triall of Gods judgment.

About this assertion our adversaries raise much stirre, and many foule slanders against us, proclaiming us to all the world, open enemies to all good works, that we be Factors to the kingdome of darknesse, promoting as much as in us lieth all licentiousnesse in evill course, and taking off the courage and endeavour of men after pious duties. For who will set himselfe (say they) to do any good work if the Protestants doctrine be true, that in doing of it he shall commit a mortall sinne? Who will pray, fast, and give almes, if when he doth these things he cannot but sinne? As good then it were to do evill, as to do good: a man can but sinne, and so he shall, let him do his best. These slanderous incongruities fastned on us spring not out of our Doctrine rightly understood; but out of froward and perverse hearts, that will not see the truth. Such aspersions will easily be wiped off, when after the confirmation of the truth we shall make answers to such objections, as seeme to infringe it. We say then; That no man can performe any good work required in the Law with such exact observation of every circumstance; that (were it examined by the rigour of the Law and Gods justice) no fault at all can be found in it. This we prove by *Conscience*, by *Scriptures*, by *Reasons*.

First we here appeale unto the *conscience* of man, the judgment whereof is to be regarded; and whereunto we dare stand in this matter. Thou that boastest that in such and such good workes; that thou hast not committed any sinne at all. Darest thou indeed stand to it, and upon these termes appeare in Gods judgment? Darest thou abide the strictnesse of this examination standing ready to justify thy selfe against every thing that he can object: Wilt thou venture thy selfe upon this triall, even in the best workes thou dost, that God cannot with his most piercing eye of justice spie a fault in them, if he number them, he shall find nothing short? If he weigh them, not one graine to light? Againe, let conscience speak, when thou hast prayed, fasted, given almes, done any other excellent work of Piety and Charity in the devoutest, and most unblameable manner thou thinkest possible. Thinkest thou verily, that in this case thou needest not at all stand in need of Gods favour, to passe by thine infirmities, and that thou needest not even in this behalfe to pray; *Lord forgive me my trespasses?* What man durst say or think in any good work: Lord in this particular I do not desire thou shouldest be mercifull unto me? Without doubt there is no man living upon earth that shall in serious consideration of the severity of Gods judgment, and the great infirmity of his owne nature, compare his own obedience with the severity of Gods justice, but his heart will presently shrink within him, and his conscience shunne this triall, as much as ever *Adam* did Gods presence. The thought of such a strict proceeding in judgment, would make the proudest heart to stoope and tremble, the boldest face to gather blacknesse, filling the soule with an horrible feare in the expectation of that day; should the most innocent life, the most holy actions of men be there scanned according to the rigour of justice: not gratiously pittied, pardoned, and accepted, according to that mercifull love of God which covereth and passeth by multitudes of sinnes. It were arrogant pride in any man to utter that speech in a sober temper; Whereunto *Job* breakes out in a passion, chased by the sense of his miserable tortures; and the froward disputes of his friends. [a] *Oh* (saith he) *that a man might plead with God, as a man pleadeth with his neighbour.* And againe, *Lay* [b] *downe now, put me in a surety with thee, who is he that will strike hands with me?* And againe, *Oh that* [c] *I knew where I might find him, that I might come even to his face, I would order my cause before him, and fill my mouth*

a Job. 16. 21.
b Job. 37. 3.
c Job. 23. 3. 45.

with arguments. I would know the words which he would anſwer me, and underſtand what he would ſay unto me. Speaks the man reaſon, or is he beſides himſelfe? What? challenge God to diſpute with him, and hope to make his party good in the quarrell? This was *Jobs* infirmity: It is our Adverſaries arrogancy, who dare ſet their foote againſt Gods; and bid him pry as narrowly as he liſt into their good workes: they will maintaine the righteouſneſſe thereof againſt all that he can object to prove the leaſt ſinfulneſſe. *Job* ſaw his folly: God grant that theſe may theirs; In a calmer temper, when conſcience was not overclouded with griefe and anger: he reads us a quite contrary leſſon. In the 9. Chapter of his book. *How ſhould man be juſt with God? if he contend with him, he cannot anſwer him one of a thouſand, verſe* 2,3. And againe, having reaſoned and queſtioned of Gods wiſdome and power, not to be queſtioned or reſiſted by any. *How much leſſe ſhall I anſwer him* (ſaith he) *and chuſe out my words to reaſon with him? Whom though I were righteous, yet would I not anſwer; But I would make ſupplication to my Judge, verſe* 14. 15. Further, *If I would juſtify my ſelfe, mine owne mouth will condemne me, If I ſay I am perfect, it ſhall prove me perverſe. Though I were perfect yet would I not know my ſoule, I would deſpiſe my life*, verſe 20. 21. And once more. *If I waſh my ſelfe with ſnow water, and make my hands never ſo cleane, yet ſhalt thou plunge me in the ditch, and mine owne cloathes ſhall abhorre me. For he is not a man as I am that I ſhould anſwer him, and we ſhould come together in judgment, verſe* 30,31,32. See this holy Saint, who elſe where ſtands peremptorily to the defence of his innocency and uprightneſſe againſt that wrongfull imputation of hypocriſy which his friends charged him withall, telling them that till he die, he will not take away his innocency from himſelfe, nor his heart ſhall not reprove him all his daies: yet when he ſets himſelfe before the Tribunall of Gods juſtice, he dares not ſtand out in his owne juſtification, but ſubmits himſelfe to the mercy of his Judge, with humble ſupplication for his favour. Theſe confeſſions of *Job* be not complements out of a fained and needleſſe modeſty: but the fruits of a conſcience rightly informed and apprehenſive of its own ſinfulneſſe, and the ſevere rigour of Gods judgment. The ſerious meditation of which two particulars, we commend unto our Adverſaries, and all other of their humour; that are apt to entertaine favourable and gentle opinions touching their ſinnes: and withall to nouriſh high conceits of their own goodneſſe. Whence they grow by degrees to think, that Gods judgement is like their owne fooliſh imaginations; and where they out of blindneſſe or ſelfe-love cannot ſee a fault, that there God himſelfe can find none. We hardly ſee beames in our owne eyes, are we then ſo skilfull to ſpie the ſmalleſt mote? Who can underſtand his faults (ſaith *David*) wilt thou anſwer him; Yes I do? A ſecret fault may ſoone ſlip, a deceitfull heart may in one circumſtance go beyond thy wit and watchfulneſſe. Here then humility would do well, and prayer for thy ignorance; for thy ſecret ſinnes; unknowne to thy ſelfe as much as others. Here true modeſty would have her place, that thou preferre Gods wiſdome and judgment above thine owne, remembring that he judgeth not as man judgeth, but ſometimes otherwiſe than thou doeſt, accounting that abhomination, which in thine owne eyes is much ſet by; and alwaies more exactly than thou canſt, ſeeing much evill in that where thou ſeeſt little, and ſome evill where thou thinkeſt there is none. And therefore alwaies ſpeak unto thy ſelfe in thoſe excellent words of Saint *John; if my heart condemne* (as in many things it doth) *God is greater than my heart and knoweth all things.* 1 John 3.20. God forbid then that in any thing I ſhould preſume to plead with him in my Juſtification. *He is wiſe in heart and mighty in ſtrength; who hath hardned himſelfe againſt him and hath proſpered?* Job 9.2. Thus much touching our firſt argument, from the inward witneſſe of the conſcience. Which in the moſt innocent life, often in the moſt holy work, drawes back from Gods judgment Seate, and is afraid to put it ſelfe upon the triall of his ſevere juſtice.

Pſal. 19.

We

We have the Scriptures to witneſſe unto us the ſame truth. *Pſal.* 143. 1, 2. [*Heare my prayer, O Lord, give eare unto my ſupplication; in thy faithfulneſſe anſwer me, and in thy righteouſneſſe.*] Here the Prophet ſeemes to appeale to the Juſtice of God, requiring his help upon ſuch termes, as if God out of pure juſtice could not have denied him. But it is nothing ſo. It is the mercy of God the holy Prophet ſues unto. Anſwer me in thy faithfulneſſe and righteouſneſſe, that is in thoſe gracious promiſes, wherein thou haſt made me to truſt, whereupon I do rely. *Thou art juſt and faithfull* in keeping promiſe, be ſo to me in my diſtreſſe, who according to thy promiſe, ſeekes unto thee for ſuccour. Unto this righteouſneſſe of God, *David* preſents himſelf, and his ſupplications; but before that ſtrict and ſevere Juſtice of God he dares not ſtand, but in all ſubmiſſiveneſſe prayes in the next words. [*And enter not into judgment with thy ſervant.*] He craves mercifull audience of his prayers; but deprecates the ſtrict examination of his life and doings. He knew well that if God ſhould deale with him upon ſo hard termes', his owne innocency could never have made his prayers acceptable, [*For* (ſaith he) *in thy ſhall no man living be juſtified.*] The force of this place [a] *Bellarmine* ſeekes to decline by three poore miſerable ſhifts. That *David* would not have God enter into judgment with him to judge him (*ſcilicet*) according to ſuch things as he had of himſelfe; but according to ſuch things as God had given him, that is, [*Judge me not according to that righteouſneſſe which I have by nature; but according to that righteouſneſſe which thou haſt given by thy grace.*] which interpretation how ridiculous a *phantaſy* it is, and quite beſides the meaning of the Prophet, it is eaſy for any one to judge by reading of that *Pſalme*, *Bellarm.* therefore hath another ſtring to his bow; but as rotten as the former.

[a] Lib. 4. c. 20. *Noli judicare ex his quæ in me habeo.*

2. That the place is meant of veniall ſinnes without which a man cannot live, and though they be ſmall faults, yet would it be no injuſtice in God to puniſh them. So that the meaning is, [*Lord enter not into judgment,*] that is, Lord *I will not contend with thee, I confeſſe my ſelfe a ſinner and crave pardon*; Diverſe ſmall faults I have committed not againſt the Law but beſides the Law, and thou maiſt eaſily pardon them. My caſe is not ſingular: I do therein but as other men do, amongſt whom, there is none ſo juſt but ſometime failes and offends. And therefore do not lay ſuch faults to my charge. Men of corrupt conſcience that thus ſport with ſinne, and play with the Scriptures! the Jeſuite muſt bring us better proofes, then he doth, elſe we ſhall never beleeve that *David* was a man of *Bellarmine* his mind touching *Veniall ſinnes*. That doctrine is part of the dregges of corrupted nature, maintained by *Popiſh Moabits*, who are ſetled on their *Lees*, infatuated by the love of ſinne, and flattering themſelves in that wickedneſſe as little and light which God accounted worthy to be hated. We acknowledge no *Veniall ſinnes*, but ſuch as deſerve eternall death, which hereafter we ſhall make good. And therefore if *David* would not that God ſhould enter into judgment with him, becauſe of *Veniall ſinnes* that accompany his holieſt practiſes, it is in effect, that which we ſay; the difference in only in an *Epithite*. We ſay *David* prayed not to come into judgment, becauſe [*his beſt works were ſinfull:*] and *Bellarmine* addes, *becauſe venially*, or *pardonably ſinfull*. Which advantageth him not a jot. For let him mince it how him liſt, it is manifeſt, that theſe were ſuch ſinnes, as for them *David* durſt not venture his beſt workes to come unto the Barre of Gods ſevere judgment. There is yet another deviſe.

2.

That thirdly, *David* ſpeakes by compariſon. (*viz.*) that though the righteouſneſſe of his workes were true, being abſolutely conſidered: yet being compared with Gods Righteouſneſſe, it ſeemed to be unrighteouſneſſe. As a candle ſet in the Sunne ſeemes to have no light: and a little light compared to a greater, ſeemes darkneſſe. Whereto we anſwer, that *David* here makes a confeſſion of his owne ſinfulneſſe; not a compariſon of his own righteouſneſſe, with the righteouſneſſe of God. He deſires that God will not enter into

3.

judgment with him; not becauſe he had not ſo much righteouſneſſe as God, in compariſon of whom it ſeemed little or nothing; but becauſe he was ſinfull, and had not ſo much Righteouſneſſe as he ſhould. Man may have a Righteouſneſſe of his owne; infinite degrees below the *Righteouſneſſe* of God, which yet may paſſe the triall of Gods judgment without all reproofe. As is manifeſt in the *Righteouſneſſe* of *Adam* and *Chriſts* Humanity: both which though inferiour to Gods *Righteouſneſſe*, were yet able to endure that ſtrict examination. Wherefore we are not accounted unjuſt for that imperfection, becauſe we have leſſe righteouſneſſe than our Maker: But becauſe we have not ſo much as we ought to have, according to the capacity of our nature wherein he made us. But of this more hereafter. Let this ſerve for the clearing of this firſt place of Scripture, and the exceptions againſt it.

2. The ſecond place of Scripture, is that, *Eſay* 64. 6. *But we are all as an uncleane thing, and all our Righteouſneſſe is as filthy ragges, and we all do fade as a leafe, and our iniquities like the wind have taken us away.* This is the confeſſion of the Church of God, ſubmitting her ſelfe to him in the acknowledgment of her ſinnes, and the juſtneſſe of his anger againſt her. The confeſſion is every way generall; both for *Perſons*, not one excluded, *we all* כלנו *are as an uncleane thing*, and likewiſe for workes, none are excuſed from faultineſſe. *All our righteouſneſſe* (nay in the plurall) *all our righteouſneſſes* כל צדקותינו *are as filthy ragges.* Hence they acknowledge that God is juſtly angry with them, and that in his righteous diſpleaſure, they are afflicted, conſumed, and brought into great adverſity, the glory of the Church, and State, decaying more and more, like a fading leafe that falls from the tree, and is driven away with the winde; *And we all do fade as a leafe, and our iniquities like the winde have taken us away.* Againſt this plaine acknowledgment of mans ſinfulneſſe in all his moſt righteous workes, the Jeſuites except divers waies.

1. That the Prophet ſpeakes here in the perſon, not of the godly, but of the wicked, who make here this confeſſion of their ſinne. And how prove they this? Thus. The Text ſaith, *Behold thou art wroth, for we have ſinned.* Now God is not angry with the godly, but with the wicked. Again, the Text ſaith, *There is none that calleth upon thy name*; that is, none of the wicked perſons, for the godly do call on Gods name. This exception is manifeſtly refuted by the whole order of the Text, whereby it is apparent to any that have but halfe an eye, that this recognition of ſin, and prayer for mercy beginning at the 15. *v.* of the 63. *Chap.* to the end of the 64. *Chap.* is made by the whole Church, & all the faithfull therein, confeſſing their owne faults, as well as others, and ſuing for reliefe, not only in behalfe of others, but of themſelves too. His reaſons are worth nothing. God is not angry with the godly, ſaith *Bellarmine.* No? then *Peter* is in an errour, who ſaith, 1 *Pet.* 4. 17, 18. *The time is come that judgment muſt beginne at the houſe of God; and if it beginne at us, what ſhall the end of them be that obey not the Goſpell of God? And if the righteous be ſcarcely ſaved, where ſhall the ungodly and ſinners appeare?* Here is judgment on Gods houſe, that is, on the righteous that obey the Goſpell, as well as on the ungodly that obey it not. And ſo it is, when the godly ſinne, they ſmart for it, in private afflictions, in publique calamities, both waies they finde God is not well pleaſed with their ill doing. When a Church and a ſtate is ruinated, may not the moſt righteous take up this confeſſion. *Lord thou art angry for we have ſinned.* Even we by our ſinnes have haſtned and increaſed the publique miſeries? I trow, none will deny it. Againe, the Text ſpeakes of thoſe that do not call upon Gods name. But the godly call upon it, *Ergo*, it is not meant of them. True, they do call upon Gods name: but is this done alwaies with that diligence, with that zeale which God requires? How comes it to paſſe then, that the godlyeſt men are many times ſecure, ſlothfull, cold and careleſſe in the duties of Gods moſt holy worſhip? Yea, in the corrupt and declining times of the Church this happily is their fault chiefly, who themſelves begin to freeze in ſo

generall

generall a coldnesse of the season, loosing much of that fervency of Spirit which the Apostle requires of us, as at all times, so then especially, when it should revive and put heate into others, when their love of Religion begins to wax cold. At such times zeale in Gods service, vehemency in prayer, constancy in all religious exercises, resolute, but discreet forwardnesse in the holy profession of religion is most commendable. But yet it so comes to passe, that even then much security and slackenesse overcomes the godly, and whilst they should be a means to prevent a mischiefe, they hasten it upon themselves and others.

And thus the Jewish Church here in this place confesseth that there were none that called on the name of the Lord, a careless negligence, and slackenesse in the service of God, was come upon thē, so that as it is in the next words, [*There was none that stirred up himselfe* מתורר להחניק בר *to take hold of God.*] None awaked and rouzed up himselfe with diligent endeavour to apply himselfe to the worship of God, a fault wherewith God may justly be angry: as he then was. This first exception then is frivolous. Others there be as idle.

2. That by [*All*] in this place is to be meant the *greatest part*; not all the Jewes, nor all their workes were sinfull; but the *greatest part*. For so the word [*All*] is taken in some places of Scripture; and therefore the Jesuites think, it must needs be taken so here.

3. That if it be meant of [*All*] simply; yet it is not to be understood at all times. All the People and their workes were naught and sinfull, when they were to be carried away captive; but it followes not, that they were so at other times.

4. This must be restrained to the righteousnesse which consists in obedience to the Ceremoniall Law. [*All our righteousnesse*] that is, [*all our Ceremoniall workes in Sacrifices, Observations of Sabbaths, New-moones, Fasts, and such like,* [*are as filthy clouts*] being done in that manner as we do them (*viz.*) without *Faith and Obedience.* To these we say that there would never be an end, were a man bound punctually to refute every cavill, which an adversary may frame out of his fancy-full imagination, and froward heart. We owe the Romanists no such credit, as to assent to any point of Religion upon their bare affirmation. We can as confidently deny such exceptions as these, without yeelding them a refutation; as they do boldly make them without bringing any proofe. And certainely most vaine and ungodly is that course which our adversaries or any that tread in their steps do hold in their disputations, about serious points of Christian doctrine: when being urged with convincing Scriptures, they think they have done the part of Schollers, and satisfied the *Consciences* of others desirous of truth, if they can amaze and astonny you a little with two or three interpretations and petty exceptions, and so leave you to chuse which you list. They will not tell you which they will stand to; but even when their answers crosse one another, yet all shall downe, that if one helpe not, another may, and altogether may vex you, when they cannot satisfy you. This quarrelsome humour of men, who seek not the truth in love: but write to maintaine dispute, is not the least vexation of the Spirit, and wearinesse to the flesh of man; as all those will witnesse, whose much reading hath led them along into the perplexed mazes of Schoole-learning, whether Divine or Humane.

The third place of Scripture is, *Psal.* 130. 3. *If thou Lord shouldest mark iniquities, O Lord! who shall stand?* This place is parallell to the former, wherein the holy Prophet desires God to be attentive to the voice of his supplications, craves this audience meerely of Gods favour; not upon any righteousnesse or worth of his owne. As for that he confesseth. That if *God should be strict to observe* wherein he and all men do amisse; neither himselfe, or any other could be able to stand in his presence. Whence he flies from his justice unto his mercy *But there is forgivenesse with thee that thou maist be feared. verse* 4. Presumption then it is, and arrogant pride for any Romanist to say, Lord if thou do observe iniquities; yet I shall be able to stand. In such and such good workes be

extreame

extreame to marke what is done amiſſe: I feare not the triall, nor will ſue to thy mercy.

From Scripture we come to reaſon. Which is thus.

Whereſoever there is *concupiſcence* and inordinate motions of the heart; whereſoever there is a defect of charity towards God or man: Whereſoever *veniall ſinnes* (as our adverſaries call them) are mingled with good workes: there the *beſt workes* of men are not free from ſome corruptions and ſinfulneſſe.

But in a man *Regenerate* there is *concupiſcence* and evill motions of the heart preſent with him, when he would do good; there is a want of that meaſure of love to God, and charity to man, which he might and ought to have; there alſo are beſides many *veniall faults* that accompany his beſt workes.

Ergo, the workes of a man Regenerate are not every way good, but in part ſinfull.

The *Minor* is cleere, and confeſſed by our Adverſaries; eſpecially for the two former circumſtances of *concupiſcence*, and imperfection of charity: and for *veniall ſinnes*, they alſo acknowledge it a very hard matter to avoid them in any good work. Wherefore they are [a] driven in a deſperate manner to deny the *Major*, and to avouch. That neither *concupiſcence* nor imperfection of *Charity* to God or our neighbour; nor yet *veniall ſinnes* mingled with good workes, do at all impaire the goodneſſe and perfect righteouſneſſe of our obedience to the Law; but that they are as good with thoſe infirmities, as without them. Bad cauſes muſt be helpt out by bold and deſperate attempts; and ſo it fares with our adverſaries in this point. They will utterly deny that there is any thing evill in a man regenerate, rather than be forced to confeſſe there is any thing evill in the workes that he performes. The impudent unreaſonableneſſe of this their aſſertion, we ſhall ſhortly ſpeak of. In the meane time we go on unto the conſideration of ſuch arguments, which are brought by our adverſaries to prove, That the good workes of men Regenerate, are truly and perfectly good, without all faultineſſe in them. They prove it then,

[a] *Bell. I. 4. c. 17.*

Bell. lib. cap. 15.17. Becan. Tom. 2. tract. 2. cap. 2. quæſt. 4. & c. 4. quæſt. 1.

1. *Firſt from the examples of* Job *and* David. *Of* Job *is ſaid*, Job. 1. 22. *In all this* Job *ſinned not, nor charged God fooliſhly, and* Chap. 2. verſe 10. *In all this did not* Job *ſinne with his lippes. Againe for* David: *he is conſcious to himſelfe, of his owne innocency, and that no fault can be found in his doings, wherefore he prayes*, Pſal. 7. 8. *Judge me, O Lord, according to my righteouſneſſe, and according to mine integrity that is in me. And after all this*, Pſal. 18. 23, 24. *He profeſſeth openly his innocency, and reward for it. I was, ſaith he, alſo upright before him, and I kept my ſelfe from mine iniquity. Therefore hath the Lord recompenced me according to my righteouſneſſe, according to the cleaneneſſe of my hands in his ſight. And* Pſal. 17. *verſe* 3. *He declares how God had throughly tried him, and yet found him faultleſſe. Thou haſt proved mine heart, thou haſt viſited me in the night, thou haſt tried me, and yet ſhalt finde nothing: I am purpoſed, my mouth ſhall not tranſgreſſe. How then can any man ſay that* Job *and* David *ſinned mortally in their ſayings and doings; When God himſelfe witneſſeth for them that they did not ſinne?*

Hereto we anſwer. That we do not lay *ſinne* unto the charge of thoſe holy men: nor do we ſay they did ill, where the Scriptures witneſſe they did well. *Job* in that firſt Act of his triall quitted himſelfe well, and overcame the temptation. He ſinned not as afterwards he did, breaking forth into impatiency: and that is all the Scripture meant by that ſpeech *In all this Job ſinned not*. But whether *Jobs* patience were in this firſt conflict every way ſo unreproveable, that not the leaſt fault could be ſpied in it, in Gods ſevere judgment, is more then we dare affirme, or our Adverſaries will ever be able to prove. For *David*, his innocent demeanour of himſelfe, in the time of *Saules* raigne was ſuch, that no imputation of unfaithfulneſſe or ambition could juſtly be laid to his charge. Wherefore when *Saules* followers accuſe him of treaſon againſt their Maſter: *David* appeales unto God, deſiring him to deale with him according to his innocency

nocency in that behalfe. His owne conſcience, and God with his conſcience, after triall made, acquit him from plotting and practiſing againſt *Saul*, as his Adverſaries ſaid he did. Thence it followes that *David* did not offend in that kind whereof his Adverſaries accuſed him. His heart was upright, his life was innocent, neither his Adverſaries could make proofe, neither did his conſcience accuſe him, or God condemne him of theſe faults, that he was charged withall. Thus farre *David* durſt ſtand to Gods judgment, that he was innocent in thoſe particular evills, whereof man had accuſed him: but it followes not therefore he durſt enter into judgment, with God; and plead, that God himſelfe could find no fault at all with him. He might have many ſecret faults and imperfections even in this moſt innocent paſſage of his life; which neither himſelfe knew, nor his enemies could come to the knowledge of it; and therefore though he dare plead his righteouſneſſe before God, ſo farre as man can accuſe him of unrighteouſneſſe, yet he dare not go further to cleere himſelfe againſt all that God may object againſt him. Heare what himſelfe ſaith in this caſe, *Pſal.* 139. 23, 24. *Search me, O God, and know my heart, try me and know my thoughts.* Speakes the Prophet this out of confidence, that God upon ſearch and triall, ſhall find no evill in his heart and thoughts? No, but out of holy deſire, that whatſoever evill is found in him may be amended. He knowes well that many things may be found faulty in him: and therefore he ſtands not to juſtify himſelfe, but only ſues for grace to redreſſe them; adding in the next words. *And ſee if there be any wicked way in me, and lead me in the way everlaſting.*

2. They prove that the workes of men *Regenerate* are not ſinfull by the Scriptures which call them *good workes*, and ſay that they are *pleaſing to God.* 1. That they are good. [*Let your light ſo ſhine before men, that they may ſee your good workes*] Matth. 5. 16. [*Charge the rich that they do good, and be rich in good workes.*] 1 Tim. 6. 18. [*We are his workmanſhip created in Chriſt unto good workes.*] Eph. 2. 10. [*Why trouble ye the woman, for ſhe hath wrought a good work upon me.*] Mat. 16. 10. 2 That they are alſo pleaſing unto God is apparent by theſe places [*Ye are made an holy Prieſthood to offer up ſpiritual ſacrifices acceptable to God by Jeſus Chriſt.*] 1 Pet. 2. 5. In the Epi. to the Philippians, The Apoſtle calleth their almes ſent unto him [*an odour of a ſweet ſmell, a ſacrifice acceptable, well pleaſing unto God*] Phil. 4. 18. Againe, [*To do good and communicate forget not, for with ſuch ſacrifices God is well pleaſed.*] Heb. 13. 16. Hence they argue. *If the workes of men regenerate be good and acceptable unto God; then certainely the Proteſtants erre in their doctrine, teaching that the beſt workes of men are ſinfull, for as much as ſinne is neither good in it ſelfe, nor any way pleaſing unto God. Who is infinitely offended at all iniquity.*

Hereunto we anſwer. That this argument is nothing but a froward and willfull miſtake of our doctrine. We teach that the beſt workes of the beſt men are in part ſinfull. They thereupon cry out we take away all goodneſſe from the workes of the godly, and that we account them to be [*in ſe.*[a] i. e. *Ex natura ſua*] damnable and mortall ſinnes. This is a fooliſh calumny of men that cannot diſtinguiſh between the diſeaſe and the diſeaſed body: but ſtraight-way conclude that the whole body it ſelfe is nothing elſe, but a meere rotten ulcer, becauſe it hath ſwellings and ſores in ſome part of it. Therefore to unfold their eyes in this point, they are to underſtand that we make a neceſſary and true diſtinction between *that which is ſinne, and that which is ſinfull*; teaching that the good workes of the *Regenerate* be not ſinnes, though they be ſinfull. We explaine it thus. That is to be called *Sinne* in its owne nature, which is the tranſgreſſion of the law in doing any act forbidden; or in leaving undone any act commanded by the Law. The omitting, or committing of any ſuch act is properly [*in ſe & ex Naturâ ſuâ*] a *ſinne.* Becauſe it is directly and totally in the very ſubſtance of it againſt the Law. As to pray to a falſe god, or neglect prayer to the true God, are both of them ſinnes in their very proper natures; becauſe both are forbidden by the morall Law. That we call *ſinfull*, which is for the maine

a Perverting *Calvins* words *Ne unum à ſanctis (exit) opus, quod ſi (in ſe) cenſeatur non meretur juſtam opprobrii mercedem Calv. Inſt. l. 3. c. 14. ſect. 4.* b *Bell. l. 4. c. 17.* erres in ſaying (*opera bona ex genere ſive ex objecto, ſed mala ex circumſtantiis non ſunt bona ſimpliciter: ſed mala ſc. ſimpliciter*) *quoniam bonum non exiſtit niſi ex cauſa integra: malum vero ex quolibet vitio.*) And it is falſe which he addes that God doth ſimply condem (*de facto*) almes deeds, &c. done with a bad intention for vain glory, &c. God doth not ſimply condemne the work; but them for their ill doing of it.

maine ſubſtance of the work conformable to the Law; but it failes and offends againſt the Law in ſome circumſtances required in the doing of it, when the thing is done which the Law commands, but not perfectly in every point as the Law commands it: ſuch a work, we ſay, is not a *ſinne*, though it be ſinfull; there is *ſinne* in it, but it is not all *ſinne*. This diſtinction our Adverſaries cannot but admit of, as in the workes of the Heathen, and Chriſtians unregenerate; ſo in the good workes of the *Regenerate* themſelves. We and they confeſſe that the morall vertues of the Heathen, were good and commendable in the ſubſtance thereof: nor do we think there is any man ſo devoide of reaſon, as to affirme that the Juſtice, Temperance, Charity, Liberality of a Heathen, are meere vices and ſinnes. We all grant, they were vertues: but yet our Adverſaries themſelves cannot affirme, that they were every way virtuous, free from all ſpots and ſtaines of *Vice*; ſeeing they had neither faith and ſanctity from whence they ſprung; nor the glory of God at which they aimed. Now as the vertues of the naturall man, are in part vicious: ſo the good workes of the Regenerate are in part ſinfull. To faſt, to pray, to give almes, with the like workes of Piety and Mercy, we affirme and teach that they are *good workes*, good in their nature and uſe; being ſuch actions as the Law commands. We know none of our ſide ſo farre gone with paſſion, as to maintaine that a godly man ſinnes becauſe he faſts, prayes, and gives almes; as if thoſe very acts were nothing but damnable ſinnes. We deteſt ſuch frantick opinions; and if any of our Writers have let ſlipt ſuch words, as may give occaſion to our Adverſaries, ſo to think of us, we do not, nor are we bound to juſtify every hot and cholerick ſpeech, breathed out in eagerneſſe of diſputation. *Good workes* they be, truly and verily *good*; but they are not perfectly good. When a good man prayes he doth well: but he never doth ſo well; but he may do better. Nor dare any man in the world avouch, that either the roote whence good actions come, is purged by perfect holineſſe: or the manner of doing them, is ſo exactly kept in a preciſe obſervation of every circumſtance, or the end in doing them. Gods glory, and mans good, ſo ſinceerly and truly aimed at; that the ſeverity of Gods juſtice, cannot find any the leaſt failing in any of thoſe things. This is all we teach touching the *ſinfulneſſe of good workes*, and thus we ſtand too, as a moſt certaine truth. And we ſay, *That this ſinfulneſſe* accompanying our good workes, is ſufficient to barre us from Juſtification by them. For we deſerve not reward for what is well done, except all were well done. But nevertheleſſe it ſhall not hinder Gods gratious acceptation of our good workes, who is well pleaſed with the obedience of his children, ſo farre as it is good and holy; and when it failes, for Chriſts ſake he mercifully pardoneth their treſpaſſes. Thus much for the ſecond Argument. The third is from reaſon grounded on Scriptures.

3. *Where there are* (ſufficientia principia rectæ operationis) *ſufficient cauſes and meanes of well doing: there a good work may be done without all fault—— But in a man regenerate, there are cauſes and meanes ſufficient for well doing Ergo, He may do well, and not offend.*

They prove the *Minor* thus. *To the performance of any good worke, there is required nothing, but theſe things: Knowledge of what is to be done, will & power to do it —— But now a regenerate man hath all theſe. For firſt, his underſtanding is enlightned, ſo that he can eaſily know what is good to be done. Secondly, his will and affections are ſanctified and aided by grace, to deſire and endeavour the performance of it. And thirdly and laſtly, he hath power to put in practiſe what he knowes and deſires, there being no impediment inward or outward, that ſhould hinder him—— Ergo, he may do well and ſinne not.*

Here we deſire them to ſhew us how a man Regenerate is endued with ſuch perfect abilities, as may help him, and quite rid him of all ſuch impediments, as might hinder him in well doing.

This (ſay they) *is done by the grace of ſanctification, given unto a Regenerate man, whereby he is freed from all contagion of ſinne; and ſuch incumbrances,*

ces, as hinder him in well-doing. For by this grace given to him, he is made a good tree: now [*A good tree cannot bring forth bad fruit,* Mat. 7. 18.] — *And ergo, a good man cannot do bad workes. Againe, he is made a fruitfull Branch of Chriſt the true Vine, as it is in* John 15. 5 [*I am the Vine yee are the branches, he that abideth in me, and I in him, the ſame beareth much fruit.*] *And Ergo, That fruit only which is good: Which ſimilitude of a Branch much illuſtrates the matter* (in their imagination.) *For as in a Vine-branch; If firſt it have ſufficient moiſture from the body of the Vine. Secondly, if it have ſufficient heat of the Sunne to digeſt that moiſture. And thirdly, if it be not hurt nor hindered by Froſts, Wette, Windes, Wormes, or other ſuch diſcommodities of the Aire and Soile; then certainely it will beare very much, and very good fruit: ſo is it in a man regenerate; From Chriſt he receives ſufficient moiſture of divine grace which is in him,* [as a well of water ſpringing up unto everlaſting life, Joh. 4. 14.] *He hath heat ſufficient of ſpirituall affection, to cauſe him to bud forth into good workes. For Chriſt ſaith* [a I am come to ſend fire on earth, and what will I if it be already kindled. *Luke* 12.49] *And* [Did not our hearts burne within us] *ſaid the two Diſciples that went to* Emaus, *Luke* 24. 32.] *Ergo, they have heat enough. Finally, they have no impediment. Neither inward. For why? It is written.* Rom. 8. 1. [There is no condemnation to them that are in Chriſt Jeſus.] *Ergo, no inward impediment to well doing. Nor outward. For it is written.* [Nothing ſhall ſeperate us from the love of God, that is in Chriſt Jeſus our Lord, Rom. 8. 38.] *Ergo, no outward impediment of good workes.*

a Ridicule.

Hereunto we make anſwer. That this argument is a *Sophiſticall* cavillation; which proves that which we do not deny. They ſay that a man regenerate, hath *ſufficientia principia rectæ & honeſtæ operationis.* We ſay ſo too, confeſſing that he is made a good Tree, a fruitfull Branch; that he is enlightened, ſanctified, and ſtrengthened by the Spirit of God unto the performance of *good workes.* We grant that now he is enabled to do well, who before his Regeneration could do nothing ſave ill: but the queſtion ſtill remaines, whether now he do ſo well, as that he doth nothing ill when he doth beſt. We grant that the *Vine*, which in former time yeelded nothing, but wild grapes, now being tranſplanted and grafted into the beſt *Vine*, beares good grapes; but we deny that they are ſo ſweet and kindly in every reſpect, as not to have a little reliſh ſtill of their former wildneſſe and ſowreneſſe. Wherefore our adverſaries do but trifle with us, to tell us, that man regenerate hath meanes ſufficient to do thoſe workes that be good: this we deny not; but we queſtion whether they have help ſufficient to performe any work ſo abſolutely and perfectly good; that God himſelfe cannot charge it with any ſinne at all. This we conſtantly deny. And to their diſcourſe, [*That a regenerate man hath ſufficient knowledge, power, and will, to do good perfectly*] in this they affirme more than will ever be proved. Our imperfections in every one of theſe three particulars witneſſed to our conſcience by *Scripture* and *experience* doth diſable us ever from doing any work entirely and totally good. Knowledge we have; but much darkned by ignorance. We have a will to do good; but that alſo corrupted with much froward Rebellion. A power we have to do good: but alwaies croſſed and much reſtrained by manifold luſts within, and temptations without us. How is it poſſible for us, being compaſſed about with ſo many infirmities: but we ſhould offend in one thing or other, *Becanus* here brings us an inſtance of a good work, and bids us ſhew what ſinne there is in it: *If* (ſaith he) *A man regenerate, read or heare theſe words of Chriſt*, Matth. 6. [give almes] *he being enlightned knowes that this is a worthy and honeſt work. Whereupon he is touched in heart, and ſtirred up to do it. He conſents to this motion, and reſolves upon the execution, which* (*ſuppoſing that he be rich*) *nothing now can hinder, becauſe he is both able and willing to give. Now then this almes being thus given out of knowledge, and a vious motion of the heart tending to Gods honour and our neighbours good, the Jeſuite deſires*

ſires to know of us, where there is any ſinne in it. We ſay there is ſome evill in every good worke, and therefore he would have us tell him what evill there is in this *Almſdeed.* Unto this we ſay, that this inquiry of the Jeſuite is the moſt ridiculous and abſurd thing that can be. He asketh us where is the ſin? What if we anſwer him *We doe not know;* Is he now ever the wiſer? What hath he gained thereby? Are other mens worke without all faults, becauſe we know not what they be? Nay, are they without fault, becauſe themſelves know not whether there be any within them, or no? What ſilineſſe were it to argue in this ſort? Therefore when we come to this point ſtrictly to examine the workes of men. Firſt, we tell the Jeſuite that he muſt not put caſes touching *generalities* [*ſuppoſe that ſuch a good worke be done ſo and ſo, what then?*] We diſpute now touching particulars in every *mans reall practiſe.* The enquiry is not for the generall. [*What evill is there in ſuch and ſuch a good worke, done thus and thus, according as the circumſtances are framed in an imagined caſe.*] As to aske what ſin is there in almeſdeed done out of *Faith and Charity to Gods glory.* This is a fond queſtion thus framed, upon generall termes we ſay there is no ſinne in it. But the enquiry is in particular, what evill there is in ſuch a worke done by this or that man, according to all circumſtances, that were at that time incident to the worke, as; What ſinne was there in *Zacheus* or *Cornelius* almes-deeds? This queſtion we admit and anſwer to it, that ſome ſinne there was for which thoſe holy men, as well as others, would not have been willing that God ſhould enter into judgment with them, ſtrictly to judge them. Yea, but will the Jeſuites reply, name what ſinne this was, or elſe you wrong them. Now this is meere impudency. For who is judge of their actions? Are we? Or is it God and their own conſciences? We can be no judges, who at furtheſt can judge but according to outward apearance; We know not their hearts; nor are we privy unto every particular circumſtance, that did accompany thoſe actions of theirs. Circumſtances in every particular action differ infinitely, one man may offend in this point, another in that: nor have we a generall rule whereby to judge alike of all. And therefore it is a childiſh *quære* to aske one man whether an other man offends, who may doe evill a thouſand times, not only ſecret from others, but unwitting to himſelfe. If then the Jeſuite will have an anſwer to his queſtion, he muſt reſort to particular mens conſciences, and to God: for only the ſpirit of man, and the Spirit of God know the things of man. Let him aske a *Cornelius* when he gives almes, whether he doe thinke this worke ſo well done, that no fault can be found with it. Doubtleſſe he will anſwer, that he cannot excuſe himſelfe from all faultineſſe, though he knew nothing by himſelfe, yet he dares not ſtand to Gods judgment. His confeſſion and prayer would in this caſe be the ſame with *Nehemiahs*, Nehem.13.22. [*Remember me, O my God! concerning this alſo, and ſpare me according to the greatneſſe of thy mercy.*] At once begging favourable acceptance of his obedience, and gracious pardon of his infirmities. If this ſuffice not, in the next place, the Jeſuite is to repaire to God almighty, and queſtion him, wheres the ſinne in ſuch and ſuch a good worke, who no doubt can ſhape him an anſwer that will ſonne confound his pride and folly, and make it quickly appeare unto him, that ſinfull man, when he pleads with God, is not able to anſwer him one objection of a hundred, that God ſhall make againſt him.

This of the third argument. That man hath ſufficient meanes to doe well and not ſinne. The laſt followes, drawne from ſuch abſurdities, as they ſay doe follow upon our doctrine. Thus,

4 *If (ſay they) our Doctrine be true that the beſt workes of men be ſinfull; then theſe abſurdities be likewiſe true doctrine. That to be juſtified by faith is to be juſtified by ſinne. That no man ought to believe; becauſe the worke* [*Believing*] *is ſinne. That all good workes are forbidden becauſe all ſinne is forbidden. That God ſhould command us to commit ſinne; becauſe he commands us to doe good workes. That God bidding us be zealous of Good Workes, ſhould in effect bid us be*

he zealous of mortall sinne. That to pray for the pardon of sinne were a damnable sinne. These and such other absurd Positions would be true; if the Protestants doctrine concerning the sinfulnesse of good workes may stand for good.

Hereunto we answer. That these absurdities issue not out of our Doctrine, but out of our adversaries malicious Imaginations. Who like the raging Sea casting up mire and dirt from its owne botome, would faine throw all this filth in the face of the *Reformed Churches*, to make them odious and hatefull to the world. The best is, Truth cannot be disgraced, though it may be belied. These foule absurdities touch us not, But follow upon that Doctrine which is none of ours. Namely. *That the good workes of the Regenerate are in their very nature altogether sinne, and nothing else but sordes, inquinamenta, & meræ iniquitates.* Such an absurd assertion would indeed yeeld such an absurd consequence. But we defended it not, and they abuse us grosly, when in their writings they report of us the contrary that we doe maintaine. This only we teach, *That mens good workes are in part sinfull.* Much good they have in them; but withall some evill mingled therewith. Amongst the gold some drosse also will be found, that will not be able to abide the fire of Gods severe triall. Imperfections will appeare in our best workes, so long as humane infirmity and mortality hangs upon us. This we teach, and from this Doctrine all that have reason, may see that no such unreasonable conclusions can be collected. And let thus much suffice for the clearing of this third Proposition, touching the imperfection of our obedience to the morall Law of God, even in the good workes which we performe. From whence every godly heart should learne both Christian Humility, and also Industry. First, Humility not to boast in the flesh, and glory in its owne righteousnesse, thinking that God must highly account of, and reward largely, that which is very little worth. Secondly, Industry in a faithfull indeavour after perfection. That what cannot be done well as it ought, may yet every day be done better then before it was.

Chap. 4.

Three severall acceptions against the truths delivered in this third Section.

THus we have stood long in the confirmation of our second Argument, touching the *impossibility of mans fulfilling of the Law* in this life, and so consequently of *justification by the Law.*

Against all that hath been said for the proofe of this point; our Adversaries have three Common and Generall Exceptions. Which are these.

1 *That concupiscence, or naturall corruption in the first and second act of it, is not sinne.*

2 *That imperfections in our Charity and obedience is no sinne.*

3 *That smaller faults, or* (as they call them) *Veniall sinnes, doe not hinder the justice and goodnesse of any good worke.*

Bel. l 4. c. 17. & passim alibi

To these three Positions they have continually recourse. For whereas they cannot deny; but that there is in the Regenerate, both a proneness of nature unto evill, and also many inordinate *sinfull motions* arising thence: they first deny, that either these *Naturall corruptions*, or *disordered motions* of the heart be any sinnes. 1 *Except.*

Againe, they confesse that no man hath such perfect love of God and man; but that he may increase in charity: nor be his good workes so perfectly good, but that they ought still to strive to doe them better: but then here also they deny, that this imperfection of our charity and good workes, is any sinne.

Lastly, they grant that no man can avoid *veniall sins*, scarce in the best workes he doth: but then they deny that *veniall sinnes* be contrary to the Law, so that albeit a man commit them, yet he may perfectly fulfill the Law of God, I cannot stand largely in the refutation of these foule errors The confutation

whereof belongs properly to the *Article of remiſſion of ſinnes*; where the nature and kindes of ſinnes are to be handled. For this preſent I ſhall touch on them briefly, and proceed to the matter.

Concluſion. 1. For the firſt, we defend this concluſion.

The vicious inclination and proneneſſe of nature unto evill, as alſo the inordinate motions of concupiſcence which go before conſent, they are ſinnes even in a man regenerate.

1 That the inclination and proneneſſe of nature to ſinne is a ſinne, we prove thus.

1 It is expreſly ſo called by the Apoſtle, *Rom.* 7. not once nor twice: but almoſt in every verſe of the Chapter. *I am carnall, ſold under ſinne. The ſinne that dwelleth in me*, verſ. 17. 20. *The law of ſinne*, verſ. 23, 25. In it ſelfe it is ſinne, and deſerves the wages of ſinne, eternall death. For which cauſe the Apoſtle there calls it, *The body of this death*, verſ. 24. Becauſe this inward corruption (which is like a body that hath many members, conſiſting of diverſe evill affections ſpreading themſelves throughout his whole nature) made him liable unto eternall death, from which only Gods mercy in Chriſt could deliver them.

2 2. To rebell againſt the Law is ſinne. *Ergo*, To have a rebellious inclination is ſinne likewiſe. For if the act be evill, the habit muſt needs be naught: if the Law forbid one; it muſt needs forbid the other. If it be evill to break one commandement in act; is it not evill to have a proneneſſe and readineſſe of mind to break it? The habit denominateth a man ſinfull and not the act. Nor doth God leſſe abhorre the proneneſſe of man to offend him, than we do abhorre the ravenous diſpoſition of a Wolfe, though it be a Cub, not yet uſed to the prey; or one tied up in a chaine, and kept from ravening.

Jam. 3. 12, 13. Jam. 4. 8. Cleanſe your hands: purge your hearts.

2 The evill motions of the heart without conſent be ſinnes.

1 1. They are forbidden in the Morall Law. In the tenth Commandement. *Thou ſhalt not covet.* For motions with conſent are forbidden in the other commandements. As appeares manifeſtly in Chriſts expoſition of the Commandements, *Mat.* 5. 22. where not only the outward act of Adultery, but the inward deſire is alſo forbidden; if we believe Chriſt the beſt interpreter of the Law. When *Ergo* the tenth Commandement forbids [*coveting of our neighbours wife*;] it either meanes the ſame kind of luſting, with a needleſſe *Tautology*; or a different, *viz.* that which is not conſented unto. Nor can our Adverſaries ſhift this off: though *Becanus* moſt impudently denies it, without any reaſon of his ſo doing.

Tom. 2. p. 885.

2 2. We prove it thus. Whatſoever is inordinate and repugnant to right Reaſon, that is ſinne.

But theſe motions without conſent be inordinate, *Ergo* they be ſinne, the *Minor* is confeſſed. That theſe motions be *inordinati & rectæ rationi repugnantes.*

Mark them that walke diſorderly, ἀτάκτως, i.e. ſinfull, otherwiſe then according to the Law.

The *Major* is apparent. For what is *Ordo & recta Ratio in Moralibus*, but that courſe of doing any thing, which is conformable to Gods Law and his Will. God is the God of Order. His Law is the rule of Order in all humane actions. *Recta ratio* what is it, but the *conformity of mans underſtanding and Will unto Gods Will*, which only is the *rule of righteouſneſſe?* We never purpoſe and will matters aright, but when we will them agreeable to Gods will. Wherefore it is a groſſe abſurdity to deny the ſinfulneſſe of theſe diſorderly motions: ſeeing no man can break thoſe orders which God hath made, and yet be faultleſſe. Nor is it poſſible a man ſhould do that which is contrary to Gods Will; and yet be without ſinne in doing of it. Theſe motions then without conſent be confuſions in nature, oppoſites to the righteouſneſſe of the Will of God, and unto that even and ſtreight order expreſſed in his Law.

We conclude then that concupiſcence and inordinate motions of the ſoule not conſented unto, are ſinnes; contrary to our Adverſaries aſſertion.

They bring ſome reaſons to prove they are not.

1. *Origi-*

1 *Originall ſinne is taken away in Baptiſme. But concupiſcence is not taken away in Baptiſme ; as appeares by experience in the regenerate in whom it remaines. Ergo, concupiſcence and proneneſſe to ſinne is no ſinne.* 1 *Arg. adv.*

This argument is frivolous. In Originall ſinne, there are two things, firſt, the guilt; ſecondly, the inherent corruption. We ſay in Baptiſme the guilt is altogether waſhed away from the baptized Elect, by the bloud of Chriſt: And ſo the corruption thereof it is in part done away by the ſanctifying Spirit of Chriſt, powred out upon the Regenerate, which by degrees purgeth out the inherent ſinfulneſſe of nature, by replanting the graces of Sanctification in all parts. Concupiſcence then, notwithſtanding Baptiſme, remaines in the Regenerate, and is a ſinne in them, the guiltineſſe whereof God mercifully pardons in Chriſt.

2 *What is not in our power to avoid; that God doth not forbid us by his Law. But it is not in our power to avoid the motions of the heart that prevent reaſon and conſent. Ergo, they be no ſinnes forbidden us.* 2 *Arg. adv.*

To this we anſwer. The *Major is* true in things meerely Naturall, that fall out by the neceſſity of nature well diſpoſed. So we ſay, Gods Law were uncouth, ſhould he command a man never to be an hungry or thirſty, which things he cannot avoid, but they come upon him, will he, nill he; by the meere neceſſity of nature. But concerning inordinate motions, there is no ſuch matter. God hath laid no ſuch neceſſity on nature in her creation: but we by our ſinnes have brought it upon our ſelves.

Now ſuch a neceſſity excludes us not: In this caſe it helpes a man no more to ſay [*I cannot avoid evill thoughts and deſires,*] than it doth a deſperate ſinner, that by continuance hath hardened himſelfe in evill courſes; or then it helpes the Divells and the damned, if they ſhould ſay; *We cannot chuſe but doe evill.*

3 *They argue thus. That which would have been naturall and without fault in man, if he had been created,* in puris Naturalibus; that is, *no ſinne nor fault in us.*
But motions preventing conſent, would be naturall, and without fault in men ſo made. Ergo, In us they be no faults in themſelves. 3 *Arg. adv.*

Here our Adverſaries have made a man of white Paper, or the like to *Materia prima*, that hath not any quality in him morally good or bad. That is, a man that hath neither the Image of God in Knowledge, Righteouſneſſe, and Holineſſe, engraven on his Underſtanding, Will, Affections, and whole perſon; nor yet, though it have it not, hath in him any contrary evill quality, that comes upon him by reaſon of ſuch a defect. Now of ſuch a Wiſe-aker they diſpute. If God had created a man thus, *in puris naturalibus*, neither good nor bad, then. What then? As the old word is. *If the heavens fall we ſhall have Larkes good cheape.* Suppoſitions framed by our imaginations touching what might be done, are vaine and needleſſe when we ſee what is done. Thus we ſee that man was created in Gods Image, inveſted with all Reall qualities of righteouſneſſe and Holineſſe. This we ſee alſo, that man being fallen is borne in Originall corruption, deprived of Gods Image, and thereupon depraved in his whole nature by ſinfull infirmity. Wherefore a man in his pure Naturals, one that hath neither grace, nor corruption, was never found in this world: yea, it is a contradiction to imagine a man thus naked without his Qualities; that he hath Reaſon, but neither enlightned, nor darkned; a Will, but meerely indifferent, neither inclined to good, or evill; affections, but neither virtuouſly, not vitiouſly diſpoſed. In a word, that he is a man capable of Virtue, or Vice; Holineſſe, or Sinfulneſſe, and yet hath neither. That were to make a man little better than an unreaſonable beaſt. But to follow them a little. Suppoſe a man were made in his pure naturals, would ſuch diſorderly motions be found in him? Yea, ſay they, and that boldly. *Si homo crearetur à Deo in puris naturalibus, procul dubio conſtaret duabus partibus repugnantibus, Spiritu & Carne: & haberet duos appetitus contrarios.* *Becan. Tom. 2. tract. 4. c. 4. quæſt. 1. ſect. 25.*

contrarios Rationalem & Sensitivum; ergo naturaliter haberet quosdam motus repugnantes Rationi. Without doubt the Jesuite is deceived in this his imagination, and his Argument is not worth a Button. A man in his pure naturalls should have two parts, a Soule and a body, Spirit and flesh; he should have two appetites Reasonable and Sensuall, *Ergo*, these parts in their motions and desires would be contrary one to the other. This consequent is false. They would be diverse, not opposite and repugnant. The body and the Sensitives would lead a man to those things that are agreeable to the body. The Soule and reasonable appetite, or will would incline him to those higher and more noble objects agreeable to the soule. But neither of these inclinations would crosse and trouble one another, the inferior faculties, like the lower Spheares would move differently from the superiour: but yet most orderly according to their own nature, without impeaching the motions of the other. Each faculty in its place would work orderly in sweet harmony and agreement each with other, had not sinne brought in confusion and discord into the world, as between God and man: so between man and himselfe. This we further make good by this Argument. Whatsoever is naturall, and so without blame in the man, that Christ took on him——But these inordinate motions of the sensitive appetite, repugnant unto Will and Reason; Christ took not on him——*Ergo* they are not naturall, and without blame. The *Major* we prove by that, *Phil.* 3. 7. *He was made like unto man*: and *Heb.* 2. 17. *In all things it behoved him to be made like unto his Brethren.* And againe, *Chap.* 4. 15. *We have not a high Priest which cannot be touched with a feeling of our infirmities: but was in all things tempted in like sort, yet without sinne.* Whence it is manifest that Christ taking on him our nature, took on him all the properties of our nature, and withall such infirmities of our nature as are not sinfull in themselves, or the effects or punishments of sinne in us. If therefore it be naturall unto man, that the motions of the sensitive appetite should prevent and be repugnant unto Reason, and that this is no sinne except consent make it so: then certainely Christ had in him such motions and inordinate desires. But to affirme that there were in Christ, such disorderly motions of his inferiour faculties, repugnant unto his Reason and Will, is a blasphemy against the *immaculate Lambe of God.* Christ was indeed tempted (as the text saith) and in like sort as we are: but will any man here understand this of inward temptations arising from any thing within Christ, as if he were like unto us drawne aside with [b] concupiscence and inticed, the motions of his sensitive faculties, inclining him to that which was contrary to his understanding and will? We confesse that he was fiercely tempted by Satan and wicked men from without: but that he was tempted by any thing in himselfe, by disorderly motions of his heart tending unto evill, and *ergo* checked by his will and reason, this we account an abominable errour touching the *spotlesse humanity* of our Saviour. Wherein we deny, that there ever was any the least disorderly desire, thought, word, or work whatsoever. And therefore we conclude, that such motions are not naturall unto men, becoming sinfull only by accident, because they are consented unto: but they are *accidentall* unto him being the fruit of originall corruption, and are in themselves verily and properly sinnes.

b Jam. 1. 14.

4 Argu. Bell. Lib. 4. cap. 11.

For Conclusion of this point, let us heare that Argument which *Bellarmine* makes.

4. *Where there is no Law, there is no sinne*, Rom. 4. 10.
But there is no Law prescribed unto sense and sensuall appetites. Ergo the motions thereof are not sinfull.

The *Major* we grant. The *Minor* he proves, *because the Law presupposed Reason in all that whereto it is given. But the sensitive part of man is without Reason, and Ergo not capable of a Law, according as it is in bruite beasts, to whom Ergo no Law is given.* This he further proves by that place, Rom. Chap. 7. vers. 20. [*Now If I do that I would not, it is no more I that do it, But sinne that dwelleth in me. Where it is plaine* (saith *Bellarm.*) *that the*

a *Apostle*

Apoſtle did not ſinne, becauſe he luſted againſt his will. It was not he did the worke; but it was the ſinne in him. Wherefore he ſaith afterward. *That in his minde*, i. e. *in his ſuperior faculties he ſerved the Law of God, and kept it: although in his fleſh*, i. e. *ſenſitive appetite and inferiour faculties he ſerved the Law of ſinne: yet, for all that he ſinned not in ſo doing, becauſe ſinne cannot be but in the minde, and the Law is not given to thoſe faculties that be unreaſonable.*

To this we anſwer. That God gives no Law to unreaſonable creatures, but ſuch as have Reaſon. The ſenſitive faculties of bruit beaſts have no other Rule then Natures inſtinct, which guides and moderates their ſeverall motions in due order and meaſure. But in man thoſe inferiour faculties however unreaſonable, are yet capable of Reaſons Government, which according to Gods Law preſcribes unto the motions of the ſenſitive appetite their meaſure and bounds, beyond which they may not paſſe. If a man were uncorrupt, the appetite would obey this rule of reaſon, and keep it ſelfe within thoſe preſcribed bounds. But being now corrupt by ſinne, it breakes out beyond this compaſſe, and overbeares Reaſon and Will, which in their ſinfull weakeneſſe are not able to bridle theſe unruly motions. Wherefore when *Bellarmine* ſaith. *That the Law is given to the reaſonable Will; not to the ſenſitive appetite*; it is utterly falſe; Becauſe in man it is capable of government, and ſo ſubject to the Law. Our Reaſon hath even in this corrupted eſtate a civill command over our appetite and affections; ſo that it can moderate them by faire perſwaſions now and then. That which it can doe ſometimes, it ought to do alwaies, and if any effections can obey reaſon at ſometimes, were they not infected with ſinne, they would doe it at all times. And if they doe well when they obey, certainly they doe evill when they diſobey. And *Ergo*, ſuch motions of them, as are repugnant to right reaſon, are nothing but rebellion againſt Gods Law. As to the place in *Rom.* 7. We anſwer. That that interpretation of it which *Bellarm.* brings is moſt perverſe and againſt all ſenſe. The Apoſtle complaines that he did the evill, which he would not; no doubt in ſo doing he did ſinne. But what is it now which committed this guilt or ſin? *It is not I that doe it* (ſaith the Apoſtle:) *but that ſin that dwelleth in me.* That is, according to *Bellar.* not I in my minde, or ſuperior faculties of Reaſon and Will: but my inferior appetite and affections which doe this evill againſt my conſent. So the meaning ſhall be *Concupiſcence*, in that duell the Apoſtle committed ſin: but the Apoſtle himſelfe committed it not; which is very abſurd. As if a cholericke man having done a miſchiefe in his anger ſhould ſay, it were not he did it, but his raging paſſion: or an Adulterer, that it were not he that committed the ſin, but his ſinfull affection that carried him further than Reaſon would. So that if God will puniſh ſuch a ſin; he muſt not puniſh him, but only his ſenſitive appetite which was in fault. That is ridiculous, for beſides that it croſſeth the Romiſh Doctrine manifeſtly, in teaching that ſuch diſorderly motions of the *ſenſitive appetite* be no ſins, which here the Apoſtle contradicts, ſaying plainely [*that the ſinne which dwelt in him did doe the evill he would not.*] (viz. *Sinne*) it drawes after it this groſſe error. *That ſome faculty in man may ſinne, and yet the man not ſinne himſelfe*, Wherefore the Apoſtle in that ſpeech, *It is not I doe it, but ſinne in me*, doth not oppoſe one faculty againſt the other, the reaſonable Will, againſt the ſenſitive Appetite, ſeeking for a ſhift to excuſe his ſin, by putting it off from himſelfe, to that which was not capable of ſinne; but he oppoſeth grace in every faculty to corruption in the ſame faculty; as two contrary Principles and cauſes of his actions, one moving to good; the other enclining to bad. Thence the Apoſtle ſaith, that (when he doth evill) *It is not I that doe it.* i. e. I regenerate according to the Grace, that dwelleth in me, for that inclines me to doe good: but it is *the ſinne dwelling in me* which (when I would doe well, inclines me to doe evill. He here ſhewes the roote, whence this evill comes: but yet he doth not put off the fault from himſelfe. As it is himſelfe doth well: ſo it is

himſelfe doth ill too, according as he concludes. ver. 25. *Then I my ſelfe,* ἐγὼ αὐτὸς do both well and ill; well, according to grace, *in my mind*, that is, the *regenerate part* both of inferior and ſuperior *faculties*, *I ſerve the Law of God*; but ill, according to corruption remaining in me: *but in my fleſh*, the unregenerate part, *the Law of ſinne.* Much more might be added; but it is not my purpoſe, here to enter upon the common place at large.

I proceed to the ſecond queſtion of our adverſaries, who teach, that *albeit our love of God be imperfect; yet this imperfection is not ſinne in us.* They grant, That no man hath any grace of the ſpirit; but he may encreaſe in it daily, that the love of God and our neighbours may ſtill grow on to further degrees of affection; that no grace, nor good work hath that full perfection, which it might have in this life, or which we ſhall attaine unto in heaven. But they deny this defect to be any fault or ſinne.

2 Exception. *Bell. lib. 4. cap. 10. & 17. & cap. 20.*

2. *Defectus Charitatis quòd* (viz.) *non facimus opera noſtra tanto fervore dilectionis, quanto facimus in patriâ, defectus quidem eſt: ſed culpa & peccatum non eſt.* ſaith *Bellarm.* and againe, *Charitas noſtra quamvis comparata ad Charitatem beatorum, ſit imperfecta: tamen abſolute perfecta dici poteſt.*

This is an error againſt which we defend this Concluſion in generall, touching both charity and all mans righteouſneſſe.

Concluſion. Contr.

The defects or want of perfection in mans righteouſneſſe is ſinne.

For the proofe of this point we are to obſerve, that the Imperfection, or Perfection of any thing is to be conſidered of two waies.

1. *Comparatively.* When any thing ſet by another is more or leſſe perfect, than that other.

2. *Abſolutely.* When conſidered in it ſelfe, it hath, or wants that perfection which it ſhould have by its proper nature.

Between theſe three is great difference. For comparative imperfection is not evill; abſolute imperfection is evill. We may ſee it in an example. The ſenſes that are in man being compared with their like in other creatures, it is manifeſt they are much excelled by them, as by an Eagle for ſight, a ſpider for touch, &c. Here we ſay that the eye of a man is not ſo perfect as the eye of an Eagle; but yet we do not account this imperfection any Naturall evill of the eye of a man. God might have given a ſtronger and a clearer ſight to men; but we blame not his works; nor count our ſight imperfect becauſe it hath not that ſingular temper which is in other creatures, but becauſe it wants at any time that temper which is agreeable to our nature. Such a defect only, is properly an evill in nature, when ſomething is wanting to the perfection of any part, which by the courſe of nature ſhould be there. Thus it is alſo in Grace. Compare we the righteouſneſſe of man, or Angels, with the Righteouſneſſe of God; we ſay that God is infinitely more perfect than the creatures. But now is this imperfection in Humane or Angelicall righteouſneſſe, any evill and ſinne in them? We ſay no. Neither are the Angels ſinfull becauſe leſſe righteous than God: nor *Adam* ſinfull becauſe leſſe righteous than either. God made them both leſſe good than himſelfe, yet very good, and without all ſinne. There be degrees of righteouſneſſe, and though the creature be infinitely below the higheſt pitch of goodneſſe (which is God:) yet he may be ſtill above that loweſt deſcent unto ſinne and unrighteouſneſſe. In Philoſophy we diſpute whether the ſlackening of any degree in one Quality, be the mingling of another that is contrary. As heat in eight degrees if it decreaſe unto ſeaven, whether there is any degree of cold mingled with it. It is hard to ſay that there is. But concerning Grace and Righteouſneſſe it is certaine, there is that *remiſſio graduum* without any admixtion of ſinne and iniquity. As the Holineſſe of Saints is leſſe than that of Angels; that of Angels leſſe than the holineſſe of Chriſts glorified Humanity, this leſſe than his Deity. And yet in the leaſt of theſe righteouſneſſe, there is no unrighteouſneſſes at all to be found, no not in the ſevere judgment of God. Except we ſay there is unrighteouſneſſe in heaven, where no uncleane thing can enter. Well then. What

Imperfection

Imperfection of mans righteousnesse is it, which is sinne? We say; Thats Imperfection, when man in any grace or good work wants that degree of goodnesse, which he ought to have. As in nature. If the eye want the clearenesse of sight which should be in it; it is a naturall evill. In morality if a man want that Temperance or degree of Temperance he ought to have, its a vitions and morall evill: so in grace the want of that righteousnesse or degree of righteousnesse which God requires to be in man, is a sinne and spirituall evill. All such privations of what should be present are evill in what kind so ever. If they be in nature they be *mala miseranda*; deserve pitty and cure; If in Virtue and Grace; they be *mala culpanda* worthy of blame and punishment. Such defects as these in Grace, when man falls short, not only of that which is in others; but that which should be in himselfe, do alwaies arise from the mixture of corruption, and sinne. He that loves not God or his neighbour so much as he ought to do; it is because his heart is wicked, at the least in part; and that he loves other things more than he should do. These things are certaine and undeniable according to those words of Saint *Augustine* that are *authenticall*. [a] *Profectò illud quod minus est quam debet, ex vitio est.* And againe, [b] *Peccatum est, vel cum non est charitas, qua esse debet: vel minor est quam debet.* It is a sinne, not to love God at all; or to love him lesse than we should. Wherefore here we aske the Jesuite whether Charity and other Graces in a man regenerate be so perfect in this life, as they ought to be? If he say, they be not so perfect, as they ought to be, how can he affirme that this defect is no fault nor sinne: Can a man possibly do worse, or be worse than he should, and yet be in no fault therefore? If he say they be as perfect as they should be, his owne conscience, and the conscience of all the men in the world will gain-say him for a liar. No man can say, that he loves God and his neighbour asmuch as he ought to do; and that he is not bound in every grace and good work to arrive at greater perfection, than he hath for the present. He that thinks himselfe come neareſt unto the mark, will yet be driven to confesse, that he falls many bowes shoot short of those patternes which he ought to imitate, *Adam* in his innocency, Christs Humanity, and the Saints in heaven. We here bid them (*Depinge ubi fistam*) make a point where we shall stoppe: that when we are come so farre, we need seeke no further perfection. If they cannot do this, then they must confesse, as the truth is, that every man is bound by Gods command to be more holy, to be more perfect in all grace and good workes; and so farre as he wants any degree or dramme of goodnesse, that should be in him and his workes, so farre he is sinfull and guilty of a fault.

a Epist. 29. ad Hieron.
b L. de perfect. Justit. resp. 15.

3. I go on to the last Assertion of our adversaries, which is touching veniall sinnes, (*viz.*) *That these do not hinder the righteousnesse of mens good workes. A man may be a perfect just man, though he commit many veniall sinnes.* The reason whereof they make to be [*because veniall sinnes are not contrary to charity, the love of God and our neighbour, and so may stand well enough with the fulfilling of the Law.*]

3 Exception Bell. l. c. 17.

Against this error, tending to the obduration of mans heart in impenitency and love of sinne: we maintaine this conclusion.

Conclusion. contr.

Those sinnes which the Church of Rome calls veniall, do truly make a man regenerate, and his workes unrighteous in the sight of God.

This we prove by this one argument.

Whosoever transgresseth the Law, he is unrighteous in so doing.

But he that commits veniall sinnes, transgresseth the Law. Ergo, He that commits veniall sinnes is an unrighteous man.

The *Major* is undeniable. For the *Minor*, our adversary is at a stand. They are loath to grant it; yet cannot tell how to deny it with any honesty. *Bellarm.* after one or two shuffling distinctions of *simpliciter*, and *secundum quid*; *perfectè & imperfectè*, at last plainely denies that *veniall sinnes* be contrary to the Law. For answering unto those places in *James*, [*In many things we offend all*;] and that

Lib. 4. cap. 14.

that in *John*. [*If we say we have no sinne, we deceive our selves.*] He saith they cannot handsomly shift themselves of those places, who hold that *veniall sinnes* be [*propriè contra legem.*] Such as be of that opinion [*Let them look to it* (saith he) *what they will answer to that of Saint James.*] *He that keeps the Law in one point, &c.* He therefore will be more wise and wary. [*Solida igitur responsio est* (saith he (*Peccata venialia, sine quibus non vivitur, non esse peccata simpliciter, sed imperfectè & secundum quid: neque esse contra legem, sed præter Legem.*] And thus saith he, *Omnia cohærent* (like Pebbles in a with) [*Nam qui offendit in uno prævaricans scilicet unum præceptum, reus est omnium, & simpliciter injustus constituitur, & tamen in multis offendimus omnes, quia tam & si nihil facimus contra legem tamen multa facimus præter legem. Et qui natus est ex Deo, non peccat transgrediendo legem, & tamen si dicamus quia peccatum non habemus.* (viz.) *nihil præter legem faciendo: nos ipsos seducimus, & veritas non est in Nobis.*] This is an unbound Besome, as will appeare by undoing that distinction which seemes to hold it together. *Veniall sinnes are not against the Law, but besides the Law.* Well, we must now know what is against the Law, and what besides. That is against the Law, when any thing is done which the Law forbids, or left undone which it commands. That is besides the Law, when the thing done is neither commanded, nor forbidden in the Law. He then that commits a *veniall sinne*, doth some such act as the Law neither forbids nor commands. Here then we aske. Be *veniall sinnes*, sinnes? Yea, they be. Is God offended with them? Yea, and he may justly punish them on us with the losse of heaven. For so *Bellarmine* himselfe confesseth. [*Peccata venialia nisi misrecorditer remittantur, impediunt ab ingressu illius Regni, in quod nihil coinquinatum intrare potest.*] Now sure this is admirable, that such acts as these should defile a man, deserve hell, offend God, in a word be sinnes, and yet for all this neither commanded nor forbidden in any Law of God. Was there ever such a toy heard of as this? As *sins* beside the Law. It is a most ridiculous contradiction, *Peccatum præter Legem.* He that doth any thing besides the law, not mentioned nor included therein by way of *prohibition* or *command*, it is most apparent he sinnes not, nor offends not at all. For whom doth he offend, or who can challenge him of sinne? Doth God the Law-giver? No, for it was not his intention to command or forbid such an act, and *Ergo*, be it done or not done, it crosseth not his will; nor hath he any reason to finde fault or be displeased at it. Satan or man cannot accuse him. For let them then shew the Law that proves him an offender. If they connot aledge a law against which he hath transgressed: they wrongfully accuse him of a fault. Were it not an absurd accusation against a prisoner at the bar; to say that he hath indeede done nothing against the lawes of the Land: but many things besides the law not forbidden nor commanded in the Law, those he hath done and deserves to be punished for it as an offender?

But now if those *veniall sinnes* be mentioned in Gods law, then are such actions either commanded or forbidden. If commanded; then the not doing of such a thing, is plainly contrary to the Law. As for example. [c] To steale a penny, or some other small matter, to speake an idle word, to tell an officious lie; these be *veniall sinnes*, say our Adversaries. But how know they, they be *sinnes?* Who told them so? The scriptures they will say. Where? In the 8. and 9. Commandement. Aske them now. *Did* God intend in those commandements to forbid those actions of stealing and lying? Yea, or no? If he intended it not; then it is no sinne at all to doe them, seeing it crosseth not Gods will, nor offends him. If he did intend to forbid us those things: then to doe is a sinne, manifestly contrary to the holy Will of God, the Law-giver. Wherefore let us here remember that excellent rule of *Bernard* [*Non jussa quidem licitè utrumlibet vel admittuntur, vel omittuntur: jussa vero sine culpa non negligentur, sine crimine non contemnuntur.* For things not commanded, we may either lawfully doe them or leave them: but for things commanded, to neglect them is a sinne, to contemne them a hanious crime. Wherefore this distinction of sinnes against, and

Other meaning of these words (against)& (besides) there can be none given.

Lib. 4. c. ult.

c *Vti uxore concupiscentiæ satiandæ gratiâ.*

Bern. de præcept. & disp.

and sinnes, besides the Law falleth to dust: and our *Minor* Proposition stands firme: That he who committeth *veniall sinne* transgresseth the Law of God, and therefore is unrighteous for his so doing.

[a] *Becanus* here forsakes the *Cardinall* in this distinction; and helpes him by another devise. He grants that *veniall sinnes* be against the Law, and proves it, [*because every veniall sinne is moraliter malum* and *ergo contra rectam rationem & legem æternam.*] But here is now the distinction: It is one thing to be *contra legem*, another *contra finem legis*. All veniall sinnes be against the Law; but no veniall sinne is properly against the end of the Law, that is, against Charity, the love of God or our neighbour. Is not this a superfine invention? As if a Subject that hath in many things broken the Law, should say; True, my faults be against the Law of the Land: but yet they are not against the end of those Lawes; *viz.* obedience to my Prince, and love to the good of him and my country. Though I break the Lawes; yet I would not have you think, but I love and honour my Prince and Country well enough. Just so the Jesuites. A man may commit many sinnes against Gods Law, and yet observe the end of the Law, in loving God with all his heart, and his neighbour as himselfe. Then which nothing can be more senseless that a man should offend God in breaking of his Law, and yet notwithstanding love God with his whole heart. That a man should wrong his neighbour, doing that to him which he would not have done to himselfe; and yet, for all that, love his neighbour as himselfe. [*If ye love me, keepe my Commandements*] saith Christ, *Joh.* 14. 15. Nay (saith the Romanists) we love him and yet break his Commandements. [*Love doth not evill to his neighbour*] saith the Apostle, *Rom.* 13. 10. Nay (saith the Jesuites,) love may do evill to his neighbour, and yet keep the name of love. A man may be angry with another without cause, revile him, and call him *Racha*, he may defraud him in small matters (for these they make veniall sinnes) and yet in the meane time, all this without breach of charity. Himselfe would not willingly be so used: but he will use another in this sort, and yet look to be thanked for his love too. Such grosse absurdities do our adversaries runne into, by coining such senseless distinctions of [*Sinnes not against, but besides the Law; of sinnes not against the end of the Law, though against the Law it selfe.*] Our consciences cannot be satisfied with such silly shifts: and therefore we leave them unto those that can content themselves to choake up their consciences with a little Sophistry. Men who make a pastime of sinne; and take liberty to qualify and dispense with Gods Lawes as they think agreeable to their consciences; hoping by tricks of wit, and dodging distinctions to avoid the accusations of conscience, and to elude the severity of Gods judgment.

[a] *Tom. 2. Tract. 2. cap. 2. q. 2.*

Navar. Man. conse. vrælud. 7. Num. 16.

SECT. IIII.

CHAP. I.

Justification by Workes makes void the covenant of grace, of the difference between the Law and the Gospell, of the use of the Law. Of the erronious conceit of our Adversaries in this point.

THus much of these three exceptions of our second Argument, proving the impossibility of our justification by the workes of the law, because we cannot perfectly fulfill the Law. We go now forward unto two Arguments more; taken, the one from the difference of the two Covenants God hath made with man. First of *Workes*, the other of *Grace*, and the other from the nature of *true Christian liberty* obtained for us by Christs death.

3. *Argument. That which makes void the Covenant of Grace is a false and heretical doctrine.* 3. *Argum.*

But

But justification by workes of the Law, makes void the covenant of Grace. Ergò, it is false and hereticall so to teach.

For confirmation of the *Minor* in this Argument we must briefly shew. 1 [*What the Covenant of Grace, what the covenant of workes is*] 2 *What opposition there is betweene these two.*

Covenant of Grace. By the Covenant of grace we understand in one word, the Gospel, *i. e.* the gracious appointment of God to bring man to salvation by Jesus Christ. In the administration of this gracious purpose of God, we must observe foure periods of time, wherein God hath diversly ordered this meanes of mans salvation.

Period 1. 1 The first is from *Adam* untill *Abraham*. Wherein God made the promise to *Adam* anon after his miserable fall: and renewed it as occasion served unto the Patriarches and Holy men of that first age of the world. *viz.* That [*the seed of the woman should break the Serpents head.*] This blessed promise containing the whole substance of mans Redemption by Christ, was religiously accepted of, and embraced by the servants of God in those times, who witnessed their faith in it, by their offering of sacrifice as God had taught them, and their thankefulnesse for it, by their obedience and holy Conversation.

2 2 The second is from *Abraham* to *Moses*. After that men had now almost forgot Gods promise and their own duty, and Idolatry was crept into those Families, wherein by succession the Church of God had continued, God calls forth *Abraham* from amongst his Idolatrous kindred, and with him renewes that former promise in forme of a League and Covenant confirmed by word and solemne Ceremonies. God on the one side promising to be the God of *Abraham*, and of his seed, [*and that in his seed all the Nations of the earth should be blessed.*] *Abraham* for his part beleeving the promise, and accepting the condition of Obedience to walke *before God in uprightnesse*. This Covenant with *Abraham* is ratified by two externall Ceremonies. One of a *fire-brand passing betweene the peices of the Heifer* and other *Beasts*, which *Abraham*, according to the custome in making Leagues had divided in twaine, *Gen.* 15. The other the Sacrament of Circumcision upon the flesh of *Abraham* and his posterity Gen. 17.

3 The third period is from the time of *Moses* untill Christ. When (after the Church multiplied unto a Nation, and withall in processe of time, and continuance among the Idolatrous *Ægyptians*, grew extremely corrupt in Religion and Manners) God againe revives his former Covenant made with *Abraham*. Putting the Jewes in remembrance of the *Covenant of grace in Christ*. 1 By adding unto the first Sacrament of Circumcision another of the Passeover, setting forth unto the Jewes, the Author of their deliverance; as well from the spirituall slavery and punishment of sinne; as from the bodily bondage and plagues of *Ægypt*. 2 Afterwards by instituting divers Rites and ceremonies concerning *Priests sacrifices, &c.* all which were shaddowes of good things to come (*viz.*) of Christ, the Churches redemption by his death. Which things were prefigured unto those typest though somewhat darkly, yet plainly enough to the weake understanding of the Jewes. Who in that Minority of the Church stood in need of such Schoolmasters and Tutors to direct them unto Christ.

The fourth period and last, is from Christs death, to the end of the world. Who in the fulnesse of time appearing in our flesh, accomplished all the Prophesies and promises that went before of him; and by the sacrifice of himselfe; confirmed that covenant anew, which so long before had been made with the Church. Withall having abolished whatsoever before was weake and imperfect, he hath now replenished the Church with abundance of knowledge, and of grace, still to continue and increase, till the consummation of all things. In all these periods of time, the grace of God that brings salvation to man was ever one and the same: only the Revelation thereof, was with much variety of circumstances, as God saw it agreeable to every Season. In the first it was called a Promise, in the second a Covenant, in the two last Periods, a Testament; the Old from *Moses* till Christs death; the new from thence to the worlds end, in both

both *Remission of sinnes*, and *salvation* bequeathed as a Legacy unto the Church: and this bequeast ratified by the death of the Testator typically slaine in the Sacrifices, for confirmation of the Old; *Really* put to death in his owne *Person*, for the *Sanction* of the *New Testament*. But notwithstanding this or any other diversity in *circumstance*, the substance of the *Gospell*, or covenant of *Grace*, is but one and the same, throughout all ages. Namely, *Jesus Christ yesterday, and to day, and the same for ever.*

Covenant. 2 Workes.

In the next place. By the *Covenant of Workes*, we understand that we call in one word the Law: Namely, That meanes of bringing man to *Salvation*, which is by perfect obedience to the will of God. Hereof there are also two severall administrations. 1 The first is with *Adam* before his fall. When *Immortality* and *Happinesse* was promised to man, and confirmed by an externall *Symbole* of the *Tree* of *life*; upon condition that he continued obedient to God, as well in all other things, as in that particular Commandement of not eating of the *Tree of Knowledge of good and evill*. 2. The second administration of this Covenant was the renuing thereof with the Israelites at Mount *Sinai*: where (after that the light of nature began to grow darker, & corruption had in time worne out the characters of Religion and Vertue, first graven in mans heart) God revived the Law, by a compendious and full declaration of all duties required of man, towards God and his neighbour, expressed in the Decalogue. According to the tenor of which Law God entred into covenant with the Israelites, promising to be their God, in bestowing upon them all blessings of life and happiness, upon condition that they would be his people, obeying all things that he had commanded. Which condition they accepted of, promising an absolute obedience. *All things which the Lord hath said we will do*, Exod. 19. 24. and also submitting themselves to all punishment in case they disobeyed; saying *Amen* to the curse of the Law. *Cursed be every one that confirmeth not all the words of this Law to do them; and all the people shall say Amen.* Deut. 27. 26.

We see in briefe what these covenants of grace and works are. In the second place we must enquire what opposition there is between these two; *Grace* and *Workes*; the *Gospell* and the *Law*. The opposition is not in regard of the end whereat both do aime. They agree both in one common end, namely the glory of God in mans eternall salvation. The disagreement is in the meanes, whereby this end may be attained; which are proposed to men in one sort by the Law, in another by the Gospel. The diversity is this. *The Law offers life unto man upon condition of perfect obedience, cursing the transgressors thereof in the least point with eternall death: The Gospell offers life unto man upon another condition*, viz. *Of repentance and faith in Christ, promising remission of sinnes to such as repent and believe.* That this is the maine essentiall and proper difference between the Covenant of works and of grace (that is) between the Law and the Gospel, we shall endeavour to make good against those of the *Romish Apostacy* who deny it. Consider we then the Law of Workes, either as given to *Adam* before the Promise: or as after the Promise it remained in some force with *Adam* and all his posterity. For the time before mans fall. It is apparent that perfect obedience was the condition required for the establishing of *Adam* in perpetuall blisse. Other meanes there was not, nor needed any be proposed unto him. But when man had failed in that condition, and so broken the Covenant of Workes; God to repaire mans ruined estate, now desperate of ever attaining unto happinesse by the first meanes: he appoints a second, offering unto *Adam* a Saviour, that by Faith in him, and not by his owne unspotted obedience, he might recover Justification, and life which he had lost. So that what *Adam* should have obtained by workes without Christ; now he shall receive by faith in Christ without Works. Since the time of mans fall we must consider, that the Law and Gospel, though they go together, yet as they still differ in their use and office between themselves; so also the Law differs from it selfe, in that use which it had before, and which it had since the fall. To us now it hath not the same use which it

it had in mans innocency. It was given to *Adam* for this end, to bring him to life, and for that purpoſe, it was ſufficient both in it ſelfe, as an abſolute rule of Perfection: and in regard of *Adam* who had ſtrength to have obſerved it. But unto man fallen, although the band of obedience doe remaine, yet the end thereof (viz.) Juſtification and life by it, is now aboliſhed by the promiſe, becauſe the Law now is inſufficient for that purpoſe, not of it ſelfe, but by reaſon of our ſinfull fleſh, that cannot keepe it. This is moſt manifeſt by the renewing of the firſt Covenant of works with the Jewes, when God delivered unto them the Morall Law, from *Sinai*, at which time God did not intend that the Jewes ſhould obtaine ſalvation, by obedience to the Law. God promiſed life if they could obey, and the Jewes, as their duty was promiſed they would obey: but God knew well enough they were never able to keepe their promiſe, and *Ergo* it was not Gods intention in this legall Covenant with the Jewes, that any of them ſhould ever attaine Juſtification, and life by that meanes; as at firſt the Promiſe need not to have been made unto *Adam*, if the Law could have ſuffiſed for the attaining of life: ſo after the Promiſe was once made, the Law was not renewed with the Jewes, to that end that righteouſneſſe, and life ſhould be had by the obſervation of it. This is the plaine doctrine of the Apoſtle, *Gal.* in that his excellent diſpute againſt Juſtification by the Law. The doubt that troubled the *Galathians* was this. God had made an Euangelicall Covenant with *Abraham* [a] that in Chriſt he and his faithfull ſeed ſhould be bleſſed; that is, Juſtified. After 430. yeares he made a legall Covenant with *Abrahams* Poſterity, that they ſhould live, that is, be juſtified and ſaved, if they did fulfill all things written in the Law. The Queſtion now was, which of theſe two Covenants ſhould ſtand in force, or whether both could ſtand together? The Apoſtle anſwers, that the former covenant ſhould ſtand in force, and that the latter did not abrogate the former; nor yet could ſtand in force together with the former. This he expreſſeth v. 17. 18. *And this I ſay, that the covenant that was confirmed afore of God in reſpect of Chriſt, the Law which was 430. yeares after, cannot diſannull that it ſhould make the Promiſe of noneffect. For if the inheritance (viz.) of righteouſneſſe and life, be by the Law; it is not by the promiſe: but God gave it to Abraham by promiſe*, here now they might object. *Wherefore then ſerveth the Law?* If men cannot be juſtified by keeping the Law, to what end was it given ſo long after the Promiſe was made? To this the Apoſtle anſwers. *It was added (unto the promiſe) becauſe of tranſgreſſions.* Here is the true uſe of the Morall Law, ſince the fall of man, not to juſtifie him and give life: but to prove him to be unjuſt, and worthy of death. It was added [*becauſe of tranſgreſſions*] that is 1. To convince man of ſinne, that he might be put in remembrance what was his duty of old; and what was his preſent infirmity in doing of it, and what was Gods wrath againſt him for not doing it. That ſeeing how impoſſible it was for him to attaine unto life by this old way of the Law, firſt appoint in Paradiſe, he might be humbled and driven to looke after that new way, which God had ſince that time layed forth, more heedfully attending the Promiſe, and ſeeking unto Chriſt, who is the end of the Law unto every one that beleeves in him. Which uſe God pointed out unto the Jewes, figuring Chriſt unto them in the mercy Seate covering the Arke whereing the tables of the covenant were kept, and in the Sacrifices appointed for all ſorts of tranſgreſſions againſt this Covenant. To admoniſh the Jewes a further thing was aimed at in giving them the Law, namely the bringing of them — to Chriſt the promiſed ſeed, in whom remiſſion of ſinnes and life eternall was to be had. 2. To reſtraine man from ſinne. That the Law might be a perpetuall rule of Holineſſe and Obedience whereby man ſhould walke and glorifie God to the utmoſt of his power. That ſo thoſe Jewes might not thinke that God by making a gracious promiſe, had utterly nullified the Law, and that now men might live as they liſt; but that they might know theſe bounds preſcribed them of God, within which compaſſe they were to keepe themſelves, that ſo the overflowing of iniquity might be reſtrained.

[a] verſ. 8.

ned. Theſe moſt excellent, perpetuall, and neceſſary uſes of the Morall Law, God intended in the renewing of the Legall Covenant with the *Jewes*; and *ergò* the Apoſtle concludes, that God did not croſſe himſelfe, when firſt he gave inheritance to *Abraham* by promiſe, and afterwards made a Legall covenant with the *Jewes* his poſterity. *Is the Law then againſt the promiſes* (ſaith the Apoſtle) *God forbid: For if there had been a Law given, which could have given life, ſurely righteouſneſſe ſhould have beene by the Law; but the Scripture hath concluded all under ſinne, that the promiſe by the faith of Jeſus Chriſt might be given to all that believe*, ver. 21, 22. Whence it is moſt cleare, that the Law and the Goſpel in ſome things are ſubordinate and uphold one another, in other abſolute, and deſtroy one another: As the Law by the diſcovery of ſin, and the puniſhment of it, humbles man and prepares him to receive the Goſpel. 2. As the Law is a ſacred direction for Holineſſe and Obedience to thoſe that have embraced the Goſpel and all others. 3. As the Law requires ſatisfaction for the breach of it, and the Goſpel promiſeth ſuch ſatisfaction: thus the Law and Goſpel agree well together and eſtabliſh one another. But as the Law gives life to them that perfectly obey it, & the Goſpel gives life to them that ſtedfaſtly beleeve it: thus the Law and Goſpel are one againſt the other, and overthrow one another. And *ergò* if God had given ſuch a Law to the *Jewes* as could have brought ſalvation to them through the perfect fulfilling of it; it is apparent, that God had made void his former Covenant unto *Abraham*, becauſe Righteouſneſſe ſhould have beene by the Law and not by Chriſt. But now God gave no ſuch Law as could be kept by the *Jewes*, as the Apoſtle proves, becauſe all were ſinners againſt it; and therefore it followes, that notwithſtanding the giving of the Law, the Promiſe ſtands good for ever; and righteouſneſſe is to be obtained onely by the faith of Jeſus Chriſt.

From hence we conclude firmly, That the difference between the Law and the Goſpel, aſſigned by our Divines, is moſt certaine and agreeable to the Scriptures, *viz.* That *the Law gives life unto the juſt upon condition of perfect Obedience in all things: The Goſpel gives life unto ſinners, upon condition they repent, and believe in Chriſt Jeſus.* Whence it is plaine, that in the point of Juſtification theſe two are incompatible, and that therefore our Minor propoſition ſtands verified. *That juſtification by the workes of the Law, makes void the Covenant of Grace.* Which propoſition is the ſame with the Apoſtles aſſertion elſewhere, *Gal.* 2. 21. *If righteouſneſſe be by the Law Chriſt died in vaine*; and *Gal.* 5. 4. *Yee are aboliſhed from Chriſt, whoſoever are juſtified by the Law, yee are fallen from grace.*

By ſo much more injurious are theſe of the *Romiſh* Church unto the Goſpel of Chriſt, when by denying this difference, they would confound the Law and Goſpel, and bring us back from Chriſt to *Moſes*, to ſeeke for our Juſtification in the fulfilling the Morall Law. They would perſwade us, that the Goſpel is nothing, but a more perfect Law, or the Law perfect by addition of the Spirit, enabling men to fulfill it; that the promiſes of the Goſpel be upon this condition of fulfilling the Law, with ſuch like ſtuffe. Their Doctrine touching this point is declared unto us by *Bellarmine*; *lib.* 4. *de juſtificat. cap.* 3. 4. where he coynes many diſtinctions betweene the Law and Goſpel; but will by no meanes admit of that which our reformed Divines make to be the chiefe. The chiefe diſtinction which he conceives to be betweene them he framed thus. *The Goſpel* (ſaith he) *is taken in a double ſenſe.* 1. *For the Doctrine of Chriſt and his Apoſtles by them preached and written.* 2. *For the grace of the Holy Ghoſt given in the New Teſtament, which he makes to be the Law written in our hearts, that quickning ſpirit, the Law of faith, charity ſhed abroad in our hearts, in oppoſition to the Law written in ſtone, to the dead and killing letter, the Law of Workes, the ſpirit of bondage and feare.* Upon this he proceeds to the difference betweene the Law and the Goſpel, thus; *The Law teacheth us what is to be done, the Goſpel* (*if it be taken for the grace of the Holy Ghoſt*) *ſo it differs from the Law, becauſe it gives ſtrength to doe it: but if it be taken for the Doctrine delivered by Chriſt* 1 Cor. 3. Joh. 1. 17.

and his Apostles, so it agrees with the Law, teaching us as the Law doth, what things are to be done. This argument the Jesuite illustrates and proves in three particulars.

1. *The Gospell containes, Doctrinam operum, or Leges: For Morall precepts, they be the same in the Gospel that be in the Law, even those precepts that seeme most Evangelicall.* (viz.) *of loving our enemies; witnesse of this all the writings of the New Testament, wherein every where we find precepts and exhortations to the same virtues, prohibitions and dehortations from the same vices which the Law forbids or commands. So that for Morals, the Doctrine of the Gospel is but the Doctrine of the Law: newly* (that is) *most cleerly and fully expounded. Nor is the Gospel more perfect in substance, but in circumstance a more perspicuous Doctrine.*

Exod. 20.

Which though a truth, yet is very ridiculously proved by the Cardinall out of *Mat. 5. Nisi abundaverit, &c. Unlesse your righteousnesse exceede*, what? hee saith not the righteousnesse of the Law and Prophets, but of the *Scribes and Pharisees, yee shall not enter*, &c. A profound Glosse: (Christ would not adde to the burthen of the Law, but to take away from the false glosse of the *Scribes* and *Pharisees.*) Surely good cause had our Saviour, to taxe both the Doctrine of the *Pharisees* in interpreting, and their manners in their hypocriticall practice of the Law in outward matters, without inward obedience. But little reason was there, that Christ should require of man more perfection than Gods Law required, and it is a fancie to dreame of any such meaning in our Saviours speech.

2. *The Gospel containes commination and threatnings as the Law doth, witnesse the many woes from Christs owne mouth against the Scribes and Pharisees, together with those frequent denunciations of judgement and damnation to such as are ungodly, that do not repent and obey the Gospel.*

3. *The Gospel containes promises of life and happinesse, but these Evangelicall promises be not absolute, but upon the same condition that the legall are,* (viz.) *Cum conditione implendæ legis, cum conditione Justitiæ actualis & operosæ, quæ in perfecta Mandatorum observatione consistit*, Cap. 2.

This the Jesuite will prove unto us.

1. From that *Mat. 5. Unlesse your righteousnesse abound*, &c. (that is, in *Bellarmines* construction) so farre as, *unto the perfect keeping of the Law, you shall not enter into the Kingdome of Heaven.*

2. From *Mat. 19. 17. Mark. 10. 19.* Where Christ speakes to the young man, asking him what he should doe to be saved: *If thou wilt enter into life keepe the commandements.* And to the Lawyer, (*Luk. 10. 28.*) who asked the like question, he answers: *This doe and thou shalt live*: that is, *Fulfill the Law, and thou shalt be saved.* In which words they say, *That Christ did preach the Gospel, and shewed unto these men the very Evangelicall way to salvation.*

3. From the many places of Scripture, wherein mortification of sinne, and the studious practice of holinesse and obedience is required of us: as *Rom. 8. If yee mortifie the deeds of the flesh by the spirit, ye shall live.* So *Ezechiel 18. 21. If the wicked will returne from all his sinnes that he hath committed, and keepe all my Statutes, and doe that which is lawfull and right, hee shall surely live and not die.* With a number such like places.

4. From the very tenor of the Gospel; *He that beleeveth shall bee saved, but hee that beleeveth not shall be damned.* Where wee see the promise of life is not absolute, but conditionall: If we doe such and such workes.

Joh. 13. 17. If yee know those things, &c. Joh. 15. 14. Yee are my friends, if yee doe whatsoever I command you.

From hence the *Romanist* concludes: That seeing the precepts, threatnings, and promises of the Gospel be for matter the same, that those of the Law are: the true difference betweene the Law and Gospell shall bee this: *That the Law nakedly proposeth what is to bee done, without giving grace to performe it;*

but

but the Gospel not only proposeth what is to be done, but withall giveth grace and strength to do it; and therefore the Law given by Moses the Law-giver cannot justify, because it was given without the grace of fulfilling it; but the Gospel given by Christ the Redeemer doth justify, because it is accompanied with the grace of the Holy Ghost, making us able to keep the Law. For which cause also the Law of Moses is a yoake unsupportable, the Law of [a] *feare and bondage, because it gives not grace to keep it, but only convinceth our sinne, and threatens us punishment: But the Law of Christ, the Gospel, is a light yoake, a law of love and liberty, because it gives grace to keep it, and of love to God and man; and so by fulfilling frees a man from feared punishment.*

a Rom. 8. 15. Gal. 4. 24, 25.

This is the summe of the *Romish* Doctrine touching the difference betwixt the Morall Law and the Gospel in the point of Justification, as it is delivered us by *Bellarmine, the rotten pillar of the Antichristian Synagogue*; wherein we have scarce a syllable of distinct truth, but all perverted by equivocations and grosse ambiguities, as shall appeare by a short survey of the former discourse. Whereas then he distinguisheth the Gospel into the Doctrine of Christ, and his Apostles, and into the grace of the Holy Ghost; let us follow him in these two parts.

First for Doctrine; We grant that the Gospel is often so taken; but in this matter about Justification, this acception is too large, and not distinct enough. For although, by a *Synecdoche* of the chiefest and most excellent part, the whole doctrine and ministery of Christ and his Apostles with their successours, be called the Doctrine of the Gospel, and be the Ministery of the Gospel: yet all things which they preached or wrote, is not the Gospel properly so called: but as *Moses* chiefly delivered the Law unto the *Jewes*, though yet withall he wrote of Christ, and so in part revealed unto them the Gospel: So Christ and his Ministers, though chiefly they preach the Gospel, yet in its place they urge the Law withall, as that which hath its singular use in furthering our Christian faith and practice. Wherefore when we speak of the Gospel as opposite to the Law, it is a Jesuiticall equivocation to take it in this large sense. For the whole Doctrine of Christ and his Apostles, preached by them, and written for us in the Book of the New Testament, we follow the Apostle in this dispute of Justification, *Gal.* 3. 4, 5. And according as he doth take the Gospel strictly for the promise of justification and life made unto man in Christ Jesus. This is in proper termes the Gospel, (*viz.*) that speciall doctrine touching mans redemption and reconciliation with God by the meanes of Jesus Christ; the revelation whereof was indeed [εὐαγγέλιον] the gladdest tidings that were ever brought to the eare of mortall man. Which Gospel in strict termes the Angels preached, *Luk.* 2. 10, 11. *Behold I bring you glad tidings of great joy, which shall be to all people: That unto you is borne this day in the City of David, a Saviour, which is Christ the Lord.* And afterward Christ and his Apostles fully explained the mysteries thereof unto the world. According to this necessary distinction, we answer; That if we take the Gospel in that large acception, it is true which *Bellarmine* hath; That the Gospel containes in it the Doctrine of workes, (*viz.*) the Morall Law, even the very same precepts, prohibitions, threatnings, and promises which are delivered in the Law. All which as Christ and his Apostles preached, so may all Ministers without blame, yea they must if they will avoyd blame, presse the same upon their hearers seasonably and discreetly, that the Law may make way for the better receiving and entertainment of grace in the Gospel. But hence it followes not, that the Gospel properly so taken, is to be confounded as one and the same thing with the law, because the Law is conjoyned with it in the preachings and writings of the Ministers of the New Testament. They still are divided in their nature and offices: nor hath the Gospel any affinity with the Law in precepts, threatnings, or promises. Wherefore when *Bellarmine* teacheth us; That *Evangelicall promises be made with*

b Rom. 12. 16. At that day when God shall Judge the secrets of men by Jesus Christ according to my Gospel.

conditions of perfect fulfilling the Law. It is a deſperate errour, and that in the very foundation. You heard his proofes before recited; ſee now a little how paſſing weak they be.

1. 1. Mat. 5. *Except your righteouſneſſe, &c.* To this we anſwer. The plaine meaning of the place is this. Our righteouſneſſe muſt abound more than that of the *Phariſees*, (that is) it muſt not be outſide only as theirs was, but inward righteouſneſſe of the heart, in inward ſanctity of the thoughts and affections, as well as of the outward action: or elſe ſuch our hypocriſy will keep us from entring into heaven. But doth it hence follow, that becauſe we muſt be more perfect than theſe *Phariſees*, we muſt be as perfect in all things as the Law requires: we muſt exceed them, *Ergò*, equall the holineſſe of the Law in all points? Becauſe we muſt be ſincere without hypocriſy, *Ergò*, we muſt be perfect in all things without blame? ſuch conſequents as theſe, the Jeſuite hath concluded out of his owne head, not out of the Text.

2. Touching that ſpeech of Chriſt to the young man, *Mat.* 19. and the Lawyer, *Luk.* 10. that if they did fulfill the Law, they ſhould live. We anſwer, that Chriſt in ſo ſpeaking unto them, did not preach the Goſpell, but ſhewed unto them the legall way to ſalvation. For theſe erring, that grand errour of the *Jews* in ſeeking for righteouſneſſe not by faith, but by the workes of the Law, ſevering the Law, from Chriſt the end thereof; (as the Apoſtle ſhewes, *Rom.* 9. 31, 32. & 10. 3.) and ſo ſuppoſing to be ſaved by doing ſome good thing. Chriſt anſwers them in their humour, as every one ſhould be anſwered, that ſwells with high conceits of his owne righteouſneſſe and workes, that there was a Law to be kept: and if they could fully obſerve the righteouſneſſe of it, they ſhould be ſaved, ſending them of purpoſe to the Law, that they might be humbled thereby, and ſee their great folly, in ſeeking for life by that which they were ſo unable to keepe. Againſt which anſwer, the Jeſuite hath nothing to reply, but ſtands much in confuting of another anſwer made by ſome of our Divines, that Chriſt *ſpake theſe things ironically.* This *Bellarmine* ſeekes to confute; nor do I labour to confirme it, though it might be juſtified for any thing he brings to the contrary. *Calv. inſt. l. 3. c. 18. ſect. 9.*

3. 3. Unto thoſe places of Scripture that every where almoſt promiſe life, bleſſednеſſe, the favour of God, upon condition of [*holineſſe in life and converſation, that we mortify the luſts of the fleſh, walke in the ſpirit, overcome the world, &c.*] We anſwer, that Obedience is one thing, perfect obedience is another. We ſay, that the promiſes of the Goſpel be all upon condition of obedience; but none upon condition of perfect obedience. It is an injury done unto us, when they ſay, we teach that Evangelicall promiſes be abſolute and without condition, as if God did promiſe and give all unto us, and we do nothing for it on our parts. We defend no ſuch dotage. The promiſes of the Goſpel be conditionall, (*viz.*) namely upon condition of repentance and amendment of life; that we ſtudy to our power to obey God in all things, but this is ſuch a condition as requires of us ſincerity and faithfulneſſe of endeavour, not perfection of obedience in the full performance of every jot and title of the Law.

Unto the laſt Argument, from the tenor of the New Covenant, (*viz.*) that we muſt believe if we will be ſaved; *Ergò* the promiſe of the Goſpell is with condition of fulfilling the Law. This is an Argument which might make the Cardinalls cheeke as red as his cap, were there any ſhame in him. Faith indeed is a work, and this work is required as a condition of the promiſe; but to do this work, to believe, though it be to obey Gods commandement, yet it is not perfectly to fulfill the whole Law, but perfectly to truſt in him, who brings mercy and pardon for tranſgreſſions of the Law.

Chap. 2.

Of Bellarmines *erroneous distinction of the word* [*Gospell.*]

SO much of the first member of the Jesuites distinction, wherein his sophisticall fraud appeares, taking the Gospell for the whole doctrine of the New Testament, published by Christ and his Apostles, and *ergò* confounding the Law and the Gospel as one, because he findes the Law as well as the Gospel delivered unto us by our Saviour and his Ministers: I proceede to the second branch of it. *The Gospel* (saith he) *is taken for the grace of the Holy Ghost given us in the New Testament, whereby men are made able to keep the Law.* It is so taken: But where is it so taken? The Jesuite cannot tell you that: [*Ut verum fatear* (saith he) *nomen Euangelii non videtur in Scripturis uspiam accipi, nisi pro doctrina*] No good reason for it, in as much as it is evident to all men, that there is great difference betweene the doctrine of mans salvation by the mercy of God through the merits of Christ (which is properly the Gospel) and the Graces of the Holy Ghost bestowed on man in his Regeneration, whereby he is made able in some measure, to doe that which is good. But the fault is not so much in the name, in calling the grace of God in us by the name of Gospel, as in the mis-interpretation of the matter it selfe: Wherein two errours are committed by the Jesuite.

1 In that he maketh the grace of the New Testament, to be such strength given to man, that thereby he may fulfill the Law.

2 In that he saith, The Law was given without grace to keepe it. In both which assertions there is ambiguity and errour.

To the first, We grant that grace to doe any thing that is good, is given by the Gospel, not by the Law. The Law commands, but it gives no strength to obey, because it presupposeth that he, to whom the command is given, hath, or ought to have already in himselfe strength to obey it. And *Ergò* we confesse it freely, that we [*receive the Spirit, not by the workes of the Law, but by the hearing of faith preached,*] as it is *Gal.* 3. 2. The donation of the spirit in any measure whatsoever of his sanctifying graces, is from Christ as a Saviour, not as a Law-giver. Thus then we agree, That all grace to doe well is given unto us by the Gospel, but next we differ. They teach, that the Gospel gives such grace unto man, that he may fulfill what the Law commands, and so be justified by it: we deny it, and say, that grace is given by the Gospel, to obey the Law sincerely without hypocrisie; but not to fulfill it perfectly without infirmities. In which point the Jesuite failes in his proofes.

1 Out of those places where contrary attributes are ascribed to the Law and Gospel. Unto the Law; that it is [*the ministry of* [a] *death and condemnation*,] [*killing* [b] *letter*;] that it [*worketh* [c] *wrath*,] that it is a [*yoake of* [d] *bondage*,] a [*Testament* [e] *bringing forth children unto bondage*,] But unto the Gospel, that it is [*the ministry* [f] *of life*] and [*of reconciliation*, [g]] the [*h spirit that quickneth*,] the [*Testament that bringeth forth children to liberty*;] which opposition *Bellarmine* will have to be, because the *Law gives precepts, without affording strength to keepe them; but the Gospel gives grace to doe what is commanded.* But the pursuite is here mistaken. These opposite attributes given to the Law, are ascribed to it in a two-fold respect: 1 In regard of the punishment which the Law threatens to offenders, (*viz.*) Death. In which regard principally the Law is said to be the *ministry of death, to worke wrath*, to be not a *dead, but killing Letter*; in as much as being broken, it leaves no hope to the transgressour, but a fearefull expectation of eternall death and condemnation of the Law; under the terrors whereof it holds them in bondage. But on the contrary, the Gospel is the ministery of life, of *reconciliation of the quickning spirit*, and of *liberty*, because it reveales unto us *Christ*, in whom we are restored to life, from the deserved death

a 2 Cor. 3. 7.
b 2 Cor. 3. 6.
c Rom. 4. 15. 1 Cor. 15. 56.
d Gal. 5. 1.
e Gal. 4. 24.
f 2 Cor. 3. 6.
g 2 Cor. 5. 19.
h 2 Cor. 3. 6. 7. 17. Gal. 4. 2, 6.

and condemnation of the Law unto Gods favour, being delivered from the wrath to come, unto liberty; being freed from ſlaviſh feare of puniſhment. This is the chiefe reaſon of this oppoſition of Attributes. Secondly, the next is in regard of obedience. In which reſpect the Miniſtery of the Law is ſaid to be the Miniſtery of the Letter, written in Tables of ſtone: but that of the Goſpel is called the Miniſtery of the Spirit, which writes the Law in the fleſhly tables of the heart. Becauſe the Law barely commands, but gives not Miniſters power to obey; and ſo is but as a dead letter without the vertue of the Spirit. But in the Goſpel, grace is given from Chriſt, who by the Holy Ghoſt ſanctifieth the hearts of his elect, that they may live to Righteouſneſſe in a ſincere thought, not every way in exact conformity to the Law of God. The like anſwer we give unto another proofe of his.

2. Out of that place, [*Joh.* 1. 17. *The Law came by Moſes, but grace and truth by Jeſus Chriſt*;] that is (ſaith *Bellarmine*) *The Law came by Moſes without grace to fulfill it; but grace to keep it by Chriſt.*

We anſwer; The true interpretation of theſe words is this: *Moſes* delivered a twofold Law, Morall and Ceremoniall. Oppoſite to theſe, Chriſt hath brought a twofold priviledge, Grace for the Morall Law, whereby we underſtand not only power given to the regenerate in part to obſerve this Law, which ſtrength could not come by the Law it ſelfe, but alſo much more remiſſion of ſinnes committed againſt the Law, and ſo our juſtification and freedome from the guilt of ſinne and curſe of the Morall Law. Secondly, truth for the Ceremoniall Law, the ſubſtance being brought in and the ſhadowes vaniſhed. Wherefore the Jeſuite erres greatly in this point, when he makes the grace of the New Teſtament to conſiſt in this; That ſtrength is thereby given us to fulfill the Law. The grace of God in the Goſpel is chiefly our Juſtification and redemption from the curſe of the Law: and in the next place, ſtrength afforded us to obey the Law in ſome meaſure, not perfectly as our Adverſaries would have it. In the next point, he erres as much in ſaying that the Law of *Moſes* was given without grace to obey it. A falſe aſſertion. For although the Law of it ſelfe give not grace, yet it is certaine, that grace was given by Chriſt even then when *Moſes* publiſhed the Law. Sufficient for the proofe hereof are, 1. Thoſe excellent properties aſcribed unto the Law of God, as in other places of the Old Teſtament, ſo eſpecially in the Book of the *Pſalmes*; and amongſt them in the 19, and 119. *Pſalme*, where the Law of God is ſaid to (*give light to the eyes, to convert the ſoule, to rejoyce the heart, &c.*) which it could not do of it ſelfe, had not the grace of the Holy Ghoſt beene given in theſe times, without which the Law could work no ſuch ſaving effects. 2. Experience of thoſe times in the faith, Patience, and Obedience, and all ſorts of graces ſhining in thoſe ancient Saints, who lived before, and after the Law was given; which graces they received from the Holy Ghoſt, ſhed upon their hearts by vertue of Chriſts mediation, whereby they received ſtrength to live holily in obedience unto the Law of God. The difference between theſe times and thoſe under the Law, is not, that we have grace and they had none; but only in the meaſure and extent of the ſame grace beſtowed both on us and them. In thoſe times, as the Doctrine of the Goſpel was more obſcurely revealed, ſo the grace which accompanies it, was more ſparingly diſtributed, being confined to a Church collected of one nation, and beſtowed upon that Church in a leſſer meaſure than now, though yet ſufficiently in that meaſure. But in the times of the New Teſtament, the light ſhines more brightly, and grace is diſpenſed more liberally, being extended indifferently to all Nations, and powred upon the godly in a larger abundance, according as was promiſed *Jerem.* 31. Though alſo this compariſon muſt be reſtrained unto whole Churches, what generally is now done; for no doubt in many particulars, ſome men under the Law exceed, for abundance of grace, many under the Goſpel. Wherefore, it is a notable injury unto the bounty of God, and the honour of thoſe Saints of old, to exclude them from partaking of the

the Gospel, to affirme, that they were led only by the spirit of feare, and not of love; that they received not the spirit of adoption, to cry *Abba* Father, as well as we, though not so plentifully as we; and so [b] that they were not sonnes though under Tutors and Governours, as we confesse they were, but very servants held in bondage, and excluded from the inheritance of grace, and glory till after Christs death. So that at best their adoption was but conditionall with regard of time to come: but, for the present, they were handled as slaves, fear'd with temporall punishments, allured by temporall rewards, like a heard of swine, fed with base akornes and huskes. These be absurd errours bred out of Scripture misunderstood, especially that of *John*, 1. *Grace came by Christ, Ergò, not before Christs incarnation.* A silly Argument: Christ is as old as the World, and his grace as ancient as the name of man upon earth. Grace alwaies came by Christ, and was in its measure given by him long before he appear'd in the flesh. He was ever the head of his Church, and that his body, which he alwaies quickned by the blessed influence of his spirit ministred thereunto. Whereby the godly before, as well as since his incarnation, were made living members of that his mysticall Body. Wherefore it is apparent, that grace is not to be tied to the times of the Gospel, and severed from the Law. Nay, as of old the Law was not alwaies without grace; so now many times the Gospel it selfe is without grace, Christ himselfe being *a stumbling stone, and a rock of offence*, the Gospel *a savour of death* to many of those upon whom grace is not bestowed, to believe and embrace it.

Thou art our Father. [b] See *Bezanus Tom. 2. Tract. 4. cap. 5. qu. 1, 2, 3.*

I conclude then, that this difference which our Adversaries make between the Law and Gospel is false; and that their errour is pernitious, in making the Gospel to be nothing but the spirit added to the Law, that man may fulfill it to his Justification. That thus a man may be saved by Christ, through the perfect fulfilling of the Law. Which is a monstrous and uncouth Doctrine, laying an unsupportable burthen upon the conscience of man, and hazarding his soule to eternall destruction, whiles by this meanes he frustrates the grace of God in Christ, and withall frustrates his owne hopes of life, expecting to obtaine it by that Law which he is never able to fulfill.

SECT. V.

CHAP. I.

Justification by fulfilling the Law, overthrowes Christian liberty; the parts of our Christian liberty.

SO much of the third Argument; the last followes, drawne from the nature of Christian liberty, which is this:

4. Argument.

4. Arg. *That which overthrowes our Christian liberty purchased for us by the death of Christ, is no Evangelicall, but an Heretical Doctrine.*

But justification by the workes of the Law overthrowes the spirituall liberty of man obtained for him by Christ.

Ergò, It is an heresy against the Gospel.

For the proofe of the Minor Proposition, let us in briefe consider wherein stands that liberty wherwith Christ hath made us free, that so we may the better perceive what part thereof this doctrine of Justification by workes doth nullify and deprive us of. The liberty we have in Christ is either in regard of the life to come, or of this present life. The first is the liberty of glory, consisting in a full deliverance from the state of vanity and misery, both sinfull and painfull, where-

whereunto we are now subject; and not we only, but the whole *Creation*, which with us Συστενάζει καὶ συνωδίνει *groaneth and travaileth in paine*, till with us it also be *delivered*, (ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ, *from the bondage of corruption, into the glorious liberty of the sonnes of God*) as the Apostle declares, *Rom.*8.19.*& seq.* This liberty we have in hope, not in possession. The next we actually enjoy in this life, and that is the liberty of grace. This we may divide not unfitly into three branches; 1 Freedome from sinne: 2Freedome from the Law: 3 Freedome frome men.

1. Our freedome from sinne stands in two things; 1, In our deliverance from the punishment of sinne; For whereas every sinne in its owne nature brings with it guiltinesse, and a sure obligation unto punishment, binding over the transgressour unto the paines of Gods eternall wrath, by a stronger chaine than of Steele or Adamant: Christ by his meritorious satisfaction hath broken these bonds, and ransomed us from this fearefull bondage unto hell and destruction: *He being made a curse for us, hath redeemed us from the curse of the Law. Gal.* 3. 13, that is, By taking on himselfe the punishment of our sinnes in his owne person, suffering and satisfying the wrath and justice of God, he hath once for ever set us free from the dreadfull vengeance of God, which we deserve should fall upon us for our iniquities.

2. In our deliverance from the power of sinne, which though it abide in us in the reliques of our corrupted nature, yet by the power of the Holy Ghost dwelling in the hearts of the Regenerate, it is subdued and kept under, that it doth not reigne nor exercise its commanding authority without controle. So that whereas the Unregenerate be the Servants of Sinne, wholly at the command of Satan and wicked affections, the Regenerate are freed from this slavery being ruled and guided by the Spirit of the Lord, which wheresoever it is, there is liberty, as the Apostle speakes, 2 *Cor.* 3.17. Liberty from that blindnesse wherein we are holden by nature, not knowing what the will of God is. *Liberty* from that rebellion and infirmity of our nature, whereby we are not willing, nor able to doe the will of God; from which we are freed in part by the Spirit of Christ, inlightning our mindes, and changing our hearts. This *Liberty* from sinnes dominion and damnation, S. *Paul* joynes together, *Rom.*8.2. [*The Law of the Spirit of life, which is in Christ Jesus, hath freed me from the law of sinne and of death.*] And againe, *Rom.* 6. 14. *Sinne shall not have dominion over you, for ye are not under the Law, but under Grace.*

2. *Our freedome from the Law is either from the* { *Ceremoniall, or Morall Law.*

The Ceremoniall *Law* containeth in it divers carnall Ordinances, (δικαιώματα σαρκὸς) to endure untill the time of reformation; from all which Christ hath freed the Church of the New Testament, as namely,

Heb. 9. 10. 1. From the whole burthen of *Legall* Ceremonies whatsoever, used in the worship of God. Those resemblances are of no use now, when the substance it selfe is come in place: nor may such beggerly and impotent rudiments be sought after, when greater perfection is to be had, *Gal.*4.9.

2. From that restraint in things in different, whereunto the Jewes were tied, but we are not bound. Such are the observations of dayes, of meates and drinkes, of garments, with the like, wherin the Jewes were restrained, but our consciences are left free, being taught, that *every Creature of God is good, being sanctified by prayer and thanke/giving*, 1 *Tim* 4.4,5. And that to the [b] *pure all things are pure*. Only this being observed, that we abuse not this our *Liberty*; but that as we are informed by faith, that all things are lawfull for us; so we should be taught by charity to see what are expedient in regard of others; that a due regard be had of others infirmity, that nothing be done whereby the truly weak *may be scandalized*, as the Apostle commands, *Rom.* 14. 21. By which meanes knowledge one the one side still preserves us, that our consciences be not insna-

b 1 Tit. 1.17.

1 Cor. 10.23.

red

red with superstition, and charity on the other side shall keep our liberty from degenerating into licentiousnesse, and unchristian contempt of our weak brethren.

2. Our freedome from the Morall Law stands in this, that whereas the Law requires of every man, upon strictest termes of necessity, full and compleat obedience to all things whatsoever contained in it, if he will avoyd the punishment of hell fire: Christ hath freed all that believe in him from this heavy and rigorous exaction of the Law, taking away from our consciences this obligation unto a necessary fulfilling thereof, upon paine that we shall forfeit Heaven if we do it not; as we shall see more anon.

This liberty from humane constitutions binding the conscience, is properly not a benefit purchased for us by Christs death: but it is an intire priviledge of our creation, whereby our consciences are exempt from mens command, and only subiect to Gods jurisdiction. Yet because this Liberty is a part of our spirituall Liberty, it is usually called Christian Liberty.

3. In the last place, our freedome is from men; namely, from all power and authority they may claime over our consciences; they may hold our persons in subjection, but they cannot command over our consciences. We acknowledge no jurisdiction of man, or Angel over our Consciences, but only that of God that created us, and of Christ that hath redeemed us. Whosoever *Ergò* shall impose upon man any humane traditions, opinions, or ordinations whatsoever to tye his conscience unto obedience by vertue of his owne authority, such a one trenches upon Gods high Prerogative, and usurpes tyrannically over the soules of men, according as at this day that Man of Sinne doth. But here we must observe, that humane constitutions be either Ecclesiasticall or Politicall. Ecclesiasticall concerne either the matter and substance of Gods worship, when any thing is invented by man, and commanded, wherein and whereby to worship God. 2. The manner and externall order of Gods worship in the determination of indifferent circumstances, tending to decency and comelinesse.

For the former, we renounce and reject all humane authority whatsoever, that shall without warrant from the Scriptures prescribe unto the Church any doctrine to be received as a divine truth or custome, ceremony or practice whatsoever to be observed as a proper part of Gods most holy worship. According as our reformed Churches have happily recovered their liberty by breaking a sunder those cordes, and casting away that yoake of false doctrine, of superstitious, ceremoniall will-worships, wherewith not Christ, but Antichrist had insnared and oppressed the Church. And they have Gods owne warrant for so doing, *Isay* 29. 13. ratified and explained by Christ, *Mat.* 15 9. [*In vaine they worship me, teaching for doctrine mens precepts* :] which was a thing contrary to Gods expresse commandement: *Ezech.* 20. 18, 19. [*Walk yee not in the ordinances of your Fathers, neither observe their manners, nor defile your selves with their Idoles. I am the Lord your God, Walk in my Statutes, and keep my judgments, and do them.*]

For the latter, namely humane Constitutions concerning indifferent circumstances in Gods worship tending to orderly decency, agreeable to the simplicity and purity of the Gospell: herein we must acknowledge the authority of the Church, though not over our consciences to binde them yet over our practices to order and limit them, Accordingly as also we do in the other branch of humane obedience, (*viz.*) Politicall or Civill, comprising all law touching lawfull things made for the governance of Kingdomes or inferior States by the supreame Magistrate, that hath authority so to do. Whereunto we [*must be subject, not because of wrath only, but also for conscience sake.*] For conscience sake, not because the highest Monarch on Earth hath power over the conscience of his meanest Subject, to binde it by virtue of his owne authority, but because God hath established the Magistrates authority, and commanded Subjects obedience in lawfull things, and therefore we cannot disobey them without breach of conscience, in disobeying and violating also Gods Commandement. But otherwise for any immediate power of the conscience to restraine the inward liberty thereof, no man without presumption may arrogate it, nor any without slavish baseneſse yeeld to another, as the Apostle commands, [*yee are bought with a price, be not yee servants of men.*] This is in briefe the Doctrine of Christian

Rom. 13. 5.

1 Cor. 7. 23.

stian or spirituall liberty; which we call Christian, 1. From the cause of it, [Christ] by whose purchase we enjoy it: 2. From the subject of it [Christians,] in opposition to the Jewes, who had not this liberty in all parts of it as we have, namely in freedome from the ceremoniall Law, and restraint in things indifferent. In all other parts they in their measure were freed by Christ as well as we. Againe, we call it spirituall, in opposition to civill and bodily Liberty, because it stands in the freedome of soule and conscience, not in the freedome of the outward man; the bondage and subjection whereof is no impeachment to this spirituall freedome, as Anabaptisticall libertines would perswade the world, contrary to the Apostles decision, 1 Cor. 7. 22. [*He that is called in the Lord being a servant, is the Lords Free-man.*]

Chap. 2.

Justification by workes subjects us to the rigour and curse of the Law.

WE are now in the next place, to see which branch of our liberty is cut off by the doctrine of Justification by workes. Not to meddle with others, whereat it gives a back-blow, but to take that which it directly strikes at: we say, it destroyes our liberty from the Morall Law, which stands herein, that we are not obliged unto the perfect fulfilling of that Law, upon paine of eternall damnation, if we do it not. This gracious liberty Christ hath enfranchised us withall, whosoever believe in him: and they that now teach we are justified by works of the Law, do rob our consciences of this heavenly freedome, bringing us againe under that miserable bondage unto the Law, wherein all men are holden, which are in the state of infidelity and unregeneration, from whom the Law in extreamest rigour exacts perfect obedience if they will be saved.

For the cleering hereof, this in the first place is manifest: That he which will be justified by the workes of the Law, is necessarily tyed to fulfill the whole Law; seeing it is impossible the Law should justify them that transgresse it. In the next place then we must prove, that for a mans conscience to be thus tyed to the fulfilling of the Law for the obtaining of Justification, is an unsupportable yoake of spirituall bondage, contrary to that liberty wherewith Christ hath made every beleever free. This shall appeare in confirming of this Proposition.

A man regenerate, endued with true faith in Christ Jesus, is not bound in conscience unto the fulfilling of the whole Law for his justification.

This Proposition seemes very strange unto our Adversaries, and to be nothing else but a ground-plat whereon to build all licentiousnesse and libertinisme, as if we did discharge men of all allegeance to God, and subjection to his Lawes. But their calumnies are not sufficient confutations of Orthodox Doctrine: For the stopping of their mouthes we throw them this distinction, whereon they may gnaw till they break their teeth, before they break it in pieces. Mans conscience stands bound to the Law of God in a two-fold obligation: Either

1. Of Obedience, that according to the measure of grace received, he endeavour to the utmost of his power to live conformably to the Law of God in all things.

2. Of fulfilling the Law, that in every jot and title he observe all things whatsoever it commands upon paine of everlasting condemnation for the least transgression.

We teach, that no true believer is freed from the obligation unto obedience, but so farre as by grace given him he is enabled, he ought to strive to the utmost to performe all duties towards God and man commanded in the Law, if he will justify his faith to be sound, without hypocrisy: *And ergò our doctrine*

is

is no doctrine of licentiouſneſſe. But on the other ſide, we teach, that every true beleever is freed from that obligation unto the fulfilling of the Law, for the attaining of life and juſtification by it. Which materiall difference for the clearing of our doctrine not obſerved or rather ſuppreſſed by [a] *Bellarmine*, cauſeth the Jeſuite to labour much in a needleſſe diſpute, to prove againſt us, *That a Chriſtian man is tied to the obſervation of the Morall Law.* He tels us, that Chriſt is a Law-giver aſwell as a Redeemer of his Church, preſcribing orders for all in common, for each one in particular: That he is a Judge that ſenteneeth according to Law: That he is a King that ruleth over Subjects unto a Law: That Chriſt by his comming did not deſtroy, but fulfill the Law, expounded it, and enjoyned it to be obſerved by us: That his Apoſtles urge it in every Epiſtle: That a Chriſtian man ſinning, offends againſt the Law, and *ergò* is bound to keep the Law. In all which the Jeſuite encounters his owne phantaſie, and not our Doctrine, which is not wounded by ſuch miſguided weapons. For wee grant without ſtriving, that every Chriſtian is tied to obſerve the Morall Law; and we averre, that it is a moſt unchriſtian and Jeſuiticall ſlander to affirme as hee doth, that we teach (*Chriſtianum* [b] *nulli Legi obnoxium, & ſubjectum eſſe in conſcientia coram Deo,*) nay we teach, that he is bound to obey to the utmoſt of his power; and from this obligation no authority of man or Angel, Pope, or Devill can diſcharge him. So much we grant the Arguments alleadged by the Cardinall doe enforce, and nothing elſe. They prove Obedience neceſſary to a beleeving Chriſtian, but they can never prove perfect fulfilling of the Law to be neceſſarily required of him. From this heavy burthen Chriſt hath eaſed the ſhoulders of all ſuch as are in him by a lively faith, of whom God doth no longer exact perfect obedience to his Law in thoſe ſtrict and rigorous termes, that they ſhall be accurſed if they fulfill it not. This we prove by theſe Scriptures.

a *Lib. 4. de Juſtif. cap. 5.*

b *Ibidem.*

1. *Gal.* 5. 1, 2, 3. [*Stand faſt* (ſaith the Apoſtle) *in the liberty wherein Chriſt hath made us free, and be not intangled againe with the yoake of bondage.*] But what is this yoake of bondage? Is it onely the obſervation of the Ceremoniall Law? No; that was indeede part of the yoake which the Apoſtles ſought to lay on the conſciences of the *Galatians*. But it was the leaſt and the lighteſt part, the weighteſt burthen was the fulfilling of the Morall Law, whereunto by the Doctrine of the falſe Apoſtles, the *Galatians* ſtood obliged. This is plaine by the Text in the words following; [*Behold, I Paul ſay unto you, that if you bee circumciſed, Chriſt ſhall profit you nothing: For I teſtifie againe to every man which is circumciſed, that hee is bound to keepe the whole Law.*] The *Apoſtles* diſpute is here evident: The *Galatians* may not be circumciſed, nor obſerve the Ceremoniall Law; Why? Becauſe if they did, Chriſt ſhould not profit them at all. But what reaſon is there for this, that Circumciſion and the Ceremonies ſhould fruſtrate the benefit of Chriſts death? The *Apoſtle* alleadgeth a good reaſon, becauſe the obſervation of the Ceremoniall Law tied them alſo to the fulfilling of the whole Morall *Law*. The *Argument* is thus framed:

They who are bound to keepe the whole Law, have no profit at all by Chriſt.
But they who are circumciſed, are bound to keepe the whole Law: ergò,
They that be circumciſed have no profit at all in Chriſt.

The Minor in this *Argument* is the expreſſe words of the Text, and the proofe of it is evident in reaſon, becauſe the retaining of *Legall* Ceremonies did in effect aboliſh Chriſts comming in the fleſh, who by his comming in the fleſh had aboliſhed them. *And ergò*, they who in reviving them, denied Chriſts death, had no means at all to be ſaved, but onely by the fulfilling of the Morall *Law*; whereunto they were neceſſarily bound, if they meant not to periſh. Which reaſon yet is of no force before Chriſts comming, and *ergò* then Circumciſion and other *Legall* Ceremonies did not lay upon the *Jewes* a ſtrict obligation to fulfill the whole *Law*. The Major Propoſition is the very reaſon of the *Apoſtles Enthymeme*, thus; [*Men circumciſed are bound to keepe the whole Law, Ergò, Chriſt ſhall not profit them*] The reaſon of the conſequence is this Propoſition,

ſition [*Whoſoever are bound to keepe the whole Law, Chriſt profiteth them nothing at all.*] This Argument, and the reaſon thereof will hardly paſſe with approbation in the Jeſuites Schooles, [*Men are bound to the whole Law, ergò, Chriſt ſhall not profit them.*] Nay, will they reply, that's a *non ſequitur*; For by that Doctrine Chriſt's death hath cancelled that ſtrait obligation of fulfilling the Law; but every one that beleeves the promiſe of ſalvation in Chriſt, is yet notwithſtanding obliged to fulfill the whole Morall Law. For this is (ſay they) the very condition whereupon he muſt have benefit by the promiſe, even ([a] *Perfecta mandatorum obſervatio*;) and therefore he is ſo farre from being freed by Chriſt from this obligation vnto the Law, that for a certaine, except he fulfill it, he ſhall never be ſaved; as [b] *Bellarmine* peremptorily and bloodily determines. Theſe men when they liſt are wondrous mercifull towards ſinners, and can teach them tricks by very eaſie meanes, to merit heaven and remiſſion of ſinnes: but their cruelty betrayes their kindneſſe in other matters; in as much as when all comes to the upſhot, a ſinner is driven to this; *If he will be ſaved by Chriſt, he muſt as he is bound, perfectly keep the whole Law, elſe there is no hope for him.* This is cold comfort for the poore believer; but it is happy we have not Jeſuites, *Pharaoh's* taske-maſters ſet over us, to exact the whole tale of Brick; but a Jeſus, who hath freed our ſoules from this bitter thraldome, and delivered us from the power of ſo rigorous and ſtrict commands of the Law. We believe an Apoſtle of Chriſt againſt all the Sycophants of *Rome*, and tell them, that they give the Holy Ghoſt the lie, when they teach, that in believers the obligation to keep the whole Law ſtands ſtill in full force and vertue, not diſcharged by the death of Chriſt: directly contrary to this Argument of the Apoſtle, [*Yee are bound to keep the whole Law, ergò, Chriſt ſhall not profit you.*] Whence we argue thus,

Whoſoever is bound to keep the whole Law, to ſuch Chriſt is unprofitable,
But unto true believers Chriſt is not unprofitable; Ergò,
True believers are not bound to keep the whole Law.

A concluſion moſt certaine, as from theſe irrefutable premiſes, ſo from moſt evident reaſon. For if ſuch as beleeve in Chriſt, [*Who through the ſpirit wait for the hope of righteouſneſſe through faith*] as the Apoſtle ſpeakes here, *verſ.* 5. if ſuch be yet bound to fulfill the whole Law for their Juſtification, to what end is it to believe in Chriſt, unto righteouſneſſe and juſtification? If when all is done we muſt be ſaved by doing, what profit comes there by beleeving? Can the conſcience finde any benefit and comfort at all in Chriſt, when we ſhall come to this wofull concluſion; that notwithſtanding there is in Scripture much talke of Faith, of Chriſt, of Promiſes, of Grace; yet all this will bring us no commodity, except this condition be performed on our parts, that we perfectly keep the Law of God: If any thing in the world, this is to impriſon the ſoule in wretcheſſe ſlavery, and to lay the conſcience upon the rack of continuall terrours, if heaven be not to be had but upon ſuch hard termes. And this is moſt apparently to fruſtrate all benefits of Chriſt, of promiſe, of faith, of grace, of the whole worke of Redemption; ſeeing in fine, it is the Law that we muſt live by, and not by faith: the perfect fulfilling of the Law muſt make us righteous in Gods ſight, and not our beleeving in Chriſt, that we may be juſtified. For he that keeps the whole Law, is thereby righteous, and by nothing elſe. Here it is but a bare ſhift to ſay, though we be bound to fulfill the Law, yet Chriſt profits us, becauſe he gives us grace to performe our bond in exact obedience. This evaſion, might it ſtand good, Saint *Paul* were indeed finally confuted as a weake diſputant. But the errour of this hath beene touched before, and if nothing elſe were ſaid, this Apoſtolicall argument is ſufficient to refute it. I proceed to other Scriptures.

2. 1 *Tim.* 1. 9. [*Yee know that the Law is good, if a man uſe it lawfully; knowing this, that the Law is not made for the righteous man, but for the lawleſſe and diſobedient, for the ungodly, for ſinners, for unholy, and prophane, &c.*] The Law is

[a] Lib 4 cap. 2.
[b] Lib. 4. c. 7. (*Si promiſſio vitæ æternæ eſt conditionata, ut cap. 1. probavimus, certè neceſſarium eſt implere conditionẽ, ſi quis ſalvus fieri velit. Etſi juſtus non eſt liber ab obligatione Legis divinæ: certè niſi eam impleat non ſalvabitur.*)

If the Law ſtill rule over us as ſervants requiring the preſcribed taske or ſtile ſhaking the whip, and threatning ſtripes, and not as over ſonnes commanding obedience.

is not given to the righteous. How muſt this be underſtood? Is it not given (*quoad diſtinctionem*) as a rule preſcribed what is to be done, what is not to be done? Yes, we all agree in that: How is it then not given? It is anſwered, (*quoad coactionem & maledictionem*) as it compels to obedience, and curſet the tranſgreſſors; Thus it is not given to the juſt. This anſwer is full of ambiguity, and needs ſome explication, that we may know what is the coaction or compelling force of the Law, from which the juſt are freed. In unfolding whereof our Adverſaries and we differ. Whether are in the right, we ſhall ſee by the propoſall of both our interpretations. They ſay, [*The Law hath no coactive or compelling powr over the juſt, becauſe the juſt doe obey it, ſponte, libenter, & alacriter, & ex inſtinctu charitatis,*] that is, willingly, out of love; *but it hath a compulſive force over the unjuſt, becauſe they recalcitrant & cogi quodammodo debeunt ad obſequium*] tha is, they obey unwillingly, being forced to it by terrors and threatnings; and therefore, *The Law rules not over the juſt, as ſervants who obey for feare, but ſonnes who obey for love.*

We expound it otherwiſe. The Law hath no coactive power over the juſt, becauſe the juſt (that is) true believers in Chriſt Jeſus, are freed from the neceſſity of perfectly fulfilling it, for the obtaining of ſalvation. But the Law hath a coactive power over the unjuſt and unbelievers, becauſe they are obliged unto the perfect fulfilling thereof, or elſe to be certainely accurſed. And *ergò* we ſay the Law commands over the juſt as over ſonnes, requiring of them a faithfull and willing endeavour, but it commands over the unjuſt as over Servants, of whom it exacts the uttermoſt farthing, and upon the Legall default threatens eternall malediction. The difference then betwixt them and us, is this: They make the coaction of the Law to conſiſt in the manner or quality of mans obedience to it. The Law compels when men obey unwillingly. We make the coaction of the Law to conſiſt in the quality of the command, and condition whereupon obedience is required. The law then compels, when it exacts full obedience upon penalty preciſely threatned to the diſobedient. Wherein the truth is manifeſtly on our ſide. For it is plaine, that compulſion in a Law muſt be taken in oppoſition to direction, not perſwaſion, for Lawes perſwade not, but command. For if we ſpeake properly, a Law cannot be ſaid to compell thoſe to whom it is given, as if by any reall or phyſicall operation it did enforce them to obedience. It propoſeth what is to be done, it ſetteth before a man the puniſhment for diſobedience; but it workes not on the will of man, to force it one way, or other. Wherefore, if we know what direction in a Law is, wee ſhall ſoone know what compulſion is. Direction (as all agree) is the bare preſcription of what is to be done, or left undone. Compulſion, that is, the exaction of obedience upon penalty to be inflicted. What other coactive force there is in a Law, no man can imagine. Well then to apply this; The juſt are *ſub directione Legis*, but not *ſub coactione*. This muſt of neceſſity be underſtood thus, the juſt are not under the coactive power of Gods Law, becauſe it doth not exact of them full obedience upon penalty of eternall death, to be otherwiſe inflicted on them. As it doth exact of the unjuſt: For otherwiſe there will be no difference betweene the juſt and the unjuſt, in regard of this coactive power of the Law, if both the one and the other be obliged to yeeld alike perfect obedience upon the like penalty. In this caſe the Law will be as coactive to one as the other, exacting equall obedience upon equall termes, both of the juſt and unjuſt, (*viz.*) obey fully in all things, or you ſhall be curſed. The ſonne and ſervant ſhall be all one, and the law ſhall ſtill command over the children, with as much terror, as over the bondſlave. There is no difference in the world in our Adverſaries Doctrine, both ſorts are bound to obey perfectly, or elſe certainly they ſhall not be ſaved. So that the Law of it ſelfe ſhall be as rigorous towards one as the other. But we know the Scriptures offer unto us more mercy; and that Chriſt hath diſcharged us from this rigour of the Law, under which every one that is out of him in the ſtate of unbeliefe

So a King is under the direction not the compulſion of the Law: becauſe not tyed to the penalty.

is holden in bondage. As to thy difference they make [*the just obey willingly, the unjust unwillingly, and* ergò *the Law compels these, and not those*] this is nothing to the purpose, for it alters not the nature of the Law, that it is obeyed with divers affections; the Law is the same, for its command and authority, howsoever it be obeyed willingly, or unwillingly, that matters not. The Law ceaseth not to be coactive, because it is willingly obeyed; even as a slave ceaseth not to be under the coaction and compelling power of his Master, though he love his Master, and out of a willing mind he content to abide in thraldome. And as *Adam*, though he obeyed the Law willingly, yet was under the coactive power of it, because he was tyed to obey it, or else he should certainly die the death for his transgression of it. Wherefore I conclude, that the just are not freed from the Lawes direction, nor for the Lawes compulsion, as it compels or enjoynes them absolute obedience in all things, and for default thereof threatens the unavoidable malediction of Gods eternall wrath.

3. Lastly, for proofe of this point we have those places formerly alleadged, *Rom.* 6.14. [*We are not under the Law, but under grace.*] *Gal.* 5. 18. [*If we be led by the spirit, we are not under the Law.*] 2 *Cor.* 3.17. [*Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty.*] *Gal.* 3.13. [*Christ hath redeemed us from the curse of the law, being made a curse for us.*] All which, with
cum. v. 11.
b Rom. 7.1, 2, &c.
b other the like, doe establish this Orthodox doctrine, [*That Believers have obtained freedome by Christ, from the rigour of the Morall Law, and are not any longer bound in conscience to the perfect fulfilling thereof upon this assured perill, that if they keepe it not, they shall not be saved.*] We might stand longer upon each testimony, but let that which we have said suffice for the vindicating of our conscience from that torture and bondage wherewith these Popish Doctours would ensnare us. The knowledge of which our liberty is not to give us occasion of security or licentiousnesse, as these men calumniate, but to restore peace and spirituall rest unto our soules; knowing that we are now delivered from the necessity of obeying, or of perishing, which before we were in Christ, lay more heavy upon our soules than a mounting of lead. That so being freed from this thraldome, we might serve him who hath freed us, thankfully and chearefully obeying him in all duty, by whom we have obtained this glorious priviledge: that whereas perfect obedience was sometimes strictly exacted of us, now our sincere, though imperfect endeavours shall be mercifully accepted at our hands.

SECT. VI.

CHAP. I.

The reconciliation of that seeming opposition, between S. Paule, *and S.* James *in this point of Justification.*

THus much of his Argument, and of the first branch of mans Righteousnesse, whereby if it were possible he should be justified, *viz.* His obedience to the law of God. By which meanes we have shewed, no flesh shall be justified in Gods sight. We are to proceede unto the next branch thereof, *viz.* Mans satisfaction for his
2 Conclusion.
transgression of the Law. Wherein we have also to prove, that a sinner cannot be acquitted before Gods judgment seat, by pleading any satisfaction that himselfe can make for his offences.

But in our passing unto that point, we are to give you warning of that stumbling stone which Saint *James* (as it may seeme) hath laid in our way; lest any should dash his faith upon it, and fall, as our Adversaries have done into that

that errour of juſtification by workes. That bleſſed Apoſtle in the ſecond Chapter of his Epiſtle, ſeemes not only to give occaſion, but directly to teach this doctrine of Juſtification by workes. For, in the 21. *verſ.* &c. he ſaith expreſſely, that *Abraham* was juſtified by workes, when he offered his ſonne *Iſaack* upon the Altar; and alſo that *Rahab* was in like manner juſtified by workes, when ſhee entertained the ſpies. Whence alſo he ſets downe, *v.* 22. a generall Concluſion, *That a man is juſtified by workes, and not by faith alone.* Now in ſhew, nothing can be ſpoken more contrary to S. *Pauls* doctrine in his Epiſtle to the *Romans*, and elſe-where. For in the 4. cap. ſpeaking of the ſame example of *Abraham*, he ſaith cleane contrary, that *Abraham* was not juſtified by workes, *for then he might have boaſted, ver.* 2. And in the 3. chap. treating generally of mans Juſtification by faith; after a ſtrong diſpute, he drawes forth this Concluſion; *That a man is juſtified by faith, without the workes of the Law, v.* 28. Which Concluſion is in appearance contradictory to that of S. *James*. This harſh diſcord between theſe Apoſtles, ſeemes unto ſome not poſſible to be ſweetned by any qualification, who knowing that the Holy Ghoſt never forgets himſelfe, have concluded, that if the Spirit of truth ſpeake by S. *Paul*, it was doubtleſſe the ſpirit of errour that ſpake by the Author of this Epiſtle of *James*. For this cauſe moſt likely it was doubted of in ancient times, as [a] *Euſebius* and *Hierome* witneſſe. But yet then alſo publickly allowed [Ἀναμφιλόγως ὁμολογεῖται] in many Churches and ever ſince received in all: Out of which for the ſame cauſe *Luther* and others of his followers ſince him, would againe throw it forth, accounting the Author of it to have built no gold and ſilver, but ſtraw and ſtubble upon the foundation. *Eraſmus* aſſents to *Luther*, and *Muſculus* agrees with them both, who in his Commentaries upon the fourth to the *Romans*, ſpeakes his minde ſimply, that he ſees not how *James* and *Paul* can agree together, and therefore he turnes out S. *Iames* for the wrangler, ſuppoſing that this *Iames* was one of the Diſciples of *Iames* the Apoſtle, the brother of Chriſt, who under pretence of his Maſters name and authority, continually ſnarled at the Apoſtle *Paul*, and oppoſed his Doctrine. Howbeit his Epiſtle got credit in after times, [*cùm veritas paulatim invaleſcente mendacio proculcari cœperit*] that is, When errour by degrees prevailed againſt the truth. But this medicine is worſe than the diſeaſe, and is rather violence than skill, thus to cut the knot where it cannot be readily untied. A ſafer and milder courſe may be holden, and ſome meanes found out for the according of this grand difference, without robbing the Church of ſo much precious treaſure of divine knowledge, as is ſtored up in this Epiſtle. Wherefore both they of the *Romiſh*, and we of the reformed Churches; admitting this Epiſtle for canonicall, do each of us ſearch after a fit reconciliation between the Apoſtles. But they and we betweene our ſelves are irreconcileable in our ſeverall reconciliations of them. They reconcile them thus; by diſtinguiſhing. 1, of Juſtification. 2, of Workes. *Juſtification* (ſay they) *is of two ſorts:*

1. *The firſt when a man of unjuſt is made juſt and holy, by the infuſion of grace, or the habit of charity.*
2. *The ſecond, when a man of juſt is made more juſt, by the augmentation of the habit of grace firſt given unto him.*

Againe, they divide workes into two ſorts:

1. *Some go before faith, being performed by the meere ſtrength of nature, and free will, without the help of grace, and ſuch workes as theſe are not meritorious.*
2. *Some follow faith, being performed by the ayde and aſſiſtance of grace given unto man; and ſuch workes as theſe be meritorious.*

Theſe diſtinctions prepared, the work is now ready for the ſodering, which they finiſh artificially glewing together the Propoſitions of the two Apoſtles in this ſort. S. *Paul* ſaith, that *Abraham, and all men are juſtified by faith without workes. This* (ſay they) *is to be underſtood of the firſt juſtification, and of workes done before faith without grace, by the ſtrength of nature.* So that the meaning of *Pauls propoſition* [*Abraham and all men are juſtified by faith without workes*] is

[a] Hiſt. Eccl. 2. cap. 13. Τοιναῦτα μὲν μέτα τὸν Ἰάκωβον, ὃν ἡ φερομένη αὐτοῦ ὀνομαζομένων καθολικῶν ὀπτιστολῶν ἓν εἶναι λέγεται, ἴσμεν ὡς νοσεύεται μὲ ὐ πολλοὶ γᾶν τῆς παλαιᾶς αὐτῆς ἐμνημόνευσαν ὡς ὐνδὲ τ λεγομένης ἴδιόν τινα μιᾶς ἐξ αὐτῶν ὔσης, τῆς ἕπτα λεγομένων καθολικῶν. Ὁμοίως δ ἴσμεν καὶ ταύτας μέτα τῶν λοιπῶν, ἐν πλείσταις δεδημοσιευμένας Ἐκκλησίαις.

is this: *Neither* Abraham, *nor any other can deſerve the grace of Sanctification, whereby of unjuſt and unholy, they be made juſt and holy, by any Workes done by them, when they are naturally men deſtitute of grace, but only by faith in Chriſt Jeſus:* or thus, *No man merits grace to make him a good man of a bad, by any thing he doth, before he believe in Chriſt, but by believing he obtaineth this.* On the other ſide, S. *James* ſaith, that [*Abraham and all others are juſtified by workes, not by faith only;*] *this* (ſay the *Romaniſts*) *is meant of the ſecond juſtification, and of ſuch Workes as are done after faith, by the ayde of grace:* So the meaning of the Propoſition ſhall be this: a *Abraham and other men being once made good and juſt, deſerve to be made better, and more juſt by ſuch good workes as they performe through the help of grace given unto them, and not by faith only. Being once ſanctified, they deſerve the increaſe of ſanctification through that merit of their faith, and good Workes out of Faith and Charity.*

Is not this difference between theſe Apoſtles finely accorded think you? They will not walk together being in this ſort made friends through the mediation of the Schoole-men, but it is otherwiſe. They are ſo farre from reconciling them, that they have abuſed them both, and ſet them farther aſunder, making them ſpeak what they never meant. Neither in S. *Paul*, nor S. *James* is there any ground at all, whereon to raiſe ſuch an interpretation of their words. And therefore we reſpect this reconcilement, as the ſhifting querck of a Schoole-mans braine, that hath no footing at all in the Text. Which we do upon theſe reaſons:

1. That diſtinction of Juſtification (that is of ſanctification) into the firſt giving of it, and the after increaſe of it, (howſoever tollerable in other matters) is utterly to no purpoſe, as it is applied unto the doctrine of theſe Apoſtles. Who when they ſpeak of Juſtification of a ſinner in Gods ſight do underſtand thereby the Remiſſion of ſinnes through the imputation of Chriſts Righteouſneſſe, and not the infuſion or increaſe of inherent ſanctity in the ſoule of man. This confuſion of juſtification with ſanctification is a prime error of our Adverſaries in this Article, as hath been ſhewed, in clearing the acceptations of the word [Juſtification;] and ſhall be ſhewed more at large in handling the forme of our Juſtification.

2. The diſtinction of Juſtification taken in their owne ſenſe, is falſely applied to S. *James*, as if he ſpake of the ſecond juſtification; and to S. *Paul*, as if he ſpake of the firſt. For firſt, [a] *Bellarmine* himſelfe being judge, S. *James* in the example of *Rahab* ſpeakes of the firſt juſtification, becauſe (as he ſaith) ſhe was then at the firſt made a believer of an infidell, a righteous woman of an harlot. And againe *Paul*, he ſpeakes of the ſecond juſtification in the example of *Abraham*, which is alleadged by both the Apoſtles. Here is then a confuſion inſtead of a diſtinction: *Paul* ſpeakes of the firſt, *James* ſpeakes of the ſecond, and yet both do ſpeake of both juſtifications. Againe, when they ſay, *James* ſpeakes of the ſecond juſtification, whereby of a juſt man becomes more juſt, it is a groundleſſe imagination, foraſmuch as it was to no purpoſe, for the Apoſtle *James* to treate of the ſecond juſtification, whereby men grow better: when thoſe Hypocrites, with whom he had to do, had erred from their firſt juſtification, whereby they were not as yet made good, as the learned [b] *Jackſon* obſerves. Nay there is not in all S. *James* his diſpute any ſyllable that may give any juſt ſuſpition, that by juſtification, he meanes the increaſe of inherent juſtice. [c] *Bellarmine* catcheth at the clauſe, *verſ.* 22. [*By Workes faith was made perfect*] which is, in the Jeſuites conſtruction, [*Abrahams inherent juſtice, begun by faith, received increaſe and perfection by his Workes*] but this is only the Jeſuites phrenſy. *Abrahams* faith and his righteouſneſſe, whereof his faith is but a part, was not made but declared to be perfect, by ſo perfect a work which it brought forth, as even *Lorinus*, another of that ſect expounds it orthodoxly.

3. Thirdly, that diſtinction of workes done before faith, without grace, and after faith by grace, is to as little purpoſe as the former, in this matter of our juſtification

a *Lib.* 4. *de Juſt. cap.* 18.

b *Jackſon* of Juſt. Faith. §. 2. *cap.* 6.

c *Loco ſupra citato.*

Loria. in Jac. 2.

Juſtification. Heretofore we have touched upon that diſtinction, and ſhewed the vanity thereof, in limiting Saint *Paul* to workes done without grace, when ſimply he concludes all workes from our Juſtification. And S. *James*, though he require workes of grace to be joyned with that faith which muſt juſtify us; yet he gives them not that place and office in our Juſtification, from which *Paul* doth exclude them, and wherein our Adverſaries would eſtabliſh them, as it ſhall appeare anon.

Leaving then this ſophiſticall reconcilement coyned by our Adverſaries, I come to thoſe reconciliations which are made by our Divines, wherein we ſhall have better ſatisfaction upon better grounds. Two waies there are whereby this ſeeming difference is by our men reconciled.

1. The 1. by diſtinguiſhing the word [Juſtification] which may be taken either { 1. *For the abſolution of a Sinner in Gods judgment.* 2. *For the declaration of a mans Righteouſneſſe before men.*

This diſtinction is certaine, and hath its ground in Scripture, which uſeth the word [juſtify] in both acceptions, for the quitting of us in Gods ſight, and for the manifeſtation of our innocency before man againſt accuſation, or ſuſpicion of faultineſſe. They apply this diſtinction for the reconciling of the two Apoſtles, thus: Saint *Paul* ſpeakes of Juſtification, [*in foro Dei:*] S. *James* ſpeakes of Juſtification [*in foro hominis:*] *A man is juſtified by faith without workes*, ſaith S. *Paul*, that is, in Gods ſight; a man obtaines remiſſion of ſinnes, and is reputed juſt only for his faith in Chriſt, not for his works ſake. *A man is juſtified by workes, and not by faith only*, ſaith S. *James*, that is, in mans ſight we are declared to be juſt by our good workes, not by our faith only: which with other inward and inviſible graces, are made viſible unto man only in the good works which they ſee us performe. That this application is not unfit for to reconcile this difference, may be ſhewed by the parts.

1. For S. *Paul*, it is agreed on all ſides that he ſpeakes of mans juſtification in Gods ſight, *Rom.* 3. *v.* 20.

2. For S. *James*, we are to ſhew, that with juſt probability he may be underſtood of the declaration of our Juſtification and righteouſneſſe before men. For proofe whereof, the Text affords us theſe reaſons.

1. Verſ. 18. *Shew me thy faith without thy workes, and I will ſhew thee my faith by my workes.* Where the true Chriſtian, ſpeaking to the hypocriticall boaſter of his faith, requires of him a declaration of his faith and juſtification thereby, by a reall proofe, not a verball profeſſion, promiſing for his part to manifeſt and approve the truth of his owne faith by his good workes. Whence it appeares, that before man, none can juſtify the ſoundneſſe of his faith, but by his workes thence proceeding. 2. *Verſ.* 21. *Abraham* is ſaid to be juſtified when he offered up his ſonne *Iſaack* upon the Altar. Now it is manifeſt, that *Abraham* was juſtified in Gods ſight long before, even 25. yeares, *Gen.* 15. 6. therefore by that admirable work of his, in offering his ſonne, he was declared before all the world to be a juſt man, and a true believer. And for this purpoſe did God tempt *Abraham* in that triall of his faith, that thereby all believers might behold a rare patterne of a lively and juſtifying faith, and that *Abraham* was not without good cauſe called the father of the faithfull.

3. Verſ. 22. It is ſaid, that *Abrahams* faith wrought with his workes, and by workes was his faith made perfect. Which in the judgment of Popiſh[a] Expoſitors themſelves, is to be underſtood of the manifeſtation of *Abrahams* faith by his workes. His faith directed his workes; his works manifeſted the power and perfection of his faith.

a *Lorin. in Jac.*

It is not then without good probability of Reaſon, that *Calvin* and other Expoſitors on our ſide, have given this ſolution unto this doubt. [b] *Bellarmine* labours againſt it, and would faine prove, that juſtification cannot be taken here *pro declaratione juſtitiæ*. But his argument cannot much trouble any intelli-

b *Lib. 4. c. 18.*

gent reader; and therefore I spare to trouble you with his Sophistry.

This now is the first way of reconciling the places. Howbeit the truth is, that although this may bee defended against any thing that our Adversaries object to the contrary: yet many and those very learned Divines choose rather to tread in another path, and more neerely to presse the Apostles steps; whom also in this point I willingly follow.

2. The second way then of reconciling these places, is by distinguishing of the word [*Faith*], which is taken in a double sence.

1. First, for that faith which is true and living [Πίστις δι ἀγάπης ἐνεργουμένη, *Faith which worketh through love*] and is fruitfull in all manner of Obedience. Gal. 5.6.

2. Secondly for that faith which is false and dead, being only a bare acknowledgment of the truth of all the Articles of Religion, accompanied with an outward formality of profession, but yet destitute of sincere obedience.

This distinction of this word [*Faith*] is certaine by the Scriptures, as hath heretofore beene shewed in handling of that Grace. Our men now apply it thus: Saint *Paul* when he affirmes that we are justified by faith onely, speakes of that faith which is true and living, working by Charity. S. *Iames* when hee denies a man is justified by faith only, hee disputes against that faith which is false and dead, without power to bring forth any good workes. So that the Apostles speake no contradictions, where *Paul* teacheth we are justified by a true faith; and S. *Iames* affirmes, wee are not justified by a false faith. Againe, S. *Paul* saith we are not justified by workes, S. *Iames* saith, wee are justified by Workes. Neither is here any contradiction at all. For S. *Iames* understands by Workes, a [working faith] in opposition to the idle and dead faith before spoken of, by a Metonymie of the effect. Whence it is plaine, that these two Propositions, [*Wee are not justified by workes*] which is *Pauls*; and [*We are justified by a working Faith*] which is *Iames*, doe sweetly consort together. *Paul* severs Workes from our Iustification, but not from our Faith, *Iames* joynes works to our faith, but not to our justification. To make this a little plainer by a similitude or twaine: there is great difference betweene these two sayings, [*A man lives by a reasonable soule*] and [*A man lives by Reason.*] The former is true, and shewes us what qualities and power are essentiall unto that soule, whereby a man lives. But the latter is false, because we live not by the quality or power of reason, though we live by that soule which hath that quality necessarily belonging to it, without which it is no humane soule. So also in these Propositions, [*Planta vivit per animam auctricem*] and [*Planta vivit per augmentationem.*] each puny can tell that the former is true, and the other false. For although in the vegetative soul whereby Plants live, there be necessarily required to the Beeing of it those three faculties of Nourishment, Growth, and Procreation; yet it is not the faculty of growing that gives life unto Plants, for they live when they grow not. In like manner, these two Propositions. [*Wee are justified by a working Faith*] and [*We are justified by workes*] differ much. The first is true, and shewes unto us what qualities are necessarily required unto the beeing of that Faith, whereby the just shall live, namely; that beside the power of beleeving in the promise, there be also an habituall proneneſſe and resolution unto the doing of all good workes joyned with it. But the latter Proposition is false. For although true faith be equally as apt to worke, in bringing forth universall obedience to Gods will, as it is apt to beleeve and trust perfectly unto Gods promises; yet nevertheless wee are not justified by it, as it brings forth good workes; but as it embraceth the promises of the Gospel. Now then *Iames* affirmes that which is true, that [*Wee are justified by a working faith*] and S. *Paul* denies that which is false, *viz.* [*that we are justified by workes.*]

CHAP. 2.

Chap. 2.

The confirmation of the Orthodox reconciliation of S. Paul *and* S. James, *by a Logicall Analysis of* S. James *his disputation in his second Chapter.*

THIS Reconciliation is the faireſt, and hath the moſt certaine grounds in the Text. It will, I doubt not, appeare ſo unto you, when it ſhall be cleared from theſe cavills that can be made againſt it. There are but only two things in it that may occaſion our Adverſaries to quarrell.

The firſt is touching the word [*Faith*] we ſay that S. *James* ſpeakes of a falſe and counterfeit faith. They ſay he ſpeakes of that which is true, though dead without workes. This is one point. [a]

The ſecond is touching the Interpretation of the word [*Works*] uſed by S. *James* when he ſaith, [*We are juſtified by workes:*] This we interpret by a *Metonymy* of the Effect for the Cauſe, we are juſtified by a working faith, by that faith which is apt to declare and ſhew it ſelfe in all good workes. This interpretation may happily prove diſtaſtefull to their nicer Palates, who are very ready when it fits their humour, to grate ſore upon the bare words and letter of a Text. Theſe cavills removed, this reconciliation will appeare to be ſure and good. For the accompliſhment of this, I ſuppoſe nothing will be more commodious, than to preſent unto you a briefe reſolution of the whole diſpute of S. *James* touching Faith, that by a plaine and true expoſition thereof we may more eaſily diſcover the cavills and ſophiſticall forgeries wherewith our Adverſaries have peſtered this place of Scripture. The diſputation of S. *James* begins at the 14. *v.* of the ſecond Chapter to the end thereof.

The ſcope and ſumme whereof is, A ſharpe reprehenſion of the hypocriticall faith of vaine men, as they are called (*v.*20.) Which in the Apoſtles time, under pretence of Religion, thought they might live as they liſt. Two extreames there were, whereunto theſe Jewes to whom the Apoſtle writes, were miſſe-led by falſe teachers, and their owne corruptions. The 1. That notwithſtanding faith in Chriſt, they were bound to fulfill the whole Law of *Moſes*; againſt which *Paul* diſputes, in his Epiſtle to the *Gal.* who alſo were infected with that leaven.

The other was, that faith in Chriſt was ſufficient without any regard of obedience to the Law; ſo they believed the Goſpell, acknowledging the Articles of Religion for true, and made an outward profeſſion all ſhould be well, albeit in the meane time ſanctity and ſincere obedience were quite neglected. The former errour brought them in bondage, this made them licentious. A pleaſing hereſy if any other, whereof there were and will be alwaies ſtore of ſectaries, who content themſelves to have a forme of godlineſſe, but deny the power thereof. Againſt ſuch hypocrites and vaine boaſters of falſe Faith and falſe Religion, S. *James* diſputes in this place, ſhewing plainely, that ſuch men leaned on a ſtaffe of Reede, deceiving their owne ſelves with a counterfeite and ſhadow of true Chriſtian Faith inſteed of the ſubſtance. The reproofe with the maine reaſon is expreſſed by way of interrogation, in the 14. *v.* *What doth it profit, my brethren, though a man ſay he have faith,* (as many then did, and alwaies will ſay, boaſting falſely of that which they have not in truth) *and have not workes;* that is, obedience to Gods will, whereby to approve that Faith he boaſts of: Can that *Faith ſave him?* Is that faith without workes a ſaving faith that will bring a man to Heaven? Theſe ſharpe Interrogations muſt be reſolved into their ſtrong Negations. And ſo we have theſe two Propoſitions. 1. Containing the maine ſumme of the Apoſtles diſpute: the other a generall Reaſon of it. The firſt is this, *Faith without obedience is unprofitable.* The ſecond proving the firſt, is this; *Faith without obedience will not ſave a man.* The whole Argument is,

[a] *Bel. lib. 1. de Juſt. cap. 15.*

1. Arg. of S. *James.*

That Faith which will not ſave a man, is unprofitable, of no uſe.
But the Faith which is without obedience will not ſave: Ergò,
Faith without obedience is unprofitable.

The Major of this Argument will eaſily be granted: *That it is an unprofitable faith, which will not bring a man to life and happineſſe.* But how doth S. *James* prove the Minor; *That a faith without workes will not do that?* Though it ſcarce need any proofe, yet becauſe hypocriſy is ever armed with ſophiſtry, for a plainer conviction, the Apoſtle proves it by this manner of argumentation.

That faith which ſaves a man, is a true Faith;
But a Faith without workes is not a true Faith; Ergò,
A Faith without workes will not ſave a man.

The Major is evident to all that have Reaſon: the Minor S. *James* proves by divers Arguments.

1. The firſt is contained, *v.* 15, 16, 17. and it is drawne *à pari*, from compariſon with another like vertue: namely, Charity towards the poore. The Argument is thus: If *Charity towards the poore profeſſed in words, but without workes be counterfeite, then faith in God profeſſed in like manner without obedience, is alſo counterfeite, not true; But Charity towards the poore in words profeſſed without deedes, is a counterfeite charity, Ergò, Faith in God without obedience is a counterfeite and falſe faith.*

The Reaſon of the Major Propoſition is evident, from the ſimilitude that is between all Virtues and Graces. There is no virtue but men may counterfeit and falſely arrogate it to themſelves; as they may boaſt of a falſe faith, ſo alſo (as *Solomon* and experience ſpeakes) of a falſe Liberality, falſe Valour, falſe Prudence, &c. Now there is but one way to diſcover this counterfeiting in any kind, and that is, to go from words to workes, from preſumptions and boaſtings to actions. This way all count moſt certaine, nor will any man believe words againſt workes, or be perſwaded by faire ſpeeches, that the habits of virtues and graces be truly ſeated in his mind, whoſe tongue tells us they be ſo, but his doings confute his ſayings. Wherefore the Apoſtle in his compariſon proceeds on an undeniable ground. Now for the Minor [*That the charity which is rich in good words, and poore in almeſdeeds, is not true but counterfeite pitty*:] the Apoſtle ſhewes by an ordinary inſtance; [*If a brother or ſiſter be naked or deſtitute of daily food*] that is: If a believing Chriſtian want foode and rayment or other neceſſaries, [*and one of you ſay unto them, depart in peace, and be ye warmed and filled*:] If he give him kind words, Alas poore ſoule I pitty thee, and wiſh thee well, I would I had to give thee, go in Gods name where thou maiſt be relieved, and ſo let him paſſe with a few pittifull complements, [*notwithſtanding yet give them not thoſe things which are needfull for the body, what doth it profit?*] Is the poore mans back ever the warmer? or his belly the fuller, with a few windy complements? Can ſuch a man perſwade any, that he hath in him indeed the bowels of mercy and compaſſion towards the needy, when they find ſuch cold entertainment at his gates. It is manifeſt, that this is but a meere mockery, and that ſuch pittifull words come not from a heart that is truely mercifull. The Apoſtle now applies this touching Charity unto Faith. *verſ.* 17. *Even ſo Faith if it have not workes is dead, being alone.* As that Charity, ſo alſo that Faith which men profeſſe without obedience is falſe and faigned, and therefore unprofitable to ſave a man. *It is dead.* How muſt this be underſtood? Faith is a quality of the ſoule, and qualities are then ſaid to be dead, when they are extinguiſhed. As if we ſhould ſay, ſuch a mans Charity is dead, it is becauſe he hath loſt it, that which was in him is aboliſhed. But this is not the meaning; for then when S. *James* ſaith, *that faith is dead being alone*, his meaning ſhould be, that Faith ſevered from Workes, is no faith at all, but quite extinguiſhed. Now this is not ſo: for there is a faith ſevered from workes in hypocrites, Hereticks, Reprobates, and Devils. Which Faith, is a generall aſſent to all divine truthes: and this faith in them hath a true beeing, but

but no saving use. Wherefore, it is called a dead faith in regard of the effect; because it is nothing availeable to bring them, in whom it is, to life and salvation, as a true and living faith is. Here our Adversaries have much strange contemplation, telling us, that faith without workes, though it be a dead faith, yet it is a true faith. Even as an instrument is a true instrument, though it be not used. So that in their Philosophy, it is one and the same true Faith which is dead without, and living with workes. Even as it is one and the same body which lives with the soule, and is dead without it: or as water is the same whether it stands still in a cisterne, or runnes in a river. Whence they proceed to discourse, that charity is the forme of faith; and conclude, that it is not the inward and essentiall forme of it, as the soule is the forme of a man (for that workes are not essentiall to faith) nor the accidentall forme, as whitenesse is of paper, because faith according to their Schooles, is in the understanding, and charity in the will: but it is the externall forme of it, because it gives to faith a merit and worthinesse for the deserving of Heaven. These fond speculations of the forme and merit of faith, I passe by now, having touched upon them heretofore. To that which they say; That a living faith, and a dead faith is one and the same true faith: it is utterly false, they differ as much as light and darknesse: First in their subject, A dead faith is in the reprobate man, and Devils; a living faith only in the Elect. Secondly, in their object A dead faith assents to divine Revelations as barely true, or good only in the generall; a living faith assents to them as truer and better in themselves, than any thing that can be set against them. Thirdly, in their nature, A dead faith is no sanctifying grace, but a common gift of creation, as in the Devill; of ordinary illumination, as in reprobate men. A living faith is a sanctifying grace, a part of inherent holinesse wrought in the heart by the speciall power of the Holy Ghost. All which have been heretofore cleared in handling the nature of faith. Wherefore unto those arguments or sophismes rather, which [a] *Bellarmine* brings to prove that *James* speakes of a true, divine, infused, Catholick, Christian Faith, though it be a dead faith; I answer briefly; That we grant a dead faith to be a true faith; but it is in its kind: because it hath a true being in men and Devils, in whom it is, and it is directed toward true objects: But it is not that true Faith which is Catholick, Christian, and saving. This is of another kind, and in comparison of this, that other is but a meere shadow and counterfeite resemblance of true Faith. Wherefore, when those Hypocrites accounted themselves to have that faith which is truly Christian and saving: S. *James* shewes them, that this their faith which was alone, naked of obedience, was nothing so; but a faith of another kind, a dead faith, having only a false shew of a true and living faith.

[a] *Lib. 1. de Just. cap. 15.*

This of the first Argument.

2. The second Argument is contained, *vers.* 18. being drawne from an impossibility, in proving the truth of it. The Argument stands thus:

2. Arg. of S. James.

That faith which is truely Christian, may be shewed and proved so to be:
But a faith without workes cannot be demonstrated to be a true faith:
Ergò, A Faith without workes is no true Faith.

The Major is omitted as most evident of it selfe, because there is no morall vertue or grace of the Holy Ghost truly planted in the heart; but it may be knowne by some externall actions, which it is apt to bring forth. Even as life is knowne by breathing, or beating of the pulse. The truth of an invisible grace hath its demonstration in visible workes. But now for the Minor, Saint *James* proves, that faith without obedience cannot appeare by any proofe to be true faith; which he doth in a dialogue between a true believer and a hypocrite: *Yea, a man may say, thou hast faith, and I have workes, shew me thy faith without workes, and I will shew thee my faith by my workes*; that is, Thou saiest thou hast a true faith, though thou hast no workes; I say I have true faith because I have workes. Come we now to the triall, and let it appeare who saith true, thou

thou or I. If thou ſayeſt true, prove thy faith by ſomething or other, to be true. Shew me thy faith [b] without thy workes; Workes thou haſt none whereby to ſhew thy faith, make it then appeare by ſomething elſe; but that is impoſſible. Where workes are wanting, there is no demonſtration elſe whereby to juſtify the truth of faith. And therefore thou art driven to confeſſe, that thou vainely boaſteſt of that which thou haſt not. But on the other ſide (ſaith the true believer) I can make good that which I ſay, proving that my faith is true by my workes. *I will ſhew thee my faith by my workes.* My ſincere obedience is a reall demonſtration, that my beliefe is no verball oſtentation and vaine bragge. This proofe of S. *James* is very convincing, and gripes the conſcience of hypocrites, ſmiting them with ſhame and confuſion when they come to this triall, and ſo have their falſe and fraudulent hearts laid open. But here it will be asked, what workes do demonſtrate the truth of faith, and alſo how they do prove it. Whereunto we anſwer, works are of two ſorts: 1. Ordinarily, ſuch workes of ſanctity and obedience, as are required to a holy converſation. 2. Extraordinarily, *viz.* Miracles. We ſay, S. *James* underſtands the former, and thoſe only: our Adverſaries conclude both, but erroneouſly; for aſmuch as S. *James* ſpeakes not of the doctrine of faith, but of the grace of faith. The grace requires good workes of piety and charity as perpetually neceſſary for the confirmation of its truth. So doth not the doctrine of faith alwaies require miraculous workes for the confirmation of its divinity, but only at the firſt publication thereof. Wherefore, *Lorinus* is very ridiculous, who upon this place tells us, that they may juſtly demand of us Hereticks, (for ſo they beduſt us) Miracles for the confirmation of our new and falſe doctrine. Indeed were it new and falſe, their requeſt were not unreaſonable, that we ſhould make our doctrine credible by doing of miracles. But ſure the Jeſuite judgeth of our doctrine by his owne, which did he not ſuſpect for a new errour, we ſee no reaſon they ſhould ſtill require miracles for confirmation of an old truth; for our ſelves we ſeeke not the ayde of a lying wonder to uphold a true doctrine: nor do we count it any diſgrace at all to our Religion, that we cannot by our faith ſo much as cure a lame horſe, as the Jeſuite out of [c] *Eraſm.* ſcoffes at us. Now ſurely if ſuch a beaſt as *Bellarmines* devout Mare want help to ſet her on all foure, we cannot be yet ſo well perſwaded of that virtue of *Remiſh* of faith, as to think, that a Frier will do more good at ſuch a jadiſh miracle, than a Farrier. But whereas the Jeſuite goes forward to require of us the other ſort of good workes of Piety and Charity for the demonſtration of our faith, he hath reaſon ſo to do, though not ſo much as he imagines, when he chargeth us with neglect of good workes and unbridled licentiouſneſſe. Would to God we could cleare our practice from ſuch neglect, as well as we can our doctrine from teaching it. But yet by their favour, if we come to compariſon, we know no reaſon why we ſhould runne behinde the doore, as more aſhamed of our practices, than they may juſtly be of theirs; in which caſe we bid him amongſt them that is without ſinne, to caſt the firſt ſtone at us. To proceed: Seeing workes of obedience are the proofes of a true faith, it muſt be conſidered in what ſort they prove it. For, may not good workes be counterfeited as well as Faith? I anſwer: That in this triall the judgment of verity and infallibility belongeth unto God, who only knowes the heart and conſcience, being able do diſcerne every ſecret working of the ſoule, and ſo to judge exactly whether or no all outward appearance comes from inward ſincerity. But for the judgment of Charity that belongs to us: If we behold in any man the workes of obedience to Gods Will, of ſuch a man we are to judge that he hath true Faith; though yet herein we muſt, as farre as humane frailty will give leave, judge alſo not according to appearance, but judge righteous judgment. Mens practices muſt be examined: if hypocriſy bewray it ſelfe (as it is hard for a Counterfeite not to forget himſelfe at ſome one time or other, if he be duely obſerved) there Charity muſt not be blinde, it muſt ſee and cenſure it. It is out

b Ἐκτὸς ἔργων, or χωρὶς ἔργων, not ἐκ τῶν ἔργων, The former reading is moſt agreeable to the argument of the Apoſtle. So the Syriack. *Beza*, the vulgar, the French, our laſt Tranſlators. *Parens* followes the other reading ἐκ ἔργων, & ſo *Piſcator*. But they give no good reaſon of this their ſo doing. The change was eaſy from ἐκτὸς into ἐκ ἔργ.

c *De lib arbit.*

not a charitable, but a perverſe judgment to call evill good, nor is it any offence to call that barren or a bad tree, that beares either no fruit at all, or none but bad. And thus of this ſecond Argument of the Apoſtle, that theſe hypocrits faith was vaine, becauſe, when it comes to the proofe, it cannot be juſtified to be ſound and good.

3. The third argument is, *v.* 19 from the example of the Devils themſelves, in whom there is a faith without workes, as well as in hypocrites; and *ergò*, it is in neither of them a true faith. The Argument is brought in to confute a cavill which the hypocrite might make againſt the former reaſon. True might he ſay, I cannot ſhew my faith by my workes, yet for all that I have a true faith. And why? Becauſe I believe the Articles of Religion, that there is one God, with the reſt. Hereto the Apoſtle replies, That ſuch a beliefe is not a true Chriſtian faith, becauſe it is to be found even in the Devils. The Argument runnes thus,

That faith which is in the Devils is no true Chriſtian faith;
But a bare aſſent to the Articles of Religion without obedience is in the Devils; Ergò,
A bare aſſent without obedience, is no true Chriſtian Faith.

The Major of this Argument will eaſily be granted; That the Devils have not that true faith which is required of a Chriſtian man to his ſalvation. The Minor is alſo evident; That the Devils doe believe the Articles of Chriſtian Religion. Saint *James* inſtances in one for the reſt, namely the Article of the Godhead, whereto the Devils aſſent as well as hypocriticall men. *Thou believeſt that there is one God*, ſaith the true believer to the hypocrite, pleading that he believed the Articles of faith, *thou doeſt well*. It is a laudable and good thing to acknowledge the truth of Religion. But withall, thou muſt know that the Devils deſerve as much commendation for this beliefe, as thou doeſt: a *The Devils alſo believe*, even they confeſſe the truth of that, and the other Articles of Religion. An evident proofe whereof is this, that they tremble at the power, wrath, and juſtice of God, and the remembrance of the laſt judgment, which did they not believe, they would not feare; but now they expect it with horrour, becauſe they know it will come upon them. Whence it is plaine, that the faith of hypocrites and Devils is all one, neither better than other, both unfruitfull to bring forth obedience, both unprofitable to bring unto ſalvation; and therefore neither of them that true faith which is Chriſtian and ſaving. This Argument of the Apoſtle pincheth our Adverſaries ſore, who ſtiffely maintaine, that Saint *James* ſpeaks of a true, though of a dead faith. For they cannot for ſhame but ſay, that there is a true faith in the Devils and damned Spirits. But yet S. *James* hath concluded, that they have that dead faith which hypocrites boaſt of. What then? Then a dead faith is no true faith, as our [a] Adverſaries affirme it is. Wherefore to helpe themſelves, they deny that it is one and the ſame dead faith, which is in Hypocrites and evill Spirits. Indeed *ex parte objecti*, they grant that the faith of Devils is as true and catholik, as that of wicked men, becauſe they both believe the ſame things. And alſo in regard of the effects, they grant their faith to be alike, becauſe both be unfruitfull; but not *ex parte ſubjecti*, ſo they ſay there is much difference. The faith of Devils is of one ſort, and the faith of Hypocrites of another. But here they make a little too bold with the bleſſed Apoſtle, overturning the force of his Argument, to uphold their own fancie. The Apoſtle proves againſt Hypocrites, that their idle faith without obedience is not true ſaving faith. Why? Becauſe the Devils idle faith deſtitute of obedience is no true ſaving faith. But now; Is the faith of Devils and hypocrites of the ſame kind and nature, Yea, or no? No, they be not, they be of a divers nature, ſay the *Adverſaries*. Let it be then conſidered, what force there is in the *Apoſtles Argument*, *Faith without workes in Devils ſaves them not, Ergò, faith without workes in wicked men ſaves them not.* Might not one prompted by a Jeſuite, reply upon the *Apoſtle*: Nay by your leave, your *Argument* is inconſequent,

a *Bell. l. 1. de juſtif. c. 15.*

quent becauſe you doe not diſpute *ad idem*. Faith in the Devils is of one kind, faith in Hypocrites is of another; and therefore though faith without workes cannot ſave Devils, yet faith without workes may ſave men. Thus were the Apoſtles Argument laid in the duſt, if theſe mens opinions may ſtand for good. But would you know what diſtinction theſe men make betweene the faith of Devils and wicked men, which S. *James* takes for the ſame: It is thus: Firſt, the faith of evill men is free, the faith of Devils is compelled and extorted from them by a kinde of force. So [b] *Bellarmine*, [*Fides hominum malorum libera eſt, captivante nimirùm piâ voluntate intellectum in obſequium Chriſti: Fides verò Dæmonum eſt coacta, & extracta ab ipſa rerum evidentiâ. Quòd inſinuavit idem Jacobus, dicens; Dæmones credunt, & contremeſcunt. Nos enim non credimus contremiſcentes, id eſt, inviti & coacti, ſed ſponte & libenter.* Wicked men believe freely and willingly: Why? Becauſe their pious and godly will captivates their underſtanding to the obedience of Chriſt, ſo cauſing it to aſſent unto the truth. The Devils believe upon compulſion, being forced to it by the evidence of the things themſelves. Which Saint *James* intimates, *They believe and tremble*; that is, they believe againſt their wils. Is not this a ſhameleſſe Jeſuite, that will ſay any thing to patch up a broken cauſe? For, be not theſe abſurd contradictions, to ſay that wicked men have godly wils, that by a pious motion of the will, their underſtanding is captivated to the obedience of Chriſt, and yet they be hypocrites and wicked men ſtill. No man can reliſh ſuch aſſertions, who knowes how averſe and fromward the will of man is to embrace any thing that is of God, till ſuch time as it be regenerate by ſanctifying grace. It is therefore without all reaſon, to affirme that wicked men believe willingly, and it is againſt all experience; which ſhewes, that ungodly men are utterly as unwilling to believe any truth that makes againſt them in any kinde whatſoever, as a beare is to be brought to the ſtake. Indeed in matters that like them, or ſuch as be of an indifferent nature, neither favouring nor croſſing their corruptions, they will be apt to believe, though not out of a pious affection, as the Jeſuite dreames, but out of ſelfe-love and other ſelfe conſiderations. But take them in any other point of Religion, that doth any way grate upon their wicked affections, all the perſwaſion and inſtruction in the world cannot worke them to a beliefe of it, till the conſcience (ſpite of their hearts) be convicted by ſome notable evidence of the truth. Now what elſe can be ſaid of the Devils; who will as willingly believe what makes for them, (if any thing did) or what makes not againſt them, as any wicked man can doe? And they are as unwilling to believe any thing, that makes againſt them, as any wicked man is. Nor would they believe it, did not the cleereneſſe of divine Revelations convince them of the certaine truth thereof. So that there is no difference at all in this reſpect, as the one, ſo the other believe unwillingly; as Devils, ſo wicked men believe with trembling. The devils indeed with greater horrour, as their beliefe and knowledge is alwayes more diſtinct than mans: but yet men with horrour too, when their conſciences by fits are awakned to behold the woes that are comming upon them. Unto this difference of *Bellarmine* [c] others adde two more, namely; 1. *That the faith of Devils is naturall, that of wicked men ſupernaturall and infuſed.* 2. *That the faith of Devils is diſhoneſt, the faith of wicked men is an honeſt faith.* Whereto we ſay thus much, That touching the firſt difference, we grant indeede that the Faith of the Devils is not ſupernaturall, except it be in regard of the object. The faculties which they received in their creation are not ſo far corrupted in them, but that they are able to aſſent unto, and apprehend divine revelations without further helpe, than of their owne naturall abilities. Man in his fall ſuſtained greater loſſe in the ſpirituall powers of his ſoule, and therefore ſtands in need of helpe. Which helpe is afforded even unto the ungodly; but this is by ordinary illumination, not by ſpeciall infuſion of any ſanctifying grace. Enlightned they are above the ordinary pitch of naturall blindneſſe, but not above that whereto a meere naturall

b *Ut ſupra.*

c *Becanus.*

to a meere naturall understanding may be advanced. Yea were mans understanding raised up to that perfection which is in divels: this were more than Nature, yet lesse than Grace. This common gift of illumination bestowed on wicked men, but not on divells, is no proofe that their faith is of a diverse kind. As to the last difference we are not so farre studied in moralities, as to conceive wherein the dishonesty of the divels faith, and the honesty of Hypocrites faith doth lie. To ordinary understandings it seemes every way as honest and commendable a matter, for a wicked fiend, as for a wicked man, to believe what God reveales unto him. If not, we must expect to be further informed by these Jesuites, men that are better read in that part of *Ethicks*, whether diabolicall or hypocriticall.

4. This of the Apostles third Argument. We come now to the fourth

4. Argu. of S. James.

The fourth Argument is contained in the 20, 21, 22, 23, 24, 25. verses. Before which the Apostle repeates his maine conclusion. That faith without obedience is a false and dead faith. *But wilt thou know, O* [a] *vaine man* (or hypocrite) *that faith without workes dead?* ver. 20. For the convincing of him fur ther, he proceeds to a new Argument, to prove it unto him.

[a] κενὲ as an empty vessell without liquor.

The Argument is this.

That faith which will not justify a man, is a false and dead faith.
But the faith which is without workes will not justify a man. Ergo
It is a dead and a false faith.

The *Major* the Apostle omits, as most evident of it selfe. The *Minor* he proves by an induction of two Examples. Thus,

If Abraham and Rahab were justified by a working faith, then that faith which is alone without workes will not justify.
But Abraham and Rahab were so justified, viz. by a working faith. Ergo.
Faith without workes will not justify a man.

The reason of the consequence is manifest. Because as *Abraham* and *Rahab*; so all other must be justified. The meanes of justification and life, were ever one and the same for all men. Which also the Apostle intimates in that clause v. 21. *Was not our father Abraham, &c.* implying that as the Father, so also the children, the whole stock and generation of the Faithfull, were and are still justified by one uniforme meanes. The two instances the Apostle urges, that of *Abraham*. v. 21, 22, 23. that of *Rahab*, v. 25. The *conclusion* which equally issues from them both, he interferres in the middest, after the allegation of *Abrahams* example, ver. 24. I shall go over them as they lie in the Text.

In the example of *Abraham*, the Apostle, v. 21. sets downe this Proposition. *That Abraham was justified by a working faith.* For this interrogative; *Was not our father Abraham justified by workes?* Must be resolved into an affirmative, *Abraham our father was justified by workes.* That is, *a working faith.* Which proposition the Apostle confirmeth by its parts. 1. Shewing that *Abrahams* faith was an operative faith, declared and approved by his workes. Secondly, proving that by such a working faith *Abraham* was justified in Gods sight. That the faith of *Abraham* was operative, full of life and power to bring forth obedience unto God, the Apostle alleadgeth one instance insteed of all the rest, to prove it. And that is that singular work of *Obedience* unto Gods command. *When he offered up his son Isaac upon the Altar.* Many other workes there were performed by *Abraham* abundantly justifying the truth of his faith: But the Apostle chooseth this above all other, as that work which was of purpose enjoyned him by God for a triall of his faith. Wherein *Abraham* mightily overcomming all those strong temptations to disobedience and infidelity, made it appeare, that his faith was not an idle, dead, and empty *Speculation*, but an active and working grace. Wherefore the Apostle addes, ver. 22. *Seest thou how faith wrought with his workes, and by workes was faith made perfect?* That is, as in other works of that holy Patriarch, so especially in that sacrificing his *son*, all that can se may plainly behold, the strength and life of his faith. *Faith wrought with his works*

That is, His faith directed and ſupported him in the doing of that worke, as the Apoſtle *Paul* expounds it *Heb.* 11.17. *By faith Abraham offered up Iſaac*; that worke had not been done, if faith had not wrought it. In every circumſtance thereof faith did all in all from the beginning of the worke to the end. This interpretation is moſt ſimple and generally received. *Faith wrought with*: That is, In or by his workes unto the performance whereof the force of faith was in ſpeciall manner aſſiſting. *Pareus* reads the words by a[a] *tmeſis*. Πίστις συνήργει τοις ἔργοις, (that is) ἡ πίστις ἡ σὺν τοῖς ἔργοις ἠργει(ſil.) τὴν δικαίωσιν i.e. *Faith being with his workes wrought. What? his Juſtification.* But his conſtruction ſeemes ſome what hard, and not neceſſary for this place. The other ſenſe is much plainer, ſhewing us by or with what virtue *Abrahams* workes were wrought, viz. By the virtue of his faith, which in moſt powerfull manner incited and inabled him to obey. The Apoſtle goes forward, *And by workes was made perfect.* That is declared to be perfect. [b] For workes did not perfect *Abrahams faith eſſentially*, in aſmuch as long before this time, it was perfect, as is plaine in that *Abraham* was juſtified by it 25. yeares before the oblation of his ſonne *Iſaac*, and alſo by the ſtrength of his faith, had done many excellent workes, and obtained great bleſſings at the hand of God, So that the offering up of *Iſaac* was not the cauſe, but a fruit of the perfection of *Abrahams* faith, the great difficulty of that work ſhewed the ſingular perfection of that grace which was able ſo to encounter and conquer it. The goodneſſe of the fruit doth not worke, but declare the goodneſſe that is in the tree; the qualities of the fruits alwayes depending upon the nature of the tree: but not on the contrary. Thus then the firſt part of the propoſition is plainely proved by the Apoſtle. That *Abrahams* faith was a lively and working faith, declaring and approving its owne truth by the workes of his Obedience.

The next part. Namely, *That Abraham was juſtified in Gods ſight, by ſuch a working faith*, he proves. 1. By a Teſtimony of Scripture. 2. By an effect or conſequent thereof. Both are expreſſed in the 23.v. The firſt in theſe words. *And the Scripture was fulfilled which ſaith. Abraham beleeved God, and it was imputed unto him for righteouſneſſe.* The application of this teſtimony is very heedfully to be obſerved, becauſe it ſerves excellently for the clearing of the Apoſtles meaning, when hee ſaith wee are juſtified by workes. *And the Scripture was fulfilled*, ſaith S. *Iames*. When? At the time that *Iſaac* was offered. But was it not fulfilled before that time? Yes, Many yeares, when the promiſe of the bleſſed ſeed was made unto him, as appeares, *Gen.*15 6. Whence this teſtimony is taken. How was it then fulfilled at the oblation of *Iſaac*? Thus. The truth of that which was verified before, was then againe confirmed by a new and evident experiment. Well, Thus much is plaine enough. But here now the difficultie is, how this Scripture is applied unto the Apoſtles former diſpute. In the 21.v. He ſaith that *Abraham* was juſtified by Workes when hee offered *Iſaac*. How proves he, that he was ſo juſtified? Why by this teſtimony. Becauſe the Scripture was fulfilled at the time, which ſaith, *Abraham beleeved God, &c.* Marke then the Apoſtles argument. *When Abraham offered Iſaac, the Scripture was fulfilled*, which ſaith, *Abraham was juſtified by faith* For that is the meaning of that Scripture. *Ergo, Abraham when he offered Iſaac was juſtified by workes.* This at firſt ſight ſeemeth farre ſet, and not only beſides, but quite contrary to the Apoſtles purpoſe to prove hee was then juſtified by workes, becauſe the Scripture ſaith, hee was then juſtified by Faith, But upon due conſideration, the inference appeares to be evident, and the agreement eaſie, The Apoſtle and the [c] Scripture alleadge, have one and the ſame meaning: the Scripture ſaith, He was juſtified by faith, meaning, as all confeſſe, a working faith fruitfull in obedience. Saint *Iames* affirmes the very ſame, ſaying, that he was juſtified by workes, that is *Metonymically* by a working faith. And therefore the Apoſtle rightly alleadgeth the Scripture for confirmation of his aſſertion: the Scripture witneſſing *That by faith he was juſtified*; the Apoſtle expounding what manner

a As in other words uſed by this Apoſtle viz. κατὰδυναστυσιν. cap. 2.v.6. κατακαυχᾶται, cap. 2.v.13. Κατελαλεῖτε. c.4 11.

b As the *Angel* expounds it, Gen. 22.12. Now I know that thou feareſt God, ſeeing for my ſake thou haſt not ſpared thine onely ſonne.

ner

ner of faith it meanes Namely a faith with workes or a working faith. So that the application of this teſtimony unto that time of offering up of *Iſaac* is moſt excellent: becauſe then it appeared manifeſtly what manner of faith it was, wherefore God had accounted him juſt in former times. Without the *Metonimy*, it appeares not that there is any force in the application of this Scripture and the argument from thence. The Scripture witneſſeth that *Abraham* was then juſtified by faith. *Ergo* it is true, that he was then juſtified by workes. What conſequence is there in this argument, except we expound S. *James* by that *Metonimy*, Works, that is a working Faith? And ſo the argument holds firme. Take it otherwiſe, as our adverſaries would have it, or, to ſpeak truth, according to the former interpretation of our Divines; it breeds an abſurd conſtruction either way. *Abraham* in offering *Iſaac* was juſtified by works, that is, *ſecundâ juſtificatione* of good he was made better, How is that proved? By Scripture. Becauſe the Scripture ſaith. That at that time he was juſtified by faith. That is, *primâ juſtificatione*, of bad he became good. Is not this moſt apparant *Non-ſence*. Againe, according to the interpretations of our Divines, *Abraham* at the offering up of *Iſaac* was juſtified by workes (that is, ſay they) declared juſt before men. How is that proved? By Scripture. Becauſe the Scripture ſaith. That at that time he was juſtified by faith, that is, accounted juſt in Gods ſight. In which kind of argument I muſt confeſſe I apprehend not how there is any tolerable conſequence. Wherefore we expound S. *James metonimically*, putting the effect for the cauſe, workes, for a working faith, as the neceſſary connexion of the text enforceth us. Nor is there any harſhneſſe at all, nor violent ſtraining in this figure, when two things of neceſſary and neere dependance one upon another, (as workes, and a working faith) are put one for another. Neither have our adverſaries more cauſe to complaine of us for this figurative interpretation of workes, then we have of them for their figurative interpretation of faith. For when we are ſaid to be juſtified by faith, they underſtand it *diſpoſitivè & meritoriè* not *formaliter*, faith in it ſelfe is not our ſanctification, nor yet the cauſe of it. But it merits the beſtowing of it, and diſpoſeth us to receive it. Let reaſon judge now, which is now the harſher expoſition. Theirs? *Faith juſtifies* (that is) *faith is a diſpoſition in us deſerving that God ſhould ſanctify us by infuſion of the habit of Charity*. Or ours? *Workes juſtify*, that is, *the faith whereby we are acquited in Gods ſight, is a working faith*. Thus much of this Teſtimony of Scripture proving that *Abraham* was juſtified by a true and working faith.

In the next place the Apoſtle ſhewes it by a viſible effect or conſequent that followed upon his juſtification expreſſed in the next words: *And he was called the friend of God*. A high prerogative, for God the Creator to reckon of a poore mortall man as his familiar friend; but ſo entire & true was the faith of *Abraham* ſo upright was his heart, that God not only graciouſly accounted it to him for *Righteouſneſſe*; but alſo in token of that gracious acceptance entered into a league with *Abraham* taking him for his ſpeciall friend and confederate; A league offenſive and defenſive. God would be a friend to *Abraham* [*Thou ſhalt be a bleſſing*. [and friend of *Abrahams* friends. *I will bleſſe them that bleſſe thee*; and an enemy of *Abrahams* enemies: *I will curſe them that curſe thee*. Which league of friendſhip with *Abraham* before the offering up of *Iſaac*, was thereupon by ſolemne proteſtation and oath renued, as we have it, *Gen.* 22. *verſe* 16. *&c.*

Thus we have this firſt example of *Abraham*. From thence the Apoſtle proceeds to a generall concluſion in the next verſe (24.) *Yee ſee then how that by workes a man is juſtified and not by faith only*, That is, therefore it is evident. That a man is juſtified by a working faith; not by faith without workes. Which *Metonimicall* interpretation is againe confirmed by the inference of this concluſion upon the former verſe. The Scripture ſaith, *That Abraham believed God, and it was imputed unto him for righteouſneſſe. Ergo* (ſaith S. *James*) *Yee ſee how a man is juſtified by workes, and not by faith only*. A man might here ſay.

Nay rather, We ſee the contrary. That a man is juſtified by faith only, and not by works. For in that place of Scripture there is no mention at all made of Workes. Wherefore of neceſſity we muſt underſtand them both in the ſame ſenſe. And ſo the concluſion followes directly. That every man is juſtified by an active, not an idle faith, becauſe the Scripture witneſſeth that *Abraham* was juſtified by the like faith. Our adverſaries collection then from this place. [*That Faith and Workes be compartners in juſtification, We are juſtified partly by faith, partly by workes*] is vaine and inconſequent. For when the Apoſtle ſaies, *A man is juſtified by Workes, and not by faith only*, his meaning is not, that workes and faith are two coordinate cauſes by their joint-force working our juſtification; but the Apoſtle utterly excludes faith only from juſtification, and attributes it wholly unto workes. For by οὐκ ἐκ πίστεως μόνον *faith only*, he underſtands faith alone, that faith which is καθ' ἑαυτὴν, verſe 17. alone, ſolitary, by it ſelfe, without workes. And ſuch a dead faith whereof theſe Hypocrites boaſted, Saint *James* excludes wholly from juſtifying of a man. *I ſay then that he is not juſtified by faith only: but that he is juſtified by Workes.* That is, a working faith that is fruitfull in Obedience.

2. Example. The Apoſtle goes forward from the example of *Abraham* unto that of *Rahab*, verſe 25. *Likewiſe was not Rahab the Harlot juſtified by workes?* That is in the ſame manner as *Abraham*: *ſo alſo Rahab* was juſtified by a working faith. Which appeared to be ſo, by that which ſhe did *when ſhe received the meſſengers*, entertained the two Spies which were ſent to ſearch the Land, lodged them in her houſe without diſcovering them. And when by accident they were made knowne, hid them ſecretly upon the roofe, and afterwards *ſent them out another way*, conveighed them away privily, not by the uſuall, but by another way (that is) through the window, letting them downe over the wall by a cord, as the ſtory hath it. *Joſ.* 2. In this dangerous enterpriſe, wherein this weak woman ventured her life, in ſuccouring the enemies of her King and Country: it appeares plainly that ſhe had a ſtrong and lively faith in the God of Iſrael: and that the confeſſion which ſhe made with her mouth to the Spies [*The Lord your God, he is the God in heaven above, and in the earth beneath*, Joſh. 2. 11.] proceeded from a truly believing heart, inſomuch as her words were made good by workes, that followed them. Wherefore the Apoſtle juſtly parallels theſe two examples of *Abraham* offering his ſonne; and *Rahab* in the kind uſage of the Spies, becauſe both thoſe facts were ſingular trialls of a lively faith which was able in that ſort to overcome what was hardeſt to be conquered. viz. Naturall affection. In *Abraham* both fatherly affection to the life of a deare and only ſonne: and in *Rahab* the naturall love to ones countrey, and a mans owne life did all ſtoope and give way, when once true faith commands obedience. Here againe our adverſaries trouble themſelves, and the Text with needleſſe ſpeculations telling us that now the Apoſtle hath altered his cliffe, and is gone from the ſecond juſtification in *Abrahams* example, to the firſt juſtification in this of *Rahab*. That *Rahab* was converted at this time of receiving the Spies, being made a Believer of an Infidell, a good woman of a bad. That ſhee by this good work did expiate her former ſinnes, and merited the grace and favour of God, notwithſtanding that ſhe committed a *veniall ſinne* in handling of the buſineſſe, telling a downe-right lie, which though ſhe ſhould not have done; yet it hindred not the meritoriouſneſſe of the work, with ſuch other fond imaginations perverting the ſimplicity of the truth. But firſt they are not agreed among themſelves whether the Apoſtle do in that ſort ſhift from one Juſtification to another. *Bellarmine* affirmes it, and many more. But others deny it, as may be ſeene in *Lorinus* his expoſition of the 21. v. of this Chap. And were they agreed upon it, ſure I am they ſhould diſagree from the Apoſtle, who makes this ſecond inſtance of the ſame nature with the former. Ὁμοίως. In like manner, ſaith he, was *Rahab* juſtified: viz. as *Abraham* was. Againe when they ſay *Rahab* became a true believer at that time of receving the Spies, not before it, is more than

than they can prove. By the circumstances of the story it appeares plainly, that she believed before they came, by the relation of the great workes which God had done for his people, and the promises that were made unto them, that they should possesse *Rahabs* countrey. This bred feare in others, but faith in her, by the secret working of the holy Ghost: See *Joshua* 2. 9. &c. And certainly, had she not had Faith, before the Spies came, who can think she would have given entertainment to such dangerous persons? But she knew them to be the servants of the God of Israel in whom she believed; and therefore by this [a] faith she received them peaceably, though enemies of her countrey. Lastly, to that of the Meritoriousnesse of the Work of *Rahab*, to deserve grace, and life eternall; we reject it, not only as a vaine, but an impious conceit, which never entred into the humble hearts of the Saints of old: but hath been set on foote in the last corrupt ages of the world, by men drunken with selfe love, and admiration of their owne righteousnesse.

[a] Heb. 11. 31.

Thus we have these two examples whereby the Apostle hath proved sufficiently, that the faith which is separated from obedience, will not justify a man, and therefore that it is a dead faith, and not a true living faith according as was promised, v. 20. Now for a close of this whole dispute, he againe repeates that conclusion, adding thereto a new similitude, to illustrate it in the last verse of the Chapter. *For as the body without the Spirit is dead, so faith without workes is dead*, that is, *As the body without the Spirit*, i. e. the *Soule*, or the *Breath* and other *Motion* (*is dead*) *unable* to performe any living action whatsoever: *So faith without workes is dead*; that is, utterly unable to performe these living actions, which belong unto it. What are those? Two. 1, To repose it steadfastly upon the promise of life in Christ, which is the proper immediate living Action of faith. 2, To justify a man in the sight of God, which by a speciall priviledge is the consequent of the former. These living actions cannot be performed by that Faith which is dead, being destitute of good works. That faith which hath not power to bring forth obedience, is thereby declared to be a dead faith, devoide of all power to embrace the promise with confidence and reliance, as also to justify. A man would think this were plaine enough, and needed not to be troubled with any further cavillations. But it is strange what a coile our Adversaries make with this similitude, writhing and straining it to such conclusions as the Apostle never intended. Whence they gather. 1. That as the soul gives life to the body, as the forme of the body, so workes give life to Faith, as the forme of it, 2. That as the body is the same true body without the soule, and with it, so Faith is one and the same true faith without workes, and with them, which are nothing but *sophisticall speculations*, besides the purpose of the text. The Apostle intends nothing but to shew the necessity of the *Copulation* of a living faith and obedience together: by the similitude of the like necessity of the union of a living body, and the soule. But his purpose is not to shew, that the manner of their connexion is the same, that just in every point as the soule is to the body, or the body to the soule: so workes are unto faith, and faith unto workes. It sufficeth to his intent, that as in the absence of the soule, the body: so in the absence of obedience, faith is dead. But thence it followes not, that workes by their presence do the same things to Faith; as the soule to the body by its presence; or that faith in the absence of workes remaines the same, as the body doth in the absence of the soule. If we must needs be tyed to the strict termes of the Similitude: let us a little examine the comparison, and we shall see our adversaries all fly off first from it. Let the comparison be first thus. Between the body and the soule, Faith, and Workes, as the termes be in the Text.

As the body without the soule is dead, because the soule gives life. i. e. sense, breathing, and all other motion to the body.

So faith without workes is dead, because workes give life unto faith.

But now this comparison will not runne on all foure. For Works are not unto Faith, as the soule is to the body; but as sense and motion is to the body. See-

ing Workes are externall acts, not internall habits; and ſo are proportionable not to the ſoule, but to the living actions thence iſſuing. Wherefore it is as abſurd to ſay, that workes give life unto faith, as it is ridiculous to affirme, that Senſe and Motion give life to the body, which are not cauſes, but effects and ſignes of life. Therefore when faith without workes is dead, it is not ſpoken in that ſenſe, becauſe workes give life to Faith, as the ſoule doth to the body. Let then the compariſon be thus, Between the body and the ſoule, Faith, and Charity.

As the body without the ſoule is dead, becauſe the ſoule is the forme of the body, and gives life to it.

So faith without Charity is dead, becauſe Charity is the Forme of Faith, and gives life to it.

But neither will the compariſon hold upon theſe termes. For 1. our Adverſaries here put in *Charity* the habit, for *Workes* the act: which is more than themſelves ought to do, ſeeing they will tye us at ſhort bits, to the very letter of the Text. For though we can be content to admit that interpretation, would they admit of the Apoſtles plaine meaning, and not ſtraine for *querkes*: yet ſeeing they argue ſo preciſely from the words of the compariſon, they muſt not have liberty from us to go with them, but be content to take the words as they lye in the text, and make their beſt of them. Yet ſeeing it is moſt ſenſeleſſe to make Works (that is) externall Actions the forme of Faith an internall habit: let them take Charity inſtead of them, an internall habit likewiſe. Will it be any better now? Belike ſo. Then it is thus. *As the ſoule is the forme of the body; ſo Charity is the forme of Faith, and as the ſoule gives life and action to the body, ſo Charity unto Faith.* Will they ſtand to this? No. Here againe they flye off in both Compariſons. Charity is one habit, Faith another diſtinct between themſelves, and therefore they deny, as there is good reaſon, that Charity is either the *Eſſentiall forme* of Faith, as the ſoule of the living body: or the *accidentall forme*, as whiteneſſe of Paper They ſay it is only an *externall forme*. But this now is not to keepe cloſe to the Apoſtles compariſon, but to runne from it at their pleaſure, when they fall upon an abſurdity in preſſing of it ſo ſtrictly. *The ſoule is no externall, but an internall Eſſentiall Forme, and therefore Charity muſt be ſo, if all runne round.* Againe, doth *Charity* give life or living actions unto faith as the ſoule doth unto the body? Neither dare they hold cloſe to this compariſon. For the proper work or action of Faith is to aſſent unto the truth of divine Revelations, becauſe of Gods authority as themſelves teach. Whence now comes this aſſent? From the Habit of Faith, or of Charity? They grant that it comes immediatly from the Habit of Faith, which produceth this action, even when it is ſevered from Charity. Then it is plaine that it is not Charity that gives life to faith, which can performe the proper action that belongs to it, without its help. How then doth *Charity* give life unto *Faith*? For this, they have a ſilly conceit. *Charity gives life*, that is, *Merit* unto *Faith*. The believe, or aſſent unto divine truth is *meritorious*, if it be with *Charity*. If without, then it is *meritorious*. This is a fine toy, wherein againe they runne quite from the compariſon of the Apoſtle. For the ſoule gives living actions to the body, not only the qualification of the actions: and ſo *Charity* is not like the ſoule, becauſe it gives only the qualification of Merit unto the action of Faith, and not the action it ſelfe. Beſide, A moſt vaine interpretation it is, without any ground from Scripture, to ſay a living Faith, (that is) *a meritorious Faith*: when even in common ſenſe, the life of any habit conſiſts only in a power to produce thoſe actions, that naturally and immediatly depend upon that habit. And what reaſon is there in the world why the Habit of *Charity* ſhould make the actions of Faith meritorious, or why *Charity* ſhould make Faith meritorious, rather than Faith make *Charity* meritorious, ſeeing in this life there is no ſuch preeminency of *Charity* above *Faith*? Wherefore we deſpiſe theſe *Speculative ſophiſmes*, which with much faire glozing, our adverſaries draw from the text: but

but yet when all comes to the triall, themselves will not stand to the strict application of the similitude, because it breeds absurdities, which even themselves abhorre. Now if they take liberty to qualify and interpret, they must give us leave to do so too, or if they will not, we shall take it. To shut up all. Their other collection is as weak as the former, namely, *A dead body is a true body. Ergo a dead faith is true faith.* This Argument forceth the Similitude, and so is of a force. In materiall things which have a diverse being from different Causes, it may hold. But it is not so in virtues and graces. Truth and life are both essentiall to such qualities. True *Charity* is a living *Charity* (i. e.) active, as the Apostle himselfe proves, vers. 15. True Valour, and so of every virtuous quality, if it be true, it is living and stirring in action: if it be otherwise, it is counterfeit, some other thing that hath only a shadow of it. All these tricks are put upon the Apostle to pervert his plaine meaning: viz. That as it is necessary to the being of a living body that it be coupled with the soule, so it is necessary to the being of a living true Christian Faith, that it bring forth workes of Obedience.

SECT. VII.

CHAP. I.

None can be justified by their owne satisfaction for the transgression of the Law. A briefe summe of Popish doctrine concerning humane satisfactions for sinne.

THus we have a resolution of the dispute of Saint *James*, together with such cavils, as our Adversaries make upon the severall passages thereof. By the whole order whereof it appeares sufficiently that S. *James* disputing against Faith, meanes thereby that false and bastard faith which Hypocrites pleased themselves withall, instead of a true faith: and that disputing for works, he meanes nothing but a working faith. And it appeares also that the drift of the Apostle is not in this place to dispute directly of mans Justification: but only to bring that in, as an argument to prove his Conclusion. *That faith without works is dead, because it will not justify.* In some it is evident, that neither these Apostles do disagree between themselves, nor yet either of them do agree with our adversaries in teaching Justification by the Workes of the Morall Law. Of the impossibility of mans Justification by which meanes, Hitherto.

The next Proposition is, that [*None can be justified by their own satisfaction for the transgression of the Law.*] For this is the only way left for an offender to obtaine justification and Absolution: viz. to alleadge that he hath satisfied for his offence committed; by doing or suffering so much as the party offended could in justice exact of him. Which satisfaction being made, he is no longer debter unto him, but deserves his absolution and his favour, as if he had not offended at all. Now then the Question is. *Whether a sinner may, by any thing done, or endured by himselfe, satisfy the justice of God, and so obtaine absolution at the barre of Gods judgement.* We defend the negative. That it is impossible for a sinner by any action, or passion of his owne to do so much as shall be equivalent unto the wrong which he hath done unto the glorious justice of God; that therewith he may rest satisfied and exact no farther penalty. Which point is so evident unto the Conscience of every one that knowes himselfe to be, either a creature, or a man, or a sinner; that it needs not any confirmation. If we be considered as creatures there is nothing that a finite strength, in a finite time can performe, which can, hold proportion with the offence of an infinite goodnesse and justice, and the eternall

2 Conclusion proved.

Psal. 4. 8. Deut. 5. 6.

eternall punishment thereby deserved. Consider us as men, so we are bound to fulfill the Law of God in all perfection, nor is there any thing so true, so honest, so just, so pure, so worthy love and good report, but the Law one way or other obliges us unto the thought and practise of it. So that besides our due debt of obedience, we have nothing to spare over and above, whereby to satisfy God for those Trespasses that we have committed upon his Honour and Justice. Lastly, consider us as sinners, so we are tyed in a double obligation, 1 Of punishment to be suffered for sinne committed. 2 Another of obedience to be perpetually performed. Both these debts of punishment and obedience, are equally exacted of sinfull men, and *ergo* it is as absurd in Divinity to say, the obedience of the Law, or good workes will satisfy for the transgression of the Law; as it is in civill dealing to accompt the payment of one band the discharge also of another. Wherefore every one that is not blinde and proud of heart will here be soone perswaded to relinquish all claime of heaven by his owne satisfaction, running unto him only, who alone without the help of man or Angels *hath troden the Winepresse of the fiercenesse of Gods wrath, bearing our sinnes in his body on the tree, suffering the utmost, whatsoever was due to the punishment of them.* Our Adversaries in this businesse are at a stand, mistrusting their owne, yet not daring wholly to trust to Christs satisfaction. They will give him leave to have his part; but by his leave, they will have share too in satisfying for sinnes. For they are a generation of men that are resolved to be as little beholding to God, as may be, for grace or for glory. And if there be any Article of Religion whereinScripture andReason would give the honour of all unto God, they look at it with an evill eye, and cast about which way to thrust in themselves for copartners. It is strange to see to what passe Pride and Covetousnesse have brought the doctrine of Satisfaction, as it is now taught and practised in the Romish Church. With your patience I shall take a short surveigh of it, that you may see whether of us twaine rest our consciences upon the surer and more steadfast Anchor: we that trust only to Christs satisfaction; or they that joyne their owne together with his.

The summe of their doctrine, as it is delivered unto us by the *Councell of Trent, Sess. 6. cap. 14. 16. & Sess. 14. cap. 8. 9.* with the *Romish Catechisme, part. 2. cap. 5. quæst. 52. & seq.* and explained at large by *Bellarmine* in his two bookes *De Purgatorio*, in his fourth book *De Pœnitentia*, and his books *De Indulgentiis*; is this. *Sinnes are of two sorts.*

1. *Sinne committed before Baptisme: as Originall sinne in all that are baptized infants: and actuall sinnes in those that are baptized at yeares of discretion.*
2. *Sin committed after Baptisme, when after the grace of the holy Ghost received in Baptisme, men fall into sinne, polluting the Temple of God, and grieving his Spirit.*

Touching the former sort of Sinnes, they are agreed that men are freed from them, both the fault and punishment, by the merits and satisfaction of Christ only, without any satisfaction on our part. But now for sinnes after Baptisme. in the obtaining of Remission of them, Christ and we part stakes. Which copartnership is declared unto us in this manner. *In these sinnes* (we must know) *there are three things considerable.*

1. *The fault in the offence of Gods Majesty, and violation of our friendship with him.* Here they grant also, that man cannot satisfy for the fault, doing any thing that may appease Gods displeasure, and procure his love. Christ only hath done this for us, for whose only satisfaction, God of his mercy freely returnes into favour and friendship with us. But this must be understood in a *Catholique* sense, viz. for fault of *Mortall sinnes*; as for *Veniall sinnes* God is but sleightly angry with them, and so we may satisfy him for fault thereof, both in this life, and in *Purgatory*.
2. *The staine or corruption of sinne, called the reliques of sinne abiding in the soule. For the purging out of which, there is great force in such satisfactions, as are made*

made by Prayers, Fastings, Almesdeeds, and other laborious workes, although the Heretiques say otherwise. That the abolishing of inherent corruption is by the gift of grace, freely bestowed on us by degrees, in the use of all godly meanes.

3. *The punishment of sinne, which after the fault is pardoned, remaines yet to be suffered. For although it be true that God in some cases doth pardon both fault and punishment wholly, as in case of Martyrdome, which sweeps all cleane and makes all reckonings even, and although God might, if he had so pleased him alwayes for Christs sake have pardoned the whole debt: yet Holy Mother Church hath determined, that he doth not so use to do. But after that in mercy he hath forgiven the fault, yet there is an after reckoning, and we must come to coram for that punishment, by which his justice is to receive satisfaction. But* (yee must know) *the punishment of sinnes is twofold.*

1. *Eternall, is the destruction of soule and body in hell fire to indure for ever.*

Here now Christs satisfaction comes in againe. By whose merits alone they grant, we are delivered from the *eternity* of the *punishment of sinne.* Which must be noted, that Christs satisfaction hath not eased us of the substance of the punishment it selfe; but only in the continuance of it.

2. *Temporall, to endure only for a time, whereof there are also two degrees.*

1. *One in this life, as namely all calamities and afflictions upon the Body, Soule, Name, Goods, &c. together with death the last and greatest of evills. All which are inflicted upon man, as punishment of Sin.* Of these some come upon us inevitably, as death upon all men, or as death in the wilderneſse on the children of Israel, with the like punishments, certainely and irrevocably denounced. Now here is no remedy but patience, and that is an excellent remedy too. For (as the ghostly Fathers of *Trent* informe us) *If they be borne willingly with patience, they be satisfactions for our sinnes: but if unwillingly, they be Gods just revenge upon us.* Other some come, *Evitably. And here such a course may be taken, that we need not suffer the punishment it selfe: but we may buy it out and make satisfaction for it unto God by other meanes.* Which meanes are principally foure.

1. *By the vehemency of contrition, or inward sorrow, which may be so intensive as to satisfy for all punishments, both in this life and also in Purgatory.*

2. *By other outward laborious workes. Whereby we may buy out the obligation to temporall punishments. Such workes are these.*

1. *Prayer with confession, Thanksgiving, &c.* For, if we believe the Catholique Doctors, it is a very good satisfaction to a Creditour, if the debter pray unto him for the forgivenesse of his debt. According to that Text, *Psal.* 50. 15. *Call upon me in the day of trouble, and I will deliver thee. Ergo, Prayer* is a satisfaction for the punishment of sinne.

2. *Fasting under which is comprehended the sprinkling of Ashes, wearing of haire-cloth, whippings, going bare foot, and such other penall workes.* These also satisfy for sinnes, as it is written 2 *Sam.* 12. *David fasted, lay upon the ground and wept all night.* Therefore he satisfied for his sinnes of murther and adultery. And againe, *Paul* saith, 1 *Cor* 9.27. *I beat downe my body.* That is, I whip and cudgell my selfe to satisfy for my sinnes. And againe, *Luke* 18 13. *The Publican smote upon his breast, Ergo;* corporall chastisement is a good satisfaction for sinnes.

3. *Almesdeeds, comprehending all kind whatsoever workes of mercy.* These also buy out the punishments of sinne, according to the Text, *Dan* 4.24. *Breake off thy sinne by righteousnesse, and thine iniquity by mercy towards the poore.* That is, By *Almesdeeds* satisfy for the temporall punishments of thy sinnes. And againe, *Luke* 11. 41. *Give almes of that which you have, and behold all things shall be cleane unto you.* That is to say (in the language of *Babell*) The temporall punishment of sinne shall be taken away. Now all such workes as these are either.

1. *Voluntary, undertaken of our owne accord, as voluntary Pilgrimages, Scourgings; Fasts, Sackcloth, Weepings, and Prayers of such a number and measure, with*

with the like rough puniſhments, which we take upon our ſelves to pacify God. All which being done with an intent to ſatisfy for the puniſhment of our ſinnes; muſt needs be accepted of God Almighty for good paiment; becauſe in ſo doing, We do more than he hath required of our hands.

Now it is very pleaſing to God to do what he bids us not: or what he bids us, to do to another end of our deviſing. He therefore that voluntarily undertakes ſuch needleſſe paines, gives God high ſatisfaction. According to the Text, 1 Cor. 11. 31. *If we would judge our ſelves, we ſhould not be judged.*

2. *Injoyned by the Prieſt.* Who by *vertue of the Keyes committed unto him might* judicially abſolve the penitent from the whole debt, were it not *thought fit upon ſpeciall conſiderations* to keep back a part. Wherefore when he hath abſolved him from the fault and eternall puniſhment, he bindes him unto ſatisfaction for the temporall puniſhment and therefore he enjoynes him what he ſhall do to buy it out. Let him go viſite the ſhrine of ſuch and ſuch a Saint, ſay ſo many *Aves* and *Paternoſters* before ſuch an Image, whip himſelfe ſo many times, faſt ſo many daies, give ſo much almes; with ſuch like penalties. And when he in humble obedience hath done theſe things commanded by the Prieſt; then it is certaine his ſinnes be ſatisfied for. For it is to be noted, that in enjoyning this *Canonicall ſatisfaction* as it is called, the *Prieſt* and *God* Almighty be juſt of the ſame mind. Look how much the Prieſt enjoynes for *ſatisfaction*, God muſt be content to take the ſame, or elſe the *penitents* conſcience will not be quiet, becauſe it may be, God expected more to be done for *ſatisfaction*, than the party hath done by the *Prieſts* injunction But it is to be ſuppoſed, that as the Pope, ſo every Prieſt in his Chaire of Confeſſion, hath an infallible ſpirit, whereby he is able exactly to calculate the juſt proportion between the ſinne and the puniſhment, and the price of the puniſhment, that ſo he may enjoyne juſt ſo much pennance, as will buy it out; neither more, leſt the penitent be wronged; nor leſſe, leſt God be not ſatisfied. All which is trimly founded upon that Text which ſaith, *Whatſoever yee binde on earth ſhall be bound in heaven, whatſoever yee looſe on earth ſhall be looſed in heaven.* Mat. 16. 19. and 18. 18. That is, *Prieſts may forgive the fault, and retaine the puniſhment, and what ſatisfaction they enjoyne on earth to expiate the puniſhment, that God will accept in heaven.* Or elſe they be deceived. This is the ſecond meanes to ſatisfy for temporall puniſhments.

The 3. *Meanes is by Pardons and indulgences.* Wherein *the ſuperabundant merits of Chriſt and his Saints, are out of the treaſury of the Church granted by ſpeciall grace of the Biſhop of Rome, unto ſuch as are liable to ſuffer the temporall puniſhment of their ſinnes.* So that they having got by his grant a ſufficient portion of ſatisfactory workes, out of the common ſtock, they are freed thereby from ſatisfying Gods juſtice, by their owne workes. Which is a rare priviledge no doubt.

4. *The fourth meanes is by another living mans ſatisfaction for them.* For not only the ſuperabundant workes of Chriſt and Saints departed; but the good workes of juſt men alive will ſatisfy for another, being done with that intent. So great is Gods clemency towards good *Catholiques*, that though one man cannot confeſſe, nor be contrite for another; yet ſatisfy he may the Juſtice of God for his ſinnes. Both theſe meanes are grounded upon pregnant places of Scripture, *Gal.* 6. 2. *Beare ye one anothers burthen*, that is, ſatisfy one for another. Againe, 2 Cor. 12. 15. *I will moſt gladly beſtow and be beſtowed for your ſake*, that is, *to ſatisfy for your ſinnes.* Againe, 2 *Tim.* 2. 10. *I ſuffered all things for the Elects ſake*; that is, *that my ſufferings for you, and fulfill the reſt of the afflictions of Chriſt in my fleſh, for his bodies ſake, which is the Church.* That is, *My ſufferings with Chriſts ſufferings make up a treaſury for the Church, that ſuch as want of their owne, may make uſe of his ſatisfaction and mine.* Againe, *Rom.* 12. 15. *We being many are one anothers members. Ergo, We may impart ſatisfactory Workes one to another, as one member doth beat to another.* To conclude. It is in our *Creed. I believe*

leeve a communion of Saints. Ergo There is a communion of ſatiſactions. And ſo the point is very fitly proved. Whereby it appeares that the children of the *Romiſh Church* are reaſonable well provided of meanes to recompence Gods Iuſtice, and redeeme the temporall puniſhment of their ſinnes in this life.

The other degree of the temporall puniſhment is in the life to come, namely, in Purgatory, whereinto all they drop, who die in veniall ſinnes, the fault whereof was not forgiven in this life: or in mortall ſinnes, the fault whereof was forgiven in this life; but full ſatisfaction was not made for the puniſhment before death. Such muſt frie a while in Purgatory, longer or ſhorter time according as their ſinnes are more or leſſe hainous, or as mens hearts on earth be more or leſſe pittifull towards them. But how ever there they muſt be till the Temporall puniſhment of their ſinnes be fully ſuffered, or bought out by ſomething elſe that may ſatisfie Gods Iuſtice.

This puniſhment of ſinne inflicted in Purgatory, is twofold.

1 *Pœna Damni, of Loſſe (viz) of the beautifull viſions of God, and joyes of heaven.*

2 *Pœna ſenſus, of ſenſe or ſmart. viz. The bitter paines of Gods Wrath ſenſibly tormenting the powers of the ſoule, inflicted upon them, either immediatly by God himſelfe, or by the miniſtery of the divels, as his Inſtruments.*

For it is a doubt not yet reſolved among the Patrons of Purgatory, whether the divells have not to doe there alſo as well as in hell. But whether their tormentors be divells or not, this is agreed upon, that the torment and puniſhment which the ſoules do ſuffer in Purgatory is for the ſubſtance of it the very ſame with the torments of Hell, differing only from it in continuance, thoſe of Purgatory being temporall, theſe of Hell eternall. Well now, ſuch as have not beſtirred themſelves then well in this life, to make all even by full ſatisfaction, ſuch muſt be arreſted in the midway to heaven, and caſt into this Priſon. Out of which two meanes there be to be delivered.

1 *By ſuffering all this temporall puniſhment, for ſo many yeares, and dayes, as it is to continue.* How many, that is, you muſt inquire of S. *Michael*, the Church knowes not that. But yet ſure ſhe is, that many ſoules ſhall continue in Purgatory till the day of Iudgement, ſo there ſhall be the ſame period of the world, and of their torments. Theſe have a hard time of it; it is eaſier happily with others. But be it as it will be, ſuch as theſe pay the utmoſt farthing, where they endure in the flames of Purgatory, ſo long till the time of their whole puniſhment be runne out. Then God is ſatisfied and they delivered.

2 *By buying out this puniſhment by ſome other ſatiſfactory price.* For although God could ſo have ordered it, that every ſoule being once in Purgatory, ſhould ſuffer all the tẽporall puniſhments due: yet, he is content to be intreated to commute penance, and take ſome other valuable conſideration by way of *ſatiſaction* for this puniſhment. But this *ſatiſactory* paiment cannot be made by the ſoules theſelves: it muſt be made by ſome on earth for them, which is done. 1 Either by laborious works of any one juſt and godly *Catholique*, whether he be a friend of the deceaſed or other, touched with a charitable pitty toward a poore ſoule: who by ſtore of devout Prayers, Almes, Maſſes, Pilgrimages, founding of Covents & Hoſpitals, &c. may procure a gaole-delivery for that ſoule for which he intends thoſe good workes. 2 Or by the Pope who is purſe-bearer to the Church, and hath the treaſury thereof under locke and key. Hee now, though he cannot directly abſolve the ſoules in Purgatory from their puniſhment, as he can men living on the earth, yet he may helpe them another way, by beſtowing on them ſo much of the ſuperfluous ſufferings of Chriſt and of the Saints, that thereby Gods Iuſtice may be ſatisfied, for the whole puniſhment which otherwiſe they ſhould have endured. Yea, ſuch is the power of his Indulgences, to infuſe a virtue into ſuch and ſuch Altars, Shrines, Prayers, &c. that whoſoever ſhall frequent ſuch places, or uſe ſuch Prayers, all complements duly obſerved; he may at his pleaſure free, one, two, or three, or more ſoules out of Purgatory. Nay,

did

did not covetousnesse coole the heat of his *Apostolicall* Charity, he might so bountifully powre out the Treasures of the Church upon these Prisoners in Purgatory, that they should all have enough to weigh downe the scales and deserve a passe-port for heaven. Such efficacy there is in that Spirituall pick-lock which the Pope hath in keeping. All which is very properly proved by the former places of Scripture, and others also, were it needfull now to alleadge them. But thus we see the *Catholiques* are every way furnished for satisfaction, that what Christ hath not done for them, they can do for themselves, either to suffer and overcome the temporall punishments of their sinnes, or else, which is the easier course, to buy out that punishment at a valuable price of other satisfactionary workes, wherewith Gods justice shall be abundantly contented. Now whereas those whom they terme Heretiques, cry out aloud that such satisfactions to Gods justice be indeed no *Satisfactions* at all, because they are no wayes equall unto the offence committed, and so no full recompence of wrong offered unto God: for the assoiling of this doubt, they give us this distinction very necessary to be observed. Satisfaction is double.

1. *Justitiæ: ex rigore Justitiæ, ad absolutam & perfectam Æqualitatem Quantitatis.* That is, *There is a satisfaction of Justice consisting in a perfect equality between the offence and wrong, and the recompence made, when so much is done, or suffered, as the offended party can in justice exact.* Now they grant that man cannot satisfy God in this sort in rigour of Justice. Only Christ hath satisfied so; for unto such a satisfaction, it is required that it be done.

1. *Ex propriis. By that which is our owne.*
2. *Ex indebitis. By that which is not debt of it selfe.*
3. *Ad æqualitatem. By that which is of equall worth and value.* Now none of these waies can our satisfaction passe in strict justice. Because whatsoever we have, it is Gods free gift: whatsoever we can do, it is our due obedience, and when we have done all, yet we cannot by any finite act do such honour to God, as shall be equall to that injury we have offered to his infinite Majesty. Even the light of Nature teacheth, as *Bellarmine* grants, that man cannot *paria reddere Deo*, give him *quid pro quo*.

2. *Acceptationis facti ex gratiâ donante ad imperfectam Æqualitatem proportionis & ex condigno*, i. e. *There is a satisfaction of favourable acceptance, wherein there is a kind of imperfect proportion between the offence and the recompence, when so much is done or suffered, as God is content in gentlenesse to take for good satisfaction.* Thus then a man may satisfy Gods justice, because God gives him grace to do so much as he will accept for satisfaction. Which grace is threefold.

1. *The Grace of Justification, whereby the holy Ghost dwels in us, and we are made members of Christ, and Christ is become our Head. By meanes of which union with Christ, and inhabitation of the Spirit, it comes to passe that our workes have a singular vertue. For Christ communicates unto us his satisfaction, and by merits of them, makes our workes meritorious and satisfactory unto God.*

So that whereas all things whatsoever we could have done, were of no worth at all in the sight of God: now Christ hath deserved such a grace for us, that the spotted ragges of our righteousnesse and good works being *tincta Christi sanguine* (i. e.) died in the blood of Christ, receive such a colour, that they will passe for reasonable good cloth. In a word, our money is now good silver which before was but brasse. Againe, because the holy Ghost dwells in the just, *Ergo* (as *Bellarm.* profoundly argues) *their workes proceeding from the holy Ghost have* [*quandam infinitatem*] *a kind of infiniteness in them, and thereby quandam æqualitatem, a kind of equality with the injury which by sinning we offered unto God.* Even as a man may say, that a Flie or a Spider is a kind of infinite creature, because it is of Gods making; and God ye know is infinite. This is the first grace of Justification. The second ye may call

2. *The grace of Evangelicall Counsels* For although God might of right challenge

lenge all our workes as due unto him: yet so it is that he commands not all, but only perswades and exhorts unto some. By which bounty of God, it comes to passe that we have certaine workes *Propria & indebita, of our owne which we owe him not, and by these we only make satisfaction.* Yea, such is the bounty of God, that *he suffers us to merit by those things which he of his free gift, and is willingly content that what we receive at his hand, we give it him back againe for a satisfactory payment to his justice.* Which is very strange I tell you.

3. *Lastly, one grace more God gives us. Namely, When he pardons the fault removes the eternity of the punishment, and makes it temporall, that so it may be more easily satisfied for.* All which particulars and *Priviledges* are sure and certaine, because the *Catholique* Doctors have firmely proved them out of their owne heads without the help of the Scripture. So then they are agreed. That our workes are not *satisfactory in rigor of Justice:* but only in favourable acceptance, by grace given to do them, and Gods clemency in accepting them being done.

CHAP. II.

All sinne is remitted unto us Wholy in the fault and punishment. For the only satisfaction of Jesus Christ.

THus I have somewhat largely set forth unto you the Popish Doctrine of humane satisfaction for sinne, wherein it is plaine to all that can see any thing, that their aime hath been to lay a plot to delude mens soules, and pick their purses. It would require a large discourse to prosecute their Arguments, whereby they seeke to cover their fraud. But they are not of that moment, as to spend time about them being to hasten to other matters. The summe of them all comes unto this. 1. That those afflictions and temporall castisements which God hath laid upon his children (for the triall of their faith and patience, for their humiliation for sinnes past by hearty repentance, for their admonition for the time to come, for the examples of others, &c.) they must needs be, in these mens imaginations, true satisfactions to Gods justice to expiate their sinnes past. 2. That such good workes as the godly have performed for declaration of their Piety; testification of their thankfulnesse unto God, for to expresse the sorrow of heart; for to bring themselves to a greater measure of true humiliation by much *Prayer, Fasting, &c.* for to obtaine victory over some corruption, and temptation; for to get some grace which they wanted; for to prevent or fit themselves for some judgment feared, &c All this now must be conceived presently to be meritorious and satisfactory to Gods justice for sinne.

3. That such pennance, as in the *Primitive Church* was enjoyned unto those that after their *Conversion* and *Baptisme*, relapsed againe to *Heathenisme*; or otherwise for such as for scandalous offenses were excommunicated: I say that such Pennance enjoyned to these for testification of their hearty sorrow for their offence, and for satisfaction to the Congregation, before they might be againe admitted into it; must now be turned into a direct and proper satisfaction for the sinne it selfe.

4. That such indulgence or favour as was then sometimes used toward such relapsed and excommunicate persons (in remitting unto them some part of their enjoyned Pennance upon evident tokens of their unfained repentance) this is now by these men turned quite to another use. Namely, to the freeing of men from further satisfaction to Gods Justice, by applying unto them certaine phantasticall supererogations treasured up in the Popes Cabinet. These are the maine issues and errors of their disputes, wherein I will proceed no further:

but only lay downe one generall conclusion opposite unto their doctrine, and so end this point with a few reasons for the confirmation of the truth and confutation of this error. The Position is this,

All sin whatsoever, Originall or actuall is remitted unto us wholy in the fault and punishment, as well temporall as eternall for the only satisfaction of Jesus Christ; and not any satisfaction made by us unto the justice of God.

For confirmation of this sacred truth delivered unto us in the word, and generally embraced by the *Reformed Churches* (yea by our adversaries themselves when the *Agonies of Conscience*, the *apprehension of Death, and Gods Judgement*, do cleere up their eyes, a little to behold the vanity of their poore satisfaction) observe we these Reasons.

First, the innumerable testimonies of Scripture ascribing the remission of sin, only to the mercy of God in Christ crucified. *That Christ hath borne* [a] *our sinnes*; *His bloud hath purged* [b] *us of all sin*; *His death* [c] *redeemed us from all iniquity: His* [d] *stripes healed us*; *That he hath* [c] *paid the* ἀντίλυτρον *or price of our Ransome*; *That God for his* [f] *sake hath forgiven us our trespasses*; *Blotted out* [g] *our sinnes*; *Cast them* [h] *behind his backe*; *Forgotten* [i] *them*; with store of the like sayings, ascribing the doing away of all sins to the grace of God through the satisfaction of Christ, without limiting it to any sin, or mentioning any satisfactory works of ours. Now what say our adversaries to this? By a shift they turne of all Scriptures tending to this purpose. Thus Christ hath *satisfied for the fault of our sinnes; and so reconciled us unto God, and for the eternity of the punishment: but he satisfied not for temporall punishment: We must endure torments, though but for a while.* This is a meere Cavill without any apparent ground from such texts of Scriptures or necessary deduction from other. We deny it therefore as they affirme it. And that it may appeare to be but a forged device: Let us invert the distinction, and we shall hold it with as good probability the other way. *Christ satisfied for the fault, not for the punishment* (say they.) We will go contrary and say, *Christ satisfied for the punishment, but not for the fault. We by our owne satisfaction must procure Gods favour.* Now let them object what they can against this: If we lust to cavill as they do: it may be shifted off with as faire probability, as they do our arguments on the other part. Let them name all the places that say, *Christ hath* [k] *reconciled us unto God his Father.* This is easily put off. *Christ hath reconciled us.* That is, *Christ deserved such grace for us, that we by our workes may reconcile our selves.* Just as they say. *Christ hath satisfied*, that is, *procured grace for us; that we by our workes might satisfy* Let them object, *Our workes can be of no worth to appease Gods anger.* We will say. True. Of themselves they are not, but Christ hath merited, that they should be of sufficient worth. Just as themselves say unto us, objecting, that our workes be not of value to satisfy Gods justice. True say they. Of themselves they be not; but Christ hath deserved for them to make them satisfactorious. Thus if every idle distinction not fortified by necessary deduction from Scripture, might passe for a good answer, the certainty of Divine Doctrine were soone shaken to pieces: and no position so absurd, but would be defended with much facility.

2. That assertion of theirs. Namely. *That the fault is forgiven, and the punishment required*, is most false and absurd; even in common sense. To pardon a fault and be friends, and yet require full satisfaction; to forgive the debt, yet to exact the payment, be not these trimme kindnesses? [l] *Bellarmine* tells us there be some offences of so grievous Nature, that satisfaction cannot be made, but in a long time. Now in this case the party wronged may pardon the other, and be reconciled to him; yet the offender remaine still bound to make entire satisfaction for the wrong. But now the Jesuite doth not name any such case: neither indeed can do. For suppose a subject hath offended his Prince & the fault deserved 7. yeares close imprisonment for satisfaction. If the Prince should say unto him, I pardon your offence, you have my love; but yet you shal lie by it til the last day:

a 1 Pet. 2. 24.
b Heb. 1. 3.
c Tit. 2. 24.
d Esay. 53. 5.
1 Pet. 2. 24.
e 1 Tim. 2. 6.
f Col. 2. 13.
g Ibid. v. 14.
h Esay 38. 7.
i Jer. 31. 34.
k Col. 1. 20.
l *Bell. de pœn. lib. 4. cap. 1.*

day: were it not a mockery, would any man thank him for such a kindnesse? It is to be thought the Jesuites, the *incendiaries* of Christendome, would not thank Christian Princes for such a curtesy, if they should pardon them their fault, and hang them up. The like absordity there is in this, when they say; That after the fault pardoned; yet in this life and in Purgatory, the temporall punishment must be suffered. For wherefore must it be suffered? For *satisfaction*, say they: to what? To Gods Justice. For what now? Is it for the fault and offence committed? No, That is pardoned? For what then? For just nothing.

Againe, this assertion is contrary to good reason. For Gods *Friendship*, and his *Justice* may not be divided in this sort, as if he were reconciled and well pleased with that creature, which hath violated his Justice, and not made satisfaction for it. Gods friendship with man, followes satisfaction to his Justice: even as his enmity with man is a consequent of the breach of his justice. His righteous will is transgressed, therefore he is offended. His righteous will must be satisfied before he be pleased. So that it is a vaine *speculation* to think *Christ hath appeased Gods anger, but not satisfied his justice, for asmuch as his favour is purchased only by satisfaction to his justice offended.*

3. This doctrine of humane satisfactions obscures the dignity, and overthrowes the force of Christs satisfactions. If we have a share, he hath not all the glory. Nay, he hath scarce any at all. For aske we. For what hath Christ satisfied? They say, to procure Gods love to us. But that cannot be, unlesse he hath satisfied his justice. Hath he done this, or no? Yes, he hath satisfied for the Eternity of the punishment. Yea, But how know they that? What if we upon their ground say, that he hath not satisfied for the eternity of it, but only merited, that our sufferings and satisfactions should be equivalent to the eternity of the punishment? Especially considering that our works according to *Bellarmine, have a certaine kind of infinite value* in them. Againe, eternity is but an accident of punishment of sinne: the Essentialls of it are the losse of joy, and the sense of paine: if therefore Christ have satisfied only for that, he hath done but the least part. Nevertheless our adversaries will needs perswade us, that *humane satisfactions* do not so much eclipse as illustrate the glory of Christs *satisfactions*: in as much as thereby he hath not only satisfied himselfe, but made us able also to satisfy. A great matter doubtlesse. But where saith the Scripture any such matter, that Christ hath merited that we might merit and satisfy. And moreover by this trick, whilest Christ makes us able to merit and satisfy, his owne satisfaction is plainely excluded. For come to the point, and aske. Who is it satisfies Gods justice for sinne? Christ, or we? Here [b] *Bellarmine* stumbles like a blind horse, and of three answers takes the very worst. Some say it is Christ, and he only *satisfies properly*, but we *improperly*. Our workes being only a condition, without which Christs *satisfaction* is not applied unto us. But such smell of the fagot. For it is a perilous Heresy to say, *Christ only satisfies for sinnes*. Well, others say, that both Christ, and we our selves do satisfy, and also there is two satisfactions for the same offence. But this metall chinketh not well neither. Wherefore others are of opinion, and *Bell.* likes it. That *we only satisfy Christ. Tertius tamen modus probabilior videtur* [*Quod una tantum sit actualis satisfactio, & ea sit nostra.*] Yea this is as it should be, thrust out Christ, and let us only satisfy, while he stands by and holds the candle. Yet the Jesuite will not do *Jesus* so much wrong: for marke, to mend the matter he addes. [*Neq; tamen excluditur Christus, vel satisfactio ejus. Nam per ejus satisfactionem habemus gratiam, unde satisfacimus. Et hoc modo nobis dicitur applicari Christi satisfactio; non quod immediatè ipsa ejus satisfactio tollat pœnam temporalem nobis debitam: sed quod mediatè eam tollat, quatenus gratiam ab eo habemus, sine quâ nihil valeret nostra satisfactio.*] Which words they may understand that can; for I cannot. The Jesuite walkes in the darke, seeking to hide this shamefull injury to the merits of Christ, but it will not be. It is too apparent that Christ is to them of no account. Only for a fashion they make use of his Name, when they have

[b] *Bell. lib. 1. de Purga. cap. 14. sect. quarta Ratio.*

have reckoned up a bed-role of their owne merits, and Saints merits, and such other trash, then to conclude all with a [*Per Jesum Christum Dominum nostrum*] That is the burden of the Song, and the oyle that seasons all the Sallet: as [a] *Marnix* merrily.

a *Tabula de differentia 4. part. Tom. 2. c. 15, 16.*

4. That distinction of Satisfaction in strict Justice, and satisfaction in favourable acceptance is vaine in this businesse. We grant indeed that our good works done out of Faith are pleasing to God, and graciously accepted of him: but can it appeare, that God accepts them as satisfactions to his Justice? No Scripture intimates any such thing, that Gods favour doth thus dispense with his Justice, and make that satisfaction acceptable, which is in it self no ful satisfaction of his Justice. Shall we think that God in this case is put upon those termes of Necessity and Complement which fall out in humane satisfactions, between man and man? It may so fall out that a Creditor (to whom a thousand crownes are owing) may be content if the Debtor will yeeld up his whole estate, though not worth fifty. Because no more can be had. So in case of offence, sometime a little formality, or a word or two of confession of the wrong may be accepted for satisfaction. But God wants no meanes to receive full satisfaction of us, either upon our owne persons, or upon Christ for us. And therefore it is without ground to imagine such a facility and partiality of his Justice, as to be satisfied with a few poore complementall formalities. Satisfactions to Gods Justice, we acknowledge none; but such as are in Justice sufficient. Such are Christs satisfactions. But as for us, we have nothing to do with satisfactions, but with free Pardons.

Bell. lib. 4. de Pœnit. cap. 1.

5. This doctrine of humane *satisfactions*, taught in the Church of Rome is altogether full of uncertainty, and *ergo*, brings no rest and peace unto mens consciences at all. God pardons the fault: but requires the punishments say they. But when is this? Is it alwaies? No, sometimes he pardons both. But can they tell certainely when he doth? when not? At *Martyrdome* he pardons all. How know they that? or how know they he doth it not at other times too? *Contrition* (say they) if it be vehement, satisfies for all. But can they tell us the just measure of that *Contrition* which is satisfactory? It may be the party is contrite enough; yet the Priest enjoynes Penance when it is needlesse. It may be he is not contrite enough; yet no Penance enjoyned. Where is the certainty, what is to be done in such a case? *Christ* (say they) hath satisfied for the *Æternity of hell punishment*. Well. But can they tell how many yeares or daies are left unsatisfied for; that all things may be fitted according to the race of time? Laborious workes, of *Prayers*, *Fastings*, *Almsdeeds*, satisfy for temporall punishments in this life, (say they) Suppose it be so. Are they sure they can also satisfy the Paines of Purgatory? The Priest enjoynes *satisfactory penance*. But is he sure he enjoynes just so much as will do the Feate? Is he certaine that God will take that for payment which he decrees to be paid? What if there be not *Ave-Maries* enough, &c. Againe, suppose there were *Evangelicall Counsels*, as *Vowes of Chastity*, *Poverty*, *&c.* and that to do these things were pleasing unto God. Are they sure they should passe for *satisfactions* presently? Thou saist I give this *Almes*, I vow *Poverty*, I do this and that to satisfy Gods Justice for such or such a sinne. What? Is it a match presently, that God must do as thou desirest; and take what thou offerest for payment? Soft there a while; Where is the warrant for that? Those that are in Purgatory, when have they satisfied enough? Who brings word, when they are delivered? How knowes the Pope when he hath bestowed upon them sufficient superogative money to pay the Fees of the Prison? Or doth S. *Michael* that holds the Scales send him word, when their satisfactions weigh downe their sinnes? Not to reckon more up, there is in all this doctrine no firme ground whereon a distressed soule may cast anchor: But when it hath once let slip that maine Cable, whereupon it might ride it out in all stormes (*the satisfaction of Christ*) afterwards it is carried a drift upon all hazards of Windes and Seas.

6. Their

6. Their practise betrayes their Opinion. Did they indeed thinke that there were any severity in God's justice, any necessity or sufficiency in such their satisfaction, it is not possible, they would prostitute such things in so base a manner, as they doe. But when an *Ave Maria*, a *Pater noster* before such or such an *Altar*, a *wax Candle* to such a Saint; a kisse of such a cold stone; a Pilgrimage to *Compostella* for Cockle shels; a *lash or twaine* upon the *Bare*; two or three *meales meat forborne*; a *pardon* purchased at a few *Deneirs*; yea, when the roughnesse and meanenesse of *Adams fig-leave breeches*, shall be accounted a worthy matter to satisfie for his sinne, as [a] *Bellarmine* most ridiculously dotes, I say, when such base trifles shall be reckoned to be valuable satisfactions to God's Justice: they must pardon us if we guesse at their meaning. They may dispute and talke while they will in big words, and faire glosses of bridles against sinnes, and I know not what: but in fine all proves but Ginnes to catch money: But such as serve themselves thus upon God, and play with his Justice as the Fly with the Candle; let them take heed, lest in the end, they be consumed by it.

a *De panis. l. 4. c. 9. §. 5. Item.*

To leave then these vaine inventions. Let us give God the glory that is due to his Name, and so we shall well provide for the peace of our soules: Trusting entirely and onely to that *name of* [b] *Jesus Christ. Besides which, there is not in heaven, or in earth* (in man or Angell) *any Name, Merit, Power, Satisfaction, or whatsoever else, whereby we may be saved.* And thus much touching the first maine *branch* of the matter of our Justification, namely, *Our own righteousnesse.* Whereby it appeares sufficiently, that we shall never be justified in *God's sight.*

b *Act. 4. v. 12.*

Μόνῳ τῷ Θεῷ δόξα. FINIS.

Z 3

A TREATISE OF THE PROVIDENCE OF GOD.

By that late learned and godly man, WILLIAM PEMBLE *a worthy ſervant of God; ſometimes of* Magdalen *Hall in the* Vniverſity *of* OXFORD.

Publiſhed after his Death.

PSAL. 19. 1.
The heavens declare the glory of God: and the firmament ſheweth his handy worke.



OXFORD,
Printed by *H. Hall*, for *Iohn Adams*, *Edward* and *Iohn Forreſt*. 1658.

TO THE GENTLE READER.

all welfare and happineſſe.

SEe here (*Learned Reader*) thou haſt Printed an excellent, and acute Diſcourſe of that great Scholler, wherein, as in a glaſſe, both the light and law of Divine Providence is plainely ſet before thee, and fully expounded. A Treatiſe verily moſt worthy the Reading. For I think this doth much availe us to know the providence of God it ſelfe; though perhaps we know not the manner and reaſon of all Acts, which uſually are incident to the view and conſideration of divine Government. Of this at leaſt we ought to be moſt aſſuredly perſwaded, that God our Father is over the whole world, and above all other things, doth ſweetly and wiſely look to mans actions, and that not in generall only, but even the particulars: and that nothing can be done by us without the Divine Power, nor ought to be done without an holy acknowledging of that Power. Yea, ſo neceſſary to all Chriſtians and godly ones, is the knowledge of that high Providence, that I dare ſay without it cannot ſtand firme ſo much as the firſt principles of Religion. For what doth more ſtrengthen our faith, or reforme our life, than the knowledge and acknowledgement of Gods Providence? Evident it is, that which way ſoever the godly turne their eyes, the divell hath ready innumerable hinderances of Piety, eſpecially in theſe laſt and worſt times. But when we are once firmely ſetled upon this beliefe,

lieſe, that God who is all eye, *doth care for all things as if they were but one, and for all particular things, as if he had but one, thing to care for, eaſily afterward are all the divels ſnares diſcovered, and couragiouſly ſhall we ſtill run forward in the courſe of godlineſſe. For out of this Doctrine, eaſily and abundantly enough, ſhall we gather all thoſe things, which are needfull to implant faith in us aright, and rightly to order our lives. Almighty God, who holdeth all things in his hand, grant, That this Diſputation concerning Providence, may happily ſerve, both for the benefit of the Church, and the increaſe of Piety. Amen.*

Thine in Ieſus Chriſt,

RICH: CAPELL.

OF THE VVORKES OF GOD.

The Workes of God are
- 1. Personall: which are done by a single Principle, namely of the persons, according to their proper and personall relation. And these are,
  - 1. Simply [a] personall, whose terme of beginning and ending is regular. Such are the workes of relation, as, to beget, to breath, &c.
  - 2. In some [b] respect, whose terme of ending is common, namely, the creature. And the common principle of action is in the three Persons. But the proper terme is in one only:
    - as Creation of the Father.
    - as Redemption of the Sonne.
    - as Sanctification of the holy Ghost.
- 2. Essentiall, which come from a common Principle; namely, the essence, and are terminated in the creature: as the outward works, which are done by all the Persons, meane time keeping the distinction of Order.

These are either Inward, in Counsell or Decree, or Outward in Execution.

Of them both in generall.

a These works belong not to the will working by deliberation; but to nature, working necessarily.
b These are voluntary.

Concerning the end of Theologie, and the division of Gods Workes.

THe chiefe end of Theology in respect of man, is life or salvation eternall, whereof there are two degrees: 1. More imperfect, and begun in this life, which is called consolation, namely, exceeding joy and peace of conscience, first, by assurance of remission of sinnes, and of punishments due thereunto, together with reconciliation; Secondly, by the beginning of sanctification and of our conformity with God, with an hope and tast of future perfection in both. 2. The other more perfect, and finished after this life; arising out of the full fruition of God, when body and soule shall be perfectly [c] united unto God, and by that Union the soule shall be conformed to God in understanding and will, and the body made incorruptible and glorious; both of them remaining exceedingly glorious in the highest [d] heavens.

These things may suffice to have lightly foreknowne, which in the things that follow, must be handled more largely.

This end, namely our salvation, is considered two waies.

1. In its causes, which are Gods Workes and effects.

2. In

c Joh. 14. 3. 1 Cor. 15. 28.
d Joh. 14, 2, 3. 1 Pet. 1. 4. Phil. 1. 21.

2 In its subject, namely, man and his divers estate.

Following this division, let us first treat of Gods Workes, whereon our whole salvation dependeth. And the Acts or Actions of God, are

1 The decree, which is an action of God, out of the counsell and purpose of his owne will, determining all things, and all the circumstances and order of all things from eternity in himselfe, certainly and unchangeably, and yet freely, *Act.* 2.23. and 4.28. and 15.18. For whatsoever either the creature doth, or God about the creature, that from eternity was decreed that it should be so done, *Eph.*1.11. *Mat.*10.29. *Two Sparrowes, &c.* Neither hath he only decreed good things, but (in Justice) the evill workes of evill men. For evill in respect of God that orders, hath the nature of good (for there is not a chiefe evill) that thereby may be manifested the glory of God in his Justice and mercy, 1 *Pet.*3.17. *If the will of God be so.* And this decree is the acting principle of all things, and cause of all causes. For God decreeth what he wills; and what he wills, he can doe effectually; But though it be a necessary Principle, yet it takes not away, either the liberty of the will toward a thing, or the nature and propertie of a second cause: but ordereth and disposeth to the end appointed. Whence the effects are contingent or necessary, as was the nature of the second cause. Compare *Acts*.17.3. with *Math.*25.39 Christ died necessarily, and yet unwillingly, and contingently in respect of judgement. And this Word or Act of God is internall, and for ever abiding within his own essence it selfe.

2 The execution of the decree is an act of God, whereby God doth effectually worke in time all things as they were foreknowne and decreed, and workes that they exist and be actually. Of this there be two parts:

1 Operation, or efficacious producing of good things which are, and come to passe.

2 Operative permission, whereby God, first permits the same worke to be done by others, out of a voluntary permission, as it is evill; forsaking the creature, by withdrawing grace, or not giving it. *Rom.*1.26. *God gave them up*, 2 *Tim.*2.26. And all this, justly, because he is *debter to no man*, *Rom.*9.15. and it is free for him to give his grace to *whom he will*, *Mat.*20.15. Secondly, worketh efficiently, *as it hath the nature of God, and not only permitteth it, *Gen.*13.20. *God intended it for good*: as it is, Chap.45.7. and *Esay* 10.15. *He thinks not so.* Now it hath the nature of good, 1. As it is the punishment of sinne: but punishment is a Morall good, because a worke of Justice. 2 As it is a meere act or action.

* By governing and ordering.

3 As it is a chastisement, exercise of faith, Martyrdome, satisfaction for sinnes as the death of Christ, *Act.*2.4. the places before allegged. And this action of God is externall, and by a temporall act passing from God to the creatures.

But as the Decree, so also the execution of it, are of divers kindes.

there is a Decree { 1 Common and generall, which lookes to all the creatures: and is { The Decree of Creation: / The Decree of government, or providence. / 2 Speciall which belongeth to reasonable creatures, Angels, and men It is called the Decree of Predestination.

And it consisteth of the Decree of { Election to save, Reprobation to damme } { some Angels and men.

To these on the other side doe answer the executions of those Decrees: which are

1 Common { Execution of the Decree of creation, which is Creation, / Execution of the Decree of government and preservation, which is Providence (the workes of Nature.)

2 Speciall | Execution of the Decree of Election: in { the good Angels: their confirmation in their estate, / elect men: Redemption, restoring, and all the gracious workes of God.

Execution

Execution of the decree of Reprobation: in { Evill Angels; their thruſting downe from their eſtate, and puniſhment in hell. / Men: their Rejection, Preterition, Hardning, Puniſhments, and all effects of divine wrath.

This therefore ſhall be the order of what is to be ſaid, that *firſt*, we ſpeak of the Executions of the more common Decrees, becauſe of the Decrees themſelves, we have but little, either laid downe in Scriptures, or doubted among men: *next*, of the ſpeciall Decree, and the Execution thereof by the ſundry degrees of it. The firſt Chapter ſhall be of Creation, the ſecond of Providence, the third of Predeſtination, in the fourth (by the aſſiſtance of Gods grace) we will treat of Redemption, and the divers parts of it, and meanes, and ſubject.

Of Creation.

CHAP. I.

THe work of Creation undergoeth a twofold manner of our knowing it: *Common*, namely, as the whole nature of things, in the time of Creation flowed from that common Principle: and *Speciall*, according to the proper nature of every thing in his kind, and every ſingular thing. *That* manner belongs unto naturall Philoſophy: but *this* is properly for Theologicall conſideration.

Creation therefore is the action of God, whereby out of nothing he brought forth Nature, and all things in Nature, both Subſtances, and Accidents in and with the Subſtances, and finiſhed them in the ſpace of ſix daies, to his owne glory, and ſalvation of the Elect. To conſider the nature of it more fully, foure things muſt be conſidered:

1. The efficient cauſe, which is God; moving cauſe, the Father; working, the Sonne; and perfecting, the holy Ghoſt, *Act.* 17 14. *Col.* 1.16. *Heb* 1.1,2. *Gen.* 1.2. *Pſal.* 33.6. *Job.* 26.23. And not either ſome other Nature, or the Angells, or Divells, or Fortune, as Heretickes and others conceited. These places the Samoſatenians do wreſt.

But that the world, or univerſall nature of things, was not from eternity, but began when the Creator ſaw good, according to his Will and Counſell, and was made by him, theſe things do perſwade us to believe aſſuredly. Firſt, and principally, Faith as it is, *Heb.* 11.3. which is grounded on the places alledged, and innumerable others in the holy Scripture: as *Gen.* 1. where we have the Hiſtory of the Creation: and *Job.* 37. and 38. & 39. *Pſal.* 104. and 136. almoſt the whole *Eſay* 40. & 21. *Pſ.* 33.9. *Job* 9.8. *Rev.* 4.11. *Rom.* 11.36. *Eſa.* 45.12. Secondarily, and probably, the light of Nature, ſhining forth in theſe reaſons.

Firſt, the Originals of Nations laid downe by *Moſes*, *Gen.* 10. and elſewhere; which could not be faigned by him, ſeeing ſome memory thereof was then abroad among many, which in proceſſe of time was extinguiſhed.

Secondly, the beginning of Arts, the firſt inventors whereof, in what age they every one flouriſhed, is manifeſt. And it is not probable, that for ſo many ages foregoing, mankind lived without the Arts, and that they were all invented and perfected in theſe laſt times.

Thirdly, the newneſſe of all heatheniſh Hiſtories, the moſt ancient whereof do tell of nothing before *Noahs* Floud (as *Beroſus*) or of *Ogyges* (as *Varro*) or the begioning of the Aſſyrian Empire under *Ninus* (as *Trogus.*) And the ſacred Hiſtory it ſelfe is only of 4000. yeares, or thereabouts: which nevertheleſſe is the oldeſt monument of Antiquity. But it were a moſt indigne reproach and diſgrace for thoſe men, who lived ſo infinite ages before, if we ſhould ſay they were either ſo ſlothfull, or ignorant, that they would not, or could not deliver in writing the things done in their times.

Fourthly, the certaine order of times from the beginning of the world, to the appearing of the Meſſias.

Fiftly, the decay of mans body and age, which from a greater ſtrength, bigneſſe, and time of life (in tenderneſſe of nature) is now come downe to a ſmall ſcantling. But if it had alwaies ſo decaied in thoſe infinite ages by this time it had been brought to almoſt nothing.

Cl. Alexan. Strom. 1. Joſ. Antiq. l. 1. c. 2. Heliod. l. 2. Strab. geogr. ult. Plin. l. 7. c. 6. Polyd. de. invent. cx Diodor. antiq. l. 2. c. 21. Vid. Joſ. l. 1. contr. Appian, & Lucretium. l. 5. præterea ſi nulla fuit, genitalis origo. Aug. de civ. Dei. l. 5. c. 9. Plin. l. 7. c. 16. A. Gell. l. 3 c. 10. Hom. Ili. 5. Juven. Sat. 15.

Sixtly, the certaine order of causes, and impossibility that they should go *in infinitum*: For it must needs be, that there be some first, which is the universall cause. But first is not, unlesse one: nor one, except it be God: For in so many kinds of mixt * bodies, which by continuall succession are generated and compted, there must needs be meeting to some singular thing in every kind; which was either eternall before-hand, and afterward ceased to be, or began in time, and was produced, not by some Naturall cause (for there was none, neither heaven, nor other second cause;) but Supernaturall, namely, the Omnipotency of God. But if it be said, that all mixt bodies were indeed created in time, yet not made of nothing, but produced and framed out of simples, and those simples, out of a first matter coeternall with God, to be of old made by the skill of God: we must earnestly deny, that there can be any eternall substance, which is not God. For there should be two first things, which is impossible. Besides, whereas all other things are imperfect, it must needs be that they borrow their being from some one thing that is most perfect.

* Especially of perfect creatures.

Seventhly, the testimony of all sound [a] Antiquity, which being taken from the very voyce of Nature, and sense of truth, ought to be esteemed of some weight in this businesse. For the consent and universall authority of all, especially the [b] wiser sort, hath assigned to the world an originall and beginning.

Adde hereunto these Reasons.

Eightly, as a thing *is*, so it *workes*: but God in his *essence* dependeth not on another: therefore neither doth he require foregoing matter in his *Working*.

Ninthly, Art presupposeth Nature: and nature, matter. But God, who in working is a more excellent cause, presupposeth nothing.

Tenthly, the first cause (namely, God) is infinite: therefore can do whatsoever implies not a contradiction. But the creation of things in the beginning of time, doth not imply a contradiction. Therefore, &c.

By these Reasons is evinced, that the world is not eternall: but created in time by the great Work-man of all things. Yea, and it could not exist from eternity, if God would from eternity have created it.

But in handling this Question, Methinks I wonder at the ignorance, or inconsiderateneesse of the Phylosophers of Conimbre, who largely [c] laying forth the nature of the Creation; when first they had said, [d] *Creation can be knowne by the light of Nature, and indeed was knowne, forasmuch as* [e] Aristotle *knew it*, yet [f] affirme afterward, that *if we consider only the light of Nature, no reason can be brought, which can plainly demonstrate the Creation.* Besides, when they had defined Creation to be [g] *the bringing of a thing out of nothing*, and so the world to have beene *created in time*, proving it, and confuting the contrary arguments of Phylosophers; yet afterward they adde, that the world *could have beene created from eternity*. For of this [h] Question (whether something could be brought forth by God from eternity) they defend the affirmative part, and [i] avow, that not only *spirituall* substances, as Angels, but *bodily* also, whether permanent, as the heavenly bodies, or subject to corruption, as men and other things, could have beene produced, and made by God from eternity, and also (on both sides) be preserved to an infinite space of time: And they durst also to affirme, that this is not against, either God creating, or the things created, or the very nature of Creation: Bringing [k] instances of the Sunne, which, if it had been eternally, had eternally enlightned (but the power of God is not lesse than the power of the Sonne) and of the Word of God, which from eternity is begotten. But verily, whether in this reason, and the instances, there be greater madnesse, or greater impiety; cannot easily be conjectured. And in answering the arguments, whereby the truth of the negative part is most strongly proved, it is ridiculous truly, how miserably and unhappily they vex and tire themselves, in coyning and framing distinctions.

If you please, look upon the place. For I am willing to passe by these trifles, as also other fooleries, about the time of the yeere wherein the world was made,

a *Arist. de cœl. l.1.c.20. Diod. Sicul. l.1.c.2. Aug. de Civ. Dei. l.28.39. et l.11.4. & l 12.17. Lact. l.7.c.3.*

b Philosophers, Poets; and *Aristotle* himselfe, who seemes our greatest adversarie. *Rhet. 2.23. de gener. 2.20. sect.58.*

c *Comment. in Arist. Phys. l.8. c.2. qu.1.*

d The same *qu.2. art.1.*

e *Art.2.*

f *Art.3. qu.3.*

g *Qu.1. art.1.*

h *Qu.6. art.2.*

i *Qu.7. art.1.*

k *Qu.6. art.2.*

made, whether the Spring, Summer, or Autumne; as also concerning the day whereon it was created, which they (1 Master-like) affirme to be the same whereon Christ rose from the dead: which came to passe on the eight day from the Creation. It may suffice to know, that the world was created of God *in the beginning*, that is, in the beginning of time, or together *with time*, rather than *in* time. For the first instant and moment of Creation was the beginning of all time that followed, and not the end of any that went before.

l *Qu.* 2. *art.* 1.

Gen. 1, 2.

This of the *Efficient* cause.

2 The *Matter* of Creation is two wayes distinguished, as Creation it selfe is twofold. One primary, and immediate. And of this Creation there was no matter at all, as ancient as God, or existing by him. For God gave nature a beginning, not by Nature, but immediately by himselfe. And whereas God is of infinite power, necessarily he excludes all necessary matter. Wherefore at first, by his divine power he brought forth the Nature of things, not out of some foregoing, and subject matter, but out of *meere nothing*, and that which was not. And thus were created,

1 All spirituall, immateriall, and superceleſtiall substances, as the Angels, the highest heaven, and the reasonable soule. For those things which are void of matter, cannot be framed out of matter.

2 The first Principle of all corporall and materiall substances, and that subject (if there were any such) out of which afterwards they were all made, and doe consist; namely, the first Matter, that huge lump, a rude and indigested heape, darke and obscure, partly of water, partly of earth, as it is described by these conditions, *Gen.* 1. 2. And of *Moses* it is called *Earth*, of others the *Chaos*. This Matter they will not have to exist, both informe, that is, void of all second forme, distinct and specificall; and *formed*, namely, with a commō & first forme: but afterward, by the power of God, to have put on the speciall formes of all simple bodies, and mixt. Of which opinion, though there have alwaies beene chiefe men, both of the number of Heathens, and of Christians, yet it seemes not fit to be admitted, by these reasons among many other.

m *Keck. syste. log. l.* 1. *sect.* 2. *cap.* 17.

First, it seemes no probable reason can be given for creating this confused *Chaos*, out of which afterward all things should come forth distinct: Seeing it was easie for God, and certainly much more glorious, first to create the kinds of all things distinct and perfect, then afterward to frame them of Matter created before-hand: Excepting when there is at hand, an evident reason of the Divine Counsell, as in making man.

Secondly, Nature is against the first Matter, that it should subsist, separate, and by it selfe, under some common and generall forme, as then it did necessarily rest. But if it be said, that then also it was under the specificall formes of all naturall bodies, yet not distinct, but confused and mingled one with another: from this confusion is abhorrent the understanding, both of man and God. Neither doe we conceive, how it should be done: nor would God (who is not the Author of Confusion) approve it being done.

Thirdly, this Matter indeed did not exist so without forme, as these doe interpret; but under the specificall & distinct formes of two naturall bodies, Earth and Water: as is described in very cleare words, *Gen.* 1. 2. But some common forme could make noe distinction. Neither without singular absurdity can the first matter of all things be called, either Earthy, or Watery.

Therefore by those words (In the beginning God made *heaven and earth*) we understand either a generall proposition which is afterward to be explained by parts, or rather by the name of *Heaven*, partly spirituall and heavenly substances, partly the bodies of the Spheares: and by the name of *Earth*, the very body of earth covered with waters overflowing it. The conditions of both which are presently described, *verse* 2. (not some *Chaos*, and first matter of corporall things:) as shall be opened in what followes, when we shall treate of the forme of Creation.

And thus of the primary and immediate Creation. Now followes

The other, secondary and mediate, when a thing is brought forth of Matter that was and did exist before, yet so rude and indisposed, that it may be esteemed as nothing. So man is created of the dust or slime of the earth *Gen.* 2. 7. also beasts and birds, out of earth, *v.* 19 which yet God did meerely of his good pleasure, no necessity urging him, no power of the matter he took helping him in working. So of the matter.

3 The *Forme* of Creation may be considered, either in respect of God, or in respect of the things created.

In respect of God it is this; that God did create the world, not by necessity of Nature, but according to the eternall and unchangeable (yet most free) Decree of his own will, that by his beck and [a]word alone, without any change, wearinesse, endeavour and labour, he made all things, and established them. As he did all freely, so also easily.

In respect of the things created, the Forme is either

1 Internall; namely, the very force and power of Nature, by God fastened, both on all things in a common manner & fashion, & also on the severall kinds, according to the particular essence of every thing, and its conditions; by which they are enabled unto their proper or common operations. [b] Or

2 Externall; partly the bringing of things forth in an instant, partly the most beautifull disposing of them when they were brought forth, and in most decent order, both in themselves, and among one another. Of the former let us speake more at large. For although the Creation were done in a moment, in respect of singular bodies considered apart, yet in respect of them all, it was not perfected in an instant, but in the space of sixe dayes. Which differences of dayes, nevertheless do not note a succession of the same action in time, but only the order of divers workes, to the end that there might be declared,

1 The power of God, in bringing forth what effects he would, even without naturall causes, while he affords light to the world, makes the earth fruitfull, and brings trees out of it, before the Sun and Moon were created.

2 His goodnesse and liberality, while he provides for the creatures which were not yet made, and brings living creatures into the earth, when furnished with trees and fodder; and men into the world, when richly provided with all things for the necessity of Nature, and also its pleasure.

3 That we should consider the workes of Creation, not perfunctorily, but diligently and distinctly. Let us therefore severally reckon up the workes of each day by themselves.

The worke then of the first was fourefold. First, Heaven; under which name are comprehended: 1 The highest, first, and unmoving heaven, which in Scriptures is called the [c]heaven of heavens, *Act.* 1. 11. *Eph.* 4. 10. 2 *Chron.* 6. 18. *Psal.* 148. 4. 2 The heavenly Intelligences, or Angels; The knowledge of whom is either more common, or more particular. That is conversant in searching out their essences, and conditions of being without matter, of their knowledge, reason, and understanding, of their will, power, and motion, of their simplicity, and being in a place, and the like; which although they be delivered in the Scriptures, so far as sufficeth for saving knowledge, yet are they more subtilly and curiously searcht into in Metaphysickes, or in some doctrine concerning Spirits. Thither let us refer *that* matter. But *this* respecteth the estate of Angels either of their integrity, or fall, and also their offices and ministrations; of which we will treat, partly in the next Chapter, concerning the Providence of God (whose Ministers the Angels are) partly hereafter, when we shall treate of sin. 3 By the name of *heaven* we may understand the very heavenly Spheares, which it is not unlikely but they were made on the first day: made (I say) the first day, but without these lights of the Starres, wherewith they were not beautified till the fourth day.

The second and third Worke were, the Earth and Water joined together, For

a Gen. 1. let it be. Psal. 33. 6. 9. Rom. 4. 17. Psal. 148. 5.

b All creatures were made according to eternall shapes in the minde of God. *Act.* 15. 8. *Exod.* 25. last. Now these shapes in God differ not really from his essence, but are themselves the essence of God conceived by him, as it is by the creatures unchangeable. And these shapes are eternall and immutable: which in working God necessarily looks unto, and follows without varying. An Artificer may as occasion serves, change his intended plot: God not so. For in God all things that can be done, are contained and do shine forth. See *Polanus Syntag.* 5. *c* 7.

c Also the third heaven, Paradise, Sanctuary, *Abrahams* bosome. This heaven is corporeall, though subtile and shining.

For the water did overflow the earth, and compaſſed the whole face of it, and wrought effectually upon it, and made it ſlimy.[a]

The fourth worke was Light, altogether extraordinary, neither is it certainely manifeſt, in what ſubject it remained: whether it were water, in the more thinne parts of the ſurface of it; or[b] fire, which yet doth not ſeeme to have been made on the firſt day; or the ſpheares of heaven, which is more likely.[c]

The worke of the ſecond day was. 1 The Firmament; even that moſt vaſte ſpace between earth and heaven, comprehending the elements of Aire and Fire, This *ſpace* is called *heaven*, v. 8. and in very many other places of the Scripture.

2 The diviſion of the upper waters from the lower, that is, of the Clouds which are in the middle region of the Aire, from fountaines, rivers, and the ſea. which are under the loweſt region. By the name of Clouds, or waters above the Firmament, we may underſtand Meteors, both watery and fiery, which in their cauſes were then created.

The worke of the third day was threefold: 1 The gathering of the lower waters into one place, which was called Sea. 2 The drying of the earth, that it might be fit to nouriſh Plants and living Creatures. 3 The bringing forth of hearbs and plants of all ſorts, verſ. 9. 13.

That of the fourth day was the Lights, both greater, Sunne and Moone; and leſſe, as the other ſtarres.

Of the fifth day, Fiſhes and Birds.

Of the ſixt day, a twofold worke: 1 All living creatures that were earthly. 2 Man, being male and female: *Adam* of the duſt of the earth, that in his boſome he might ever carrie an argument of humility, and a gagge, not to waxe proud againſt God becauſe of his excellency: But *Eve* of a ribbe of *Adam*, to be a ſigne of moſt neere conjunction, and of love to be held betweene man and wife. But in man the Creation ceaſed, firſt, as in the moſt perfect peece of Gods workemanſhip: ſecondly, as in the end to which all the reſt were ordained. For the reſt of the creatures, by the Creators bounty, were ſubjected as ſervants to *Adam*, as their Prince and Maſter.

Out of all theſe things which have been ſpoken of the forme of Creation, ariſeth that which may be in ſtead of a moſt excellent Forme: namely

The goodneſſe of the creature, which is the excellency of nature, put into it by the effectuall working of it; void of all defect, deformitie, or evill, both of fault and puniſhment. For all things that were made, were very good, *Gen.* 1. 13. And

Goodneſſe is { in reſpect of it ſelfe { in Eſſence. / in Qualities. } toward ſome other { God. / Men. { among themſelves { in doing. / in ſuffering.

Againe, Goodneſſe is twofold:

1 Generall of all creatures: namely, the entireneſſe and perfection of all gifts, and naturall powers, whereby the creature could exerciſe his operations in conformity to Gods Will, and orderly, and to the right end.

2 Speciall, of the reaſonable creature, Angels and men, who were beutified with ſupernaturall gifts, called Holineſſe, or *the Image of God*, *Gen.* 1. 26. Of which we ſhall ſpeake afterward, when we treate of the threefold eſtate of man.

So of the Forme of Creation: In the laſt place remaines

4 The laſt and cheife *End* of the Workemen, which is the glory of God the Creator, in manifeſting his power, goodneſſe, and wiſdome. Which eminencies of God, ſhining forth in the Exiſtence of all creatures, their excellencie, order, and wonderfull[a] workemanſhip, God would have to be acknowledged & praiſed by reaſonable creatures, *Pſ.* 19. 1. *Pro.* 16. 4. *Pſ.* 104. 24.

But the neareſt end is for the worke it ſelf; that all things by their ſeverall uſes may ſerve man, but eſpecially to the furthering of the ſalvation of the Elect. *Gen.* 1. 28. *Pſa.* 8. 4. 56. 1 *Cor.* 3. 22.

a Which maſſe was called emptie and void, in reſpect of that moſt beautifull ornament which was afterward to be brought into it.
b So *Junius* on *Gen.* 1. 3.
c Yea altogether the truth

a Alſo the moſt wiſe government and adminiſtration of things, as *Pſa.* 40. 26.

Of Providence.

CHAP. II.

AFter Creation followes the Doctrine of Gods Providence. For as things could not have beene without God: ſo neither can they continue without his Providence. The next thing therefore is, that (as much as wee can) we explaine the Adminſtration of God in governing and perſerving the world. Wherein two things come to be ſearched out.

That there is Providence, whereby the world is governed: and
What it is. For *that* is impiouſly denied by many, and *this* in many points is obſcure and difficult.

To the firſt. That there is a Providence, which governeth the world: Although not onely ſwiniſh Epicures deny it wholly, and Stoickes, who with the bond of neceſſity, tie God to ſecond cauſes, and alſo Peripatetickes who thinke hee neglects the care of particular things, and moderates and governes the actions only of the Vniverſall cauſes, as heavelny motions, and the like: but likewiſe in all mens mindes almoſt there ariſeth ſome doubt of it, 1 Becauſe of inbred pride, which will ſcarce be beholding to God for good things received. 2 Carnall judgement, whereto all things ſeeme to come by chance, eſpecially the wills of men. 3 The narrownes of mans mind, meaſuring God by his own ſcantling, and thinking the adminiſtration of all things to be either difficult, or impoſſible, or unworthy of Gods excellency. 4 Our knowledge of this thing, obſcured by the fall, and a deſire that ariſeth of the ſame originall, to ſhun and avoid the ſight of God. 5 Confuſions and ſinnes, which (if God governe the world) one would ſcarce thinke ſhould be done.

Yet the Church beleeveth and teacheth, that nothing is done in the world without the certain and determinate counſell of God, & about the truth of this moſt certaine and moſt neceſſary foundation of all Religion fenceth it ſelf with ſtrong arguments againſt all impieties of errors & odd opinions. Such are theſe:

1. Faith that leanes & reſts on teſtimonies of holy Writ, rehearſed afterward.

2 Certaine demonſtrative Reaſons.

1 Taken from the effects: the works of God; firſt; the moſt wiſe order of things, both naturall and civill, which could not be ſetled by blinde Nature, or chance, or fortune, much leſſe be preſerved. Secondly, naturall notions, or *Law of Nature*, in the difference of honeſt things, and diſhoneſt. Thirdly, peace or torment of conſcience, according as the Law hath been either kept or broken. Fourthly, puniſhments and rewards agreeable to mens deeds; which prove there is ſome Iudge of the world, and Revenger of wickedneſſes, whoſe ſeverity we cannot ſhun. Fifthly, Heroicke motions, vertues, and ſingular gifts, given by God to Princes, Magiſtrates, Inventors of Arts, Artificers, and others, for the common benefite of mankind. Which helpfull inſtruments he alſo takes away, when he is about to puniſh a Nation, or Age. Whereof there are very many examples found in every age of the worly. Laſtly, by the ſame reaſons it is proved, that there is both God & Providence: of which before in the Chap. concerning God.

2 Taken from the cauſes; namely, the Attributes and Nature of God.

1 There is a God: therefore Providence.

2 The Omnipotent will of God, whereby all things are done; without which nothing can come to paſſe.

3 His infinite Wiſdome, whereby he can be preſent with all things, which are done in his Kingdome: ſo that nothing is without his privitie.

4 His luſtice in diſtributing rewards, and puniſhments: and goodneſſe, whereby he communicateth himſelfe to the creatures.

5 His foreknowledge of all things: unchangeably depending on the counſell and decree of God.

6 He regards the ends of things therefore alſo the meanes to thoſe ends.

7 He is the firſt cauſe: therefore on him depend the ſecond. And Nature, as the

the inſtrument of God being acted by that univerſall Principle, worketh, and being ſtirred, and according to it ſelfe worketh other things.

In the next place we muſt ſee *what* Providence is.

Now by Providence we doe not underſtand fore-knowledge, or foreordering of all things in God: but the temporall and externall execution of this Decree, in the actuall adminiſtration of things. So that *Providence is an externall and temporall action of God, whereby he preſerveth, governeth, and diſpoſeth all and ſingular things, which are, and are done, both the creatures, and the faculties and actions of the creatures, and directeth them both to the mediate ends, and to the laſt end of all, after a ſet and determinate manner, according to the moſt free Decree, and Counſell of his owne Will; that himſelfe in all things may be glorified.* Definition of Providence.

In opening which definition, we muſt well weigh three things:

1 The Object
2 The Degrees } of Providence.
3 The Kindes

For the Object of Gods Providence. The matter about which it is converſant is (in a word) all things more eſpecially we may divide them into things, which

1 Are, and have a permanent nature: whether the ybe, 1 Subſtances, and the Eſſences of Creatures, ſpirituall or corporall, conſidered in what manner ſoever, either generally or ſpecially, commonly or particularly in the ſingular things.

2 Accidents, as the Quantities and Qualities of all things: and not thoſe only, which belong to common nature, in its originall and entireneſſe; but alſo thoſe which befall particular nature, by ſome failing and defect. And both theſe kinds of things are ſubject unto Gods Providence, as in reſpect of nature, ſo alſo in reſpect of uſe, as they are either, 1 Ends, laſt or intermediate, or 2 Meanes to thoſe ends: whether ordinary or extraordinary, neceſſary or contingent.

2 Are done, and have a flowing nature, or in a paſſage; as all the actions, operations and motions of the creatures, as alſo their paſſions; which are diſtinguiſhed two wayes:

1 In regard of their Principles and efficient cauſes: and ſo they are either *Naturall*, which are done of nature by it ſelfe, without any act of the will: ſuch are the actions of things without life, and of living things and bruite creatures, whether they come from common nature, or from particular inſtinct, by the inclination of nature. Alſo of man, ſo farre as concernes thoſe generall things of nature, and, as his appetite is led by the inſtinct of his naturall will: as to live, eate, drinke, &c. Or *Voluntary*; which proceede from a ſingular Principle, namely, the will which is reaſonable and intelligent, as of Angels and men. And that, either by counſell and deliberation, and is called *Elective will*; or elſe by unadviſed force, and is *will urged*.

2 In regard of their qualities: which are of two ſorts,

1 Either of neceſſity, ſuch as cannot be done, or be otherwiſe. And this neceſſity is twofold: Firſt, *Abſolute*; after which manner. 1 The Principles of Nature are by themſelves, and in all reſpects neceſſary, unchangeably and infallibly: as, the whole is greater than the part: twice two is foure.

2 Thoſe things that ariſe out of an inward principle of nature; either *Material* (that which is made of contraries, neceſſarily periſhes. A body hath quantity,) or *Formall* the fire burnes: that which is heavy, tendeth downward. Secondly, conditionall; the neceſſity of condition and conſequence: ſo thoſe things are neceſſary, which upon ſuppoſition of ſome inward or outward Principle of nature doe become neceſſary: as for example, Grant there is emptineſſe, then the Aire neceſſarily deſcendeth, and water aſcendeth.

2 Or of contingency: ſuch as may be done otherwiſe, and may either be or not be. Of this kinde properly are thoſe, which happen to ſingular things, whether they ariſe of cauſes that worke naturally, as *chance*; or from voluntary cauſes, as thoſe that are ſaid to be done by *Fortune*, as the caſt of a Die, Lottery, the fall of a Tile which bruiſeth the head of one that paſſeth under.

Againe, for Qualities of Actions; they are either good, or bad. And both, either *Naturall*, which come of the common condition of naturall Principles, in naturall actions: or *Morall*, which ſpring from a ſingular Principle in voluntary actions.

To all theſe things, not onely which are great and excellent, but even the ſmalleſt and vileſt. The Providence of God extendeth it ſelfe, which may be confirmed by divers places of Scriptures; both *generall*, as *Epheſ.* 1. 5. *Pſal.* 94 8. *Act.* 17 25. 28 *Eccleſ.* 3. 1. 11. 1 *Sam.* 2. 3. *Lam.* 3. 37. and *ſpeciall*: concerning naturall things, and neceſſary, as *Pſal.* 147 8 9 and 136 25. and 104. almoſt the whole, *Mat.* 6. 26. 30. *Job* 37. 2. &c. and Chap. 38. *Eſay.* 51. 15. *Pſal.* 135 whereby is deſcribed the care of God for the bruit beaſts, living creatures, all Meteors, and the like. Alſo concerning voluntary things, and actions of men, good and bad, as *Pro.* 26. 1. 9. *Ier* 10. 23. *Pſal.* 139. 1. *&c. Pſal.* 33. 13. 15. 15 *Job.* 12. 20. Concerning honours, *Pſal.* 75. 6. 7. calamities, diſeaſes, puniſhments, and the like, *Amos* 3. 6. *Job.* 5 18. and 12. 14. 15. *&c.* 1 *Sam.* 2. 6 7 8. *Eſay* 45. 7. The ends of Common-wealths, *Dan.* 2 21. and 4. 32. 35. Concerning the actions of particular men, as *Cyrus*, *Eſay* 45. 13. of all Kings, *Prov.* 21. 1. of the Jewes againſt Chriſt, *Act.* 4. 27. 28. of *Shimei* curſing, 2 *Sam.* 16. 20. of the King of *Aſſyria*, *Eſay* 10. 5. of *Joſephs* brethren, *Gen.* 45. 8. and 50. 20. So he brought to naught the counſell of *Achitophel*, 2 *Sam.* 17. 14. and of the heathen, *Pſal.* 33. 10. Alſo concerning things that are contingent, *Exod* 21. 13. the ſlaying of a man *unawares*, *Prov.* 16. 33. *Lots*. So in the calamities of *Iob*, *Iob.* 1. 21. and the fall of *Sparrowes*, *Mat.* 10. 29 30.

Providence therefore is as largely extended, as the univerſall being of things. Nothing eſcapes the inſight of God: no not the very trifling matters of things, but he guides them alſo, and orders them according to the pleaſure of his Will. Neither a Sparrow falls to the ground, nor an haire from our head, nor a leafe from the tree, without the Providence of our heavenly Father. For even theſe things have a good being, and uſe, and end, though oftentimes to us unknowne. As therefore they have *being* by the power of God, creating and preſerving them: ſo alſo by the wiſdome, providence, and goodneſſe of God, they are diſpoſed and determined to their end. They are, becauſe God would have them be: neither would he have made ſmall things, if he deſpiſed ſmall things.

Thus of the Object of Providence.

Next follow the degrees, or parts, or divers gifts of Gods Providence, as they are exerciſed about the Object above-rehearſed. Theſe are

1 Preſervation: *Providence according to diſpenſation*: which is twofold,

Firſt, of Exiſtence: which is the continuing of things, that are by creation: both the *kindes*, as mankind, and the reſt; which God (by a continued ſucceſſion and generation) makes to be perpetuall: and *ſingular things*, which are preſerved by God for a while, ſo long as he pleaſeth.

Secondly, of vertue: which is the upholding and moving of the proper abilities of every creature, which belong to the actions and perfections of it.

Both are deſcribed, *Act.* 17. 28. *In him we live, and move, and have our being*: and 1 *Tim.* 4. 10. he is called the *Saviour of all men*.

But here about, the dependance of things and actions, on that firſt and univerſall cauſe, two rules muſt be noted. Firſt, that the firſt Principle, doth ſo worke in principles which are inferior, that it detracts nothing from them, but ordinarily leaves them their actions whole and entire. For God ſo worketh, that in the meane time he ſuffereth them to exerciſe and put forth their owne motions. Secondly, that that firſt Principle doth worke by inferiours according to their owne manner and faſhion. For as often as there chance to be many cauſes, which are of the ſame order, the full effect followes not the firſt cauſe, either by neceſſity or contingency, but the immediate cauſe. Whence comes, the Naturall Chriſtian Fate, namely, the ranke and order of Naturall cauſes depending

on

on the firſt cauſe, (unleſſe they be hindred by it) doe in their nature bring forth the ſame effects.

2 Gubernation or government, whereby God as a Monarch, doth order and diſpoſe of all things, and governe them according to the freedome of his owne Will. This government is altogether Monarchicall, and moſt orderly; for that it is one, and ſupreme, and moſt abſolute; and the authority is abſolutely conſidered to be in Gods power. *It* is an abſolute and entire dominion, and right in all the creatures, that he may determine of them whatſoever he pleaſeth, and diſpoſe them to ends as he thinkes good. Now the action of God in governing, is in generall twofold:

Power of life and death.

1 Permitting: *Providence by permiſſion*; when God doth not reſtraine the actions of the creature, but permits the manner of them to the will of the Agent: and that, either *ſimply and abſolutely*, when he ſuffers that which he could immediately hinder, as he ſuffered *Adam* to fall; or *upon ſome ſuppoſition*, of mans condition and infirmity, as he permitted Divorces among the Jewes, namely, for the hardneſſe of their hearts, and many other things in the old Teſtament.

2 Accompliſhing and working: *Providence according to good pleaſure*: whereby God doth pe forme and effectually worke in all and ſingular things, whatſoever is his owne worke, or, whatſoever is good, in nature common or ſingular. This is ſeen and diſcerned many wayes:

Firſt, in commanding, or ſetting downe Lawes; when God as a ſupreme Monarch and Law giver doth ſet and publiſh unto reaſonable creatures, the Lawes and rules of working. Secondly, in executing Juſtice, or diſtributing of rewards and puniſhments: When God doth defend and reward his good ſubjects, and chaſten Rebells with puniſhments meet for them. In which there is ſo much regard had of right and equity, that it is never ill with the good in this life, nor (in proper ſpeech) well with the wicked. Thirdly, in ordering: whereby God diſpoſeth all thinges, and all their actions and motions, to his owne order (though they be moſt confuſed) and to their certaine ends, and alſo brings them thereto by his admirable wiſdome. In this ordering, God doth three things:

Firſt, he appoints to all things, as a forme, ſo their owne ends, either proper and immediate which are naturall, or that common, laſt, and ſupernaturall end, which is his owne glory, in his Juſtice and Grace. Secondly, he diſpoſeth all meanes toward theſe ends. Thirdly, being ſo diſpoſed, he promotes them effectually, and by wayes knowne to his divine Wiſdome, either revealed or ſecret, he brings them to the ends appointed.

And theſe are the actions of Providence, conſidered in common manner.

The next thing is, that we ſpeake of them more particularly in relation to ſingular Subjects, or Objects of Providence. Therefore

1 The natures and eſſences of things, and all the accidents of entire nature, are ſubject to Gods Providence, all thoſe wayes, of preſervation, government, efficacie, and ordering. But the accidents of nature, when it is hurt and failing, are governed by permiſſion, and ordered efficaciouſly.

2 The ends of things, and meanes of what ſort ſoever, leading to thoſe ends, are every way appointed, governed, and ordered by that moſt high Providence.

3 All Actions, Naturall and Voluntary, are ſubject to Gods Providence: firſt, *preſerving*: for God preſerveth the natures of thinges, and the liberty of the Will: Secondly, *governing* effectually, and *moving* them; for that God, as an Univerſall Principle, doth move all other, that they may worke: Thirdly, *ordering*, for that God diſpoſeth and bringeth all actions of the creatures to the ends appointed for them.

4 Concerning neceſſary and contingent things, there being more difficulty, we will ſearch out their nature by beginning a little higher.

Neceſſity

Neceſſity and Contingencie is an order between the Cauſe and the Effect, unchangeable or changeable.

Neceſſity is twofold;

1 Abſolute and Simple, namely, of thoſe things whoſe Oppoſites are impoſſible, and imply a contradiction, with the nature of the cauſe and ſubject: as, God is good, infinite, &c. So are all the Principles of nature; the ſame things cannot be, and not be: the whole is greater than the part, &c. And all proper paſſions which follow the eſſence, under the contrary whereof the ſubject cannot be conceived without a contradiction; as, Man hath the power of laughing, the will is free, fire is hot, and the like.

2 Of Conſequence out of a ſuppoſition and condition: in thoſe things whoſe contraries are not abſolutly impoſſible, or contradictory; but, if ſome things be granted, they cannot be otherwiſe; and yet it was not neceſſary, that thoſe things ſhould be. And it is by a threefold condition:

Firſt, of Gods unchangeable Decree: for that which God hath decreed, neceſſarily commeth to paſſe, yet moſt freely; becauſe he could from eternity, either not decree it, or decree it after another manner. Thus the world was neceſſarily made, and in this manner too: See *Mat.* 26.53,54.

Secondly, of ſecond naturall cauſes: which are ſo made by God, as they are that if they be not hindered nor changed, they cannot work otherwiſe than they doe, but are limited to one of the contraries, which yet might either not be at all, or be hindered, or changed by God. Thus fire burneth neceſſarily: yet by God the fire at Babylon was hindred from burning. Or the cauſes are ſo made of God, that they are indifferent to produce oppoſite effects, or ſuſpend them: yet either by God or by other cauſes are ſo moved, that they be neceſſarily limited to one of the contraries: which other cauſes nevertheleſſe might have been changed.

Thirdly, of being either of the cauſe, or the thing cauſed. For a cauſe which might have wrought contingently and contrarily, yet when it workes one way, cannot chuſe but worke ſo. In like manner, that which was cantingent whether it ſhould be or no, yet when it was, or is, it connot but be, or have beene: becauſe two Contradictories cannot be true together.

Thus of Neceſſity. Contingency is unchangeableneſſe, oppoſite to Neceſſity; and it is twofold:

1 In generall: namely, Contingencie it ſelfe, which implies a kinde of neceſſity; for that it is neceſſary, that there be Contingency, the manner and nature of things ſo requiring, that ſome be neceſſary, and ſome contingent; whereof there are two Well-heads: firſt, the liberty of Gods Will, or of the will of Angels, and men: ſecondly, the changeable and unſtable nature of elementary matter, and the fitneſſe and inclination of it unto divers motions.

2 In particular: in reſpect of all particular Cauſes and Effects; betweene which there is a changeable and uncertaine dependance. And that in a threefold regard and reſpect:

Firſt, of the power and liberty of the firſt Agent, and firſt Cauſe, which alone being unchangeable in his nature, at his pleaſure can change all the powers and operations of ſecond cauſes, that either they may not worke, or may worke after another manner, then they ought according to their own nature. For although they be ordained of God unto certaine effects, yet they are changeable, and ſubject to Divine Providence, which worketh by them, either againſt or beſide the order appointed. And thus nothing in the world is ſo certaine, but God can make it uncertaine; excepting thoſe things, which imply a contradiction.

Secondly, of their owne proper nature, Which God hath put in ſecond cauſes: when of their owne nature they worke contingently, and are not limited to one effect more than to another, but are indifferent and equally diſpoſed unto divers; as, the blowing of windes, the locall motion of living creatures, the action of mans will.

Thirdly,

Thirdly, of ſome Accidents: when at the working of a cauſe that moves by it ſelfe, there followes contingently (by ſomething that falls out) an effect, to which the cauſe was never ordained, either by its intention, or nature: As comes to paſſe in all *accidentary* cauſes, or *voluntary*, wherein there is Fortune, or *naturall* in which there is chance: As for example, if a man ſhoot an arrow and kill a Crow that flyes by unawares: when a ſhel-fiſh, which the Eagle caſt out of her beake to breake it, brake the Poets head who ſate upon the rocke: ſo the examples of a tile, of a hatchet, of finding a treaſure, and a trivet, by fiſhermen and ditchers, or any that dig for other purpoſes. In which, and ſixe hundred alike the connexion and order which is betweene the ſeeming cauſe and the effect, is altogether contingent and changeable, if you reſpect the proper nature of that cauſe, which of it ſelfe was determined to ſome one effect, and not unto this which happened accidentally: as a Tyle is ordained to deſcent, not manſlaughter, digging to the benefit of Vineyards, not the finding of gold. This both in reſpect of our ſenſe and judgment, and in reſpect of the nature of a manifeſt and apparent cauſe, fell out contingently; although in reſpect of ſome cauſe hidden in it ſelfe, and unknowne to us, which by accident is adjoyned to cauſes, this event followes neceſſarily, and could not be otherwiſe.

Theſe things premiſed concerning this high matter, thus we may probably hold.

1 It is an effect and worke of Gods Providence, that a thing comes to paſſe, which way ſoever it be, Contingently or Neceſſarily. For therefore it comes to paſſe neceſſarily, becauſe God ordered it ſhould come to paſſe neceſſarily, and therefore contingently, becauſe he would have it be contingently. For God hath put this nature and properties into things, and according to the manner of things appointed, and continued by himſelfe, ſo worketh (either mediately, or immediately, as an Univerſall Principle) that things are diſpoſed both waies, and of neceſſary cauſes come neceſſary effects, and of contingent, contingent effects.

2 It is one thing to come to paſſe Neceſſarily, another Contingently, another infallibly: Theſe two note an order betweene the cauſe and the effect: but this is common, inaſmuch as both Contingent thinges and Neceſſary doe come to paſſe *infallibly*, but thoſe Contingently, theſe Neceſſarily. Therefore note here two moſt profitable Rules.

The firſt; All effects are denominated Neceſſary; or Contingent, not from the firſt and remote cauſe, but from the nature of immediate cauſes, being either neceſſary or contingent.

The ſecond: Neceſſity of conſequence taketh not away Contingency: And therefore all effects, which may rightly be called neceſſary, or rather *infallible*, in reſpect of the Prime and Univerſall cauſe, namely the Decree and Providence of God, yet in reſpect of the ſecond and neereſt cauſe are worthily accounted cõtingent. Wherefore Providence takes not away the liberty of mans will, which it no way inforceth.

3 Out of all it appeares, that Gods Providence is converſant about things Contingent and Neceſſary. 1 By Preſerving the Natures and Beings of them both. 2 By governing them efficaciouſly, or permiſſively. 3 By diſpoſing them to the appointed end.

So of the fourth ſort of Objects of Divine Providence.

5 In the laſt place we muſt diſpute of good and evill actions: how the efficacie of Divine Providence is converſant about them. Of thoſe that are good, there is no controverſie; for theſe he willeth ſimply. All the difficulty is about evill actions. We will diſpatch it briefly.

There is a twofold evill. 1. *Of Puniſhment*, as all deſtruction, affliction, or deſertion of the reaſonable creature; wherewith God puniſheth ſinnes. The evill, though to the creature it be evill, yet in it ſelfe is a morall good, becauſe it is an execution of the Law, and declaration of Juſtice. Wherefore God, the Judge

Judge of the world, and one that ſhewes his juſtice and glory, willeth it, doth it, determineth and ordaineth it, *Jer.* 28. 8. *Amo.* 3 6. *Eſa.* 45. 7. 2 *Of faults:* and it is ſinne, which hath a double conſideration, both of Good and Evill: For although there be a chiefe Good, which is God, yet there is not a chiefe Evill, which is not joyned with ſome good. For *chiefe evill* taketh away all goodneſſe, both Naturall, and Morall; and ſo doth wholly deſtroy the ſubject, and at laſt turnes into *meere Nothing*. Therefore in ſinne we rightly diſtinguiſh the regard of Good and of Evill.

Now ſinne is,

1 Evill in and by it ſelfe, as it is a privatie, defect, and deformitie, contrary to the nature, juſtice, and goodneſſe of God. And this is the Formality of ſinne. In reſpect whereof God willeth not ſimply, nor worketh, nor approveth, nor furthereth ſinne. *Pſal.* 5. 4. *Thou art not a God that willeth iniquity.* But he permitteth, that is, hindereth not, but that it is *done* by the divell or man. Which Permiſſion, as it reſpects the very Formality of ſinne, is a meere ſuſpention of will; and denying of all efficacy about ſinne: Becauſe, ſo farre as it is ſinne, and in that it is ſinne, God neither willeth nor produceth it; inaſmuch as the Will which is infinitely good, neither willeth nor produceth any thing but what is very good. But if it be ſaid, that Evill, as Evill, might not have beene, if God would not have had it to be: We ſay it is one thing, to will the *nature* of Evill, another to will the *exiſtence* of it. For in *that* the will is terminated in the very evilneſſe of Evill, or in Evill as it is in it ſelfe Evill. Which cannot without blaſphemy be affirmed concerning the Will of God. But in *this* it goeth further, and is terminated in the exiſtence of Evill: And this is a good thing: For it is good, that Evill be or exiſt: But to will that evill have being, is not to will the Evill in it ſelfe, but for the event. Of which afterward.

2 It is good in a twofold reſpect: of the Subject, and the End.

Firſt, in reſpect of the Subject, becauſe, ſubjectively it is in that which is good, namely, in Nature, and in motion, inclination, or ſome naturall action, which is of God: and this is called the Materiall part of ſinne. Theſe actions, in which ſinne is, God willeth, ſtirreth, and guideth efficaciouſly. For he preſerveth what he hath given, both Nature which is the Principle of naturall actions, and Will which is the Principle of voluntary; by his power determinating their motions, and freely inclining them to any indeterminate actions. Againe, he upholds the Will, as a thing of Nature, by a common principle: and moveth naturall and voluntary actions, by a ſingular principle. Wherefore one and the ſame action may be both good & bad, according to the difference of principles. *Good* in the kinde, as it is from God and common nature: for God and nature, by themſelves never put forth any actions but good: But *Evill* by a particular reaſon, in man as he is corrupted. For* every vitious Act taketh the neceſſity of faultineſſe from the immediate cauſe, which is the will of the delinquent: which by reaſon of inbred corruption, infecteth both the man, and the faculties of man; and being the internall Principle of actions, doth immediately infuſe into the *Actions*, the force of that corruption, and the vicious quality. Queſtionleſſe the chiefty of cauſing a thing to be, in reſpect of ſinne, lies in the power of the will, which commands the action.

*As in a chaine none but the next linke is in fault, that the chaine is broken.

This concurrence of God about evill actions, many places of Scripture do teſtifie: as *Gen* 45. 8. *Not you ſent me hither*, but God. *Deut.* 2. 30. God *hardned the ſpirit of Sihon.* *Pſal.* 105. 25. *He turned the minds of the Ægyptians, that they hated his people.* God, in and with the evill workes of men, performeth his own good worke; they being neither compelled unto evill, nor thinking of good. Now this concurrence is not a bare and idle looking on, but a *working permiſſion.* that is, ſo permitteth that in the meane time it doth ſomething efficaciouſly & poſitively: and that, three wayes.

1 By withdrawing grace and help: when the creature is forſaken in working, and left to it ſelfe. As in *Adam*, God denied him effectuall counſell, whereby the

the ſtrength of his will, which he had ſufficiently, might effectually reſiſt ſin. Thus alſo hee withdrawes light, by not enlightning the mind with the acknowledgement of his will: *Deut.* 29. 4. *God gave them not a heart to underſtand*: And by not revealing his Will to the creature, whereby he would have the worke to be done, as *Rom.* 14. 22. 23. in them that eate with a *doubtfull conſcience*. Now when help is thus withdrawne, the creature ſinneth neceſſarily indeed, and yet freely. It cannot chuſe but fall and erre; yet inclines to that fall and error of its owne accord, and by its owne fault, not by enforcement and compulſion of Gods will. For as the Sunne cauſeth darkeneſſe, not by infecting the Aire, but by hiding his light: and a ſtaffe falls to the ground, not throwne by the hand, but forſaken: and a Countrey, deſtitute of Inhabitants, aboundeth with wilde Beaſts, not by the mens fault, but for want of them: So God is the Author of ſinnes, not by infuſing malice, and ſome vicious quality, into the hearts of men, or by bowing their wills inwardly and efficaciouſly, or compelling them to evill; but by forſaking them in their action, and by not bowing them to obedience, that they may be conformable unto God; whence preſently of their owne accord they tend to ruine and ſinfulneſſe. God indeed delivereth many, throwes downe and caſteth no man to the ground; healeth many, woundeth none; ſaveth many out of temptation, himſelfe tempteth no man. We our ſelves ſeduce and corrupt our ſelves, being left to our ſelves. Laſtly, by Him we ſtand, but of our ſelves we fall, and periſh by our owne fault, which bendeth thitherward. For when he that permitteth, hath power to hinder, yet not bound ſo to doe, and hee to whom permiſſion is given, hath power to worke, yet without compulſion, on both ſides the Act is voluntary, in the former without any fault, in the latter without excuſe.

2 By moving and exciting: in regard of the materiall part of ſinne. For God as a common Principle, doth (as was ſaid before) preſerve and ſtirre up nature, and the actions and motions which are according to nature. Now the motions and inclinations to ſinne are ſtirred up: Firſt, upon the removing of impediments, which were an hindrance from ſinning freely. Secondly, by propoſing Objects, in themſelves good or indifferent, yet ſuch, as the inbred corruption of wicked men doth thereby burne forth the more: Namely, the preaching of the Law and Goſpell, Precepts, Promiſes, Threats, Exhortations, and Thoughts injected into the minde, and the like; Riches alſo and honours, &c. whereby (as heat is increaſed by *antiperiſtaſis*, ſo) corruption being inflamed becomes more fierce and violent. See *Rom.* 7.8.

3 By limiting ſinne; whiles Hee preſcribes a meane to the actions of ſinners, that ſinne goe and ſpread no further, and doe noe more hurt, either to others or the ſinner himſelfe, then God thinks fit, *Pſalme* 76. 10. *Prov.* 16. 9.

Secondly, in reſpect of the End: thus ſinne is good, becauſe by reduction it tends unto good. For God by his admirable wiſdome draweth good out of it, and orders it unto that which is good. Sinne indeed in it ſelfe is a meere diſorder, and very confuſion, nor properly can admit of order: yet by accident, through the infinite Wiſdome of God, it is diſpoſed in very good order, and, beſides its owne nature and will of the ſinner, is turned and brought to good. For example, the great ſinne of the Jewes in crucifying the Lord, wherein if our judgment be conſulted, there is the greateſt confuſion every way that can be; but the hand and counſell of God had determined all theſe things, and by a moſt wiſe order diſpoſed them to an end far moſt excellent. For in that confuſion, which mans corruption puts upon things, there alwaies lurketh a very good order of juſtice and goodneſſe, 1 *Cor.* 14. 33. and ſometimes it is alſo manifeſt. God therefore willeth ſinne, in reſpect of the End, and that good event of it, whereto he orders it, which is,

1 The manifeſtation of his Juſtice, in the paine and righteous puniſhments of

of the ſinner. Whereof the higheſt degree is, to puniſh ſinne with ſinne. Thus God willeth the hardning of *Pharaohs* heart, *Exod* 7. 3. 4 of *Sihons* heart. *Deut.* 2 30. the curſing of *Shimei*, 2 *Sam.* 16. 10. 11. the lying of *Ahabs* Prophets, 1 *King.* 22. 23. So he deceived the people by falſe prophets, *Jer.* 4. 10. and the falſe prophets themſelves, *Ezech.* 14. 9. and all enimies of the truth, 2 *Theſ.* 2. 11. Thus he gave up the Gentiles to their owne luſts, *Rom.* 1. 24. 28. He ſent the Jewes the ſpirit of ſlumber, eyes that they ſhould not ſee, &c. *Rom.* 11. 8. In which, and the like places, God as a moſt[a] juſt Judge puniſheth ſome former ſinnes with latter, and makes way for the deſerved puniſhments of both, as the places themſelves doe ſhew.

2 Correction and [b] Tryall. So by falſe prophets God tryeth his people, *Deut.* 13. 3. and by hereſies he proveth them that are good, 1 *Cor.* 11. 19. and by ſinnes taketh downe the too much confidence of his owne, their pride, and other evill affections; as in *Peter.* For, unto the godly even their ſinnes are turned to good, *Rom.* 8. 28.

3 Declaration of [c] mercy in freeing us from the corruption of ſinne, by the helpe of grace, and freeing us from guilt and puniſhment, by the merits of his Sons bloud. *Rom* 5. 20. 21.

4 In all theſe, the ſetting forth of his owne Glory.

Hitherto of the Object and Degrees of Providence. In the third and laſt place, there remaines the Kindes of it, which may ſeeme to be comprehended in a threefold diſtinction.

1 Providence is divided into Mediate and Immediate.

Mediate, when God governeth creatures by creatures, as by meanes and inſtruments. For God uſeth the miniſtry of ſecond cauſes, both Naturall and Voluntary, either men or Angels, which are the moſt excellent inſtruments of Providence in governing the world; as appeareth by places of Scripture, in which their Miniſtry is ſet forth; both generally, *Hebr.* 1. 4. *Being made ſo much better then the Angels, as he hath by inheritance obtained a more excellent Name then they. ver.* 14. *Are they not all miniſtring ſpirits, &c. Pſal.* 103. 20. *Bleſſe the Lord, ye his Angels, that excell in ſtrength, ye that doe his commandements, &c. verſ.* 21. *Bleſſe the Lord, all ye his Hoaſt: ye Miniſters of his, &c.* and *Pſal.* 104. 4. *Who maketh his Angels ſpirits: his Miniſters a flaming fire.* and eſpecially about the good and Elect, *Pſalm* 91. 11. *For he ſhall give his Angels charge over thee, &c.* and about the wicked, *Pſalm.* 35. 5. *Let them be as chaffe before the winde: and let the Angel of the Lord chaſe them.* 2 *King.* 19. 35. *And it came to paſſe that night, that the Angel of the Lord. &c. Eſa.* 37. 36. *Then the Angel of the Lord went forth, &c.*

Of this Mediate Providence, three things are to be noted.

Firſt, God uſeth meanes not neceſſarily for want of power in himſelfe, but of his owne Free-will, in the abundance of his goodneſſe.

Secondly, Providence excludes not, but includes meanes, which if we neglect (unleſſe God hath revealed that hee will not uſe them) unconſcionably we tempt Him. He that ordaines to the end, ordaines to the meanes.

Thirdly, God well uſeth evill inſtruments beſides and beyond their owne intention: as the Jewes and *Joſephs* brethren.

Immediate Providence is, when God by himſelfe, without the miniſtry of the creatures, doth preſerve and governe things. So Hee governes immediatly, and preſerves the firſt and univerſall cauſes of things. Thus the Apoſtles were called, *Gal.* 1. 1.

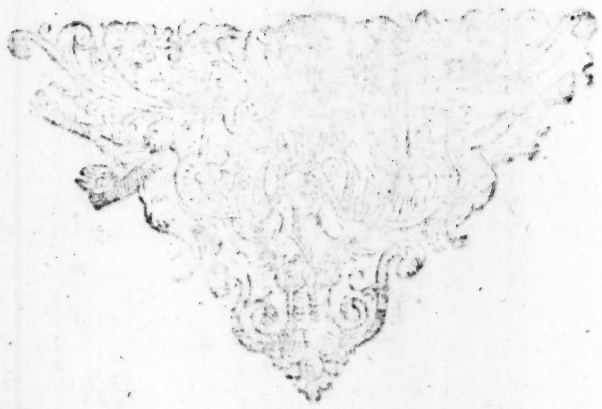
2 Providence is divided into *Generall*, whereby God takes care for all thing, which he made, *Pſal.* 30. *Thou, O Lord, ſaveſt both man and beaſt:* and *Speciall*, whereby among the creatures, hee lookes to men eſpecially, and among men, eſpecially to his Elect, with a fatherly care, as 1 *Tim.* 4. 10. And of this Providence is that place to be underſtood, 1 *Cor.* 9. 9. *Doth God take care for Oxen,*

3 Providence

a So the Judges at Athens gave condemned malefactors poiſonous Hemlock to drinke for puniſhment of their miſdeeds.
b Thus an Apothecary ſo tempers poiſon, and prepares it by art, that it becomes a good medicine to purge away all humors.
c Thus he gives an Antidote againſt the force of poiſon.

3. Providence is divided into *Ordinary*, when God governeth the world, and things of the world, according to the Order and Lawes which himſelfe ſet in Creation: and *Extraordinary*, when he worketh either againſt, or beſide that order ſo appointed; as in working miracles: Of which, more perhaps hereafter.

FINIS.



SALOMONS RECANTATION AND REPENTANCE:

OR,

The Booke of ECCLESIASTES, briefly and fully explained,

By that late learned and godly man

VVILLIAM PEMBLE.

PROV. 8. 9.

They are all plaine to him that understandeth.

ACT. 8. 31.

How can I understand except some man guide me?



OXFORD.

Printed by H. HALL 1658.

TO THE RIGHT VVORSHIPFVLL

Mris EDITH BEALE:

Grace and Peace from IESUS CHRIST.

THe Church of God hath gotten by the falls and lapſes of the Saints; for, were it not for our advantage, the Lord would never have left ſuch foule miſtakes on the ſacred file of his holy VVord: did we not ſee the Saints in their ſinnes as well as in their graces, we ſhould and would imagine them to have been of a more ſuperiour mettall, and a more divine making than we our ſelves be; but now when as we ſee them in their falls and vices, 'tis eaſie to conceive thē to have been men and women, ſubject to the ſame and the[a] like paſſions that we be. Amongſt all thoſe holy men of God, there was not any, every thing conſidered, that forgot himſelfe ſo much as Salomon did; and I thinke, there is greater uſe to be made of him and his ſtory, then of any: this I am ſure is to be learned of him rather than of any elſe, that our wiſdome cannot preſerve us; and that it is no leſſe than idle to ſay, that we are not ſuch fooles as to commit ſuch and ſuch foule ſinnes, ſith Salomon, the wiſeſt man that ever was or ſhall be, did ſo exceeding fooliſhly as he did. Beſides, we all feare that we have not grace enough to hold our owne in great adverſity; but for proſperity wee dreame of no danger; and there is none ſo ſhallow, but thinks his wit and grace ſufficient to turne and winde a great eſtate. But here we ſee in him, that proſperity is by farre a greater tentation than adverſity. Job, who had the greateſt adverſity that ever man felt, fell much; but Salomon, who had the greateſt proſperity that ever man ſaw, fell more. And it was his abundance which did draw out his ſpirits and diſſolve him, and brought him to ſo low an ebbe in grace: let us learne then by him, that riches are not only a tentation, but which is more, a [b]ſnare; an that it is an hard thing to be mighty, and not to be caſt behind hand in zeale and goodneſſe. Neither is there that gotten by their ſinnes and falling, as is by their returning and repenting in their falls we ſee both their and our great weakneſſe, [c] to make us wary; but in their repenting, we ſee Gods great goodneſſe and loving kindneſſe to encourage us to returne to the Lord againe, when we have beene overtaken; our greateſt danger is in lying in ſinne, it is not ſo much becauſe we doe ſinne, as for that we doe

a Jam. 5. 17. Act. 14. 15.

b 1 Tim. 6. 9.

c Nehem. 13. 26.

doe[d] not repent, but lye in sinne that we perish: and can we have a clearer example of Gods favourable acceptance of a penitent sinner, who after so sore a fall returned, repented, and is now in heaven[e] amongst the[f] Prophets, and those[g] holy men of God? And here out of his repentance, we have a peculiar benefit also. By occasion of the falls of David the Father, we have some Psalmes; but by the falling and returning of Salomon the Sonne, wee have a whole Volume, I meane this Booke of Ecclesiastes; for, had he not fallen and risen, we had not had this Booke. As we in our sickenesse complaine of what occasioned our sickenesse, rather than of the disease it selfe: so Salomon, when he came to himselfe, made this Booke, wherein his drift is, not to stand so much upon his fall, as the meanes of his fall; I meane the very vanity, not of some, but of all wordly matters, which were the meanes and occasions that first drew him from the Lord; such sweet things did deaden his taste, and made him that hee could not so relish the things of Heaven. This is a Booke which the Church of Christ can in no wise spare; for in it is at large set downe the vexation and imperfection that is to be found in all things here below: we love nothing more than the things of this life, and there is nothing did hurt Salomon, or doth hurt us so much; neither could they hurt us, did we not love them; and because we love them as we doe, therefore we are loth to thinke them to be vaine, or so vaine as indeed they be: and againe, because we esteeme of them too well, therefore we love them too much: Wherefore, this disease being the[i] roote of all evill, cure we this, and in a manner we cure all. Sith then the world and the glory thereof so much disputed against in this Booke, was it that first besotted Salomon the wise; you (good Gentlewoman) must take your selfe the more beholding to the Lord, who though you have lived long, and have had the worlds goods in some store, yet hath he made your long life in most things famous, in nothing scandalous. You have lived a faire age, and found by another kinde of experience than Solomon did, the truth of his Text, That all is vanity and vexation of Spirit: and is not your happinesse great, that your course is even finished, and almost nothing remaines, but to[k] destroy death, and to receive a Crowne of Righteousnesse. This Booke of Ecclesiastes, briefly opened by a skilfull[l] Guide, I doe here publish under your name, for your use and the use of the people of God. Not onely such as are young and may live long, but such as are old and must die ere long, shall doe well to scanne this Booke: the younger shall thereby make their life sweete, the elder their death easie; when they have out of the booke learned this lesson, that they shall leave nothing behind them but Vanity of vanities, and vexation of spirit. You did remember your Creator in the dayes of your youth, and now your Creator remembreth you in the daies of your old age, and hath made you an old Disciple; and many besides my selfe find great comfort in you and from you; and we hope and pray that the Lord will yet draw out your daies, that you may continue to be an[m] horse-woman and Chariot of this our Israel; and a[n] Palme-tree in this our Eden, bringing forth as the Palme doth, most and best fruite in your age: Which the Lord grant for the sake of his Sonne, in whom I remaine

Your alwaies most bounden,
RICH. CAPEL.

d. Revel. 9 21.
Luk 17.3.
e Psal. 89. 33.
f Luk. 13. 28.
g 2 Pet. 1. 21.
h Luk. 15. 17.
i 1 Tim. 1 6.10.
k Cor. 1. 15. 26.
l Act. 8. 31.
m 2 King. 13.14.
n Psa. 92. 12, 13, 14.
Gel. noct. Attic l. 3. Plin. Nat. Hist. lib. 13. c. 4.

AN ANALYTICALL EXPOSITION Of the whole Booke of ECCLESIASTES.

CHAP. I.

THe words of the Preacher, the ſonne of David, King in Jeruſalem.

2. Vanity of vanities, ſaith the preacher, vanity of vanities, all is vanity.

3. What profit hath a man of all his labour which he taketh under the Sunne?

4. One generation paſſeth away, and another generation commeth; but the earth abideth for ever.

5. The Sunne alſo riſeth, and the Sunne goeth down, and haſteth to the place where he aroſe.

6. The winde goeth toward the South, and turneth about unto the North, it whirleth about continually, and the winde turneth againe according to his circuites.

7. All the Rivers runne into the Sea, yet the Sea is not full: unto the place from whence the Rivers come, thither they returne againe.

8. All things are full of labour, man cannot utter it: the eye is not ſatisfied with ſeeing nor the eare filled with hearing.

9. The thing that hath beene, it is that which ſhall be: and that which is done, is that which ſhall be done; and there is no new thing under the Sunne.

10. Is there any thing whereof it may be ſaid, See, this is new? It hath beene already of old time, which was before.

11. There is no remembrance of former things, neither ſhall there be any remembrance of things that are to come, with thoſe that ſhall come after.

12. I the Preacher was King over Iſrael in Jeruſalem;

13. And I gave my heart to ſeeke and ſearch out by wiſedome, concerning all things that are done under Heaven; this ſore travell hath God given to the ſonnes of men to be exerciſed therewith.

14. I have ſeene all the workes that are done under the Sunne, and behold, all is vanity and vexation of ſpirit.

15. *That which is crooked cannot be made ſtrait; and that which is wanting cannot be numbred.*

16. *I communed with mine owne heart, ſaying, Lo, I am come to great eſtate, and have gotten more wiſedome than all they that have been before me in Jeruſalem, yea, my heart had great experience of wiſedome and knowledge.*

17. *And I gave my heart to know wiſedome, and to know madneſſe and folly; I perceived that this alſo is vexation of ſpirit.*

18. *For in much wiſedome is much griefe; and he that increaſeth knowledge, increaſeth ſorrow.*

- Inſcription, *ver.* 1. deſcribing the Author of the Booke,
  - 1 By the Perſon he now takes on him, *Coheleth*, a Preacher, or reconciled penitent, or both, this being his penitentiall Sermon, or writing, delivered to the Church or aſſembly of the faithfull *Jewes*.
  - 2 By his Parentage, Sonne of *David*.
  - 3 By his dignity and office, a King, amplified by the place, in *Jeruſalem*.
- Doctrine, inquiring wherein mans chiefeſt good and bleſſedneſſe conſiſteth, wherein he proceedeth.
  - 1 Negatively, diſabling the vertue of ſuch things as might ſeeme to make us happy, which is done,
    - 1 Generally, in one maine Propoſition, That there is nothing within the compaſſe and power of created nature that can make a man happy. This negative Propoſition is.
      - 1 Delivered *verſ.* 2. concluding all under vanity, and that moſt vaine vanity, weakeneſſe, inconſtancie, fruiteleſneſſe, &c. and that repeated to make it ſeeme the more vaine.
      - 2 Confirmed by foure generall Reaſons;
        - *Verſ.* 3. 1 From the *Fruitleſneſſe* of all humane actions, endeavours, counſels, and projects, wherein he buſieth himſelfe under the Sunne, *i.e.* in matters of this world, whoſe uttermoſt extent is confined within the poſſibilities of the creature, and the circuit of this life. All the happineſſe that man may propoſe or procure to himſelfe by thoſe meanes, if it be reſolved into its ſinfull iſſue and concluſion, ends in nothing, and leaves unto a man no profit, יתרון, *i. e.* reſidue, and remaining fruit to abide with him; when all that account is ſubducted, there reſteth nothing but ciphers.
        - 2 From the *Mutability* and changeable condition of man himſelfe. Eternity is an inſeparable accident of perfect felicity: nor can thoſe things make us truely happy, which cannot eſtabliſh us in the perpetuall enjoyment of our bliſſe. And thus are the things of our world, whoſe greateſt ſtrength cannot alter the fraile and periſhing eſtate of man. But *verſ.* 4. generation commeth, and generation paſſeth away, both fathers and children, all are at laſt thruſt out of poſſeſſion of the earths felicity. In which onely complement of true felicity, man is ſo far from being happy
    - 2 Affirmatively ſee Chap. 7.

as his condition is worſe than that of other creatures, yea of thoſe that ſeeme moſt inconſtant. Inſtances are foure:

1 The *Earth* abiding for ever, ſeeing the riſe and fall of all ages, the ſtage of all actions, the wombe that giveth and receiveth all, viler than the worſt man for its nature, better than the moſt happy for its continuance in that beeing that it hath, *verſ.* 4.

2 The *Sunne*, *verſ.* 5. which as a Champion, runnes his courſe from one end of Heaven to the other; and with an even and unaltered motion obſerves the time of riſing and ſetting; ſo ſetting in the evening, as it ariſeth with equall glory and brightneſſe in the morning (not ſo in man) *Soles occidere, &c.*

3 The *Windes*, *verſ.* 6. which ſeeme moſt unſteady and changeable in their motion, yet ſo paſſe over the quarters and coaſts of the world, as they obſerve their Circuits סבובית wherein they runne their compaſſe yearely, monthly, and daily, (in ſome places) as Godordaines, who brings them out of his treaſurie. *Job.* 14. 7.

4 The *Waters*, a ſhuttle and running ſubſtance, yet more durable and laſting than man and his felicity. The Sea ſtill holding the ſame quantity ſince the creation for depth and and wideneſſe, notwithſtanding the infinite acceſſe of all Rivers emptying themſelves into it: And as the Sea is never full, ſo are Rivers never empty, the waters ſtill running, but ſtill renued by ſupply from the Clouds, and their Fountaines, *verſ.* 7.

Verſ. 8, 3. From the *Weakeneſſe* and inſufficiencie of thoſe things that ſhould procure our happineſſe. It is eſſentiall to true happineſſe to give perpetuall contentment without all wearineſſe and loathſomneſſe, but ſo cannot the things of this world, all which are full of labour [or wearieſomneſſe] both in getting and enjoying; and that ſo great, as it is unutterable. Inſtance for all, thoſe contents which wee receive by ſeeing and hearing, both which may cloy a man and weary him out, but never ſatisfie him. The eye may behold delightſome objects till it ake, and the ſtring crack, and it be ready to fall out with gazing, and yet a mans deſire of ſeeing not ſatisfied. The eare may heare the moſt ſweete and curious Muſick, and would alwaies heare it, did not wearineſſe, ſleepe, and toile compell us to breake off then when wee are as unſatisfied as at the beginning. *Labor eſt etiam ipſa voluptas.* Of theſe pleaſures a man may breake his neck before his faſt. Nor is it ſo much the want of variety which breeds wearineſſe and loathing in theſe worldly things; as the inward weakneſſe of the things themſelves: In Heaven the objects of our delight and bleſſedneſſe, ſhall be though uniform, yet everlaſtingly pleaſing.

4 From the perpetuall *Impoſſibility* in man ever to help himſelfe unto a better condition, in regard of worldly felicity. For, whereas all men have ſought after happineſſe, and no man yet ever found it, it may be ſaid, it was through their weakeneſſe and ignorance, but that now in later and wiſer times, men may deviſe new courſes, lay new plots and ground-workes whereon to build true happineſſe. This conceit *Solomon* takes away, *v.* 9, 10, 11. affirming, that there is nothing new under the Sunne; what hath beene, now is; and what is, ſhall bee; both things and actions have beene alwaies the ſame in ſubſtance. Former ages have gone as farre in this ſearch of happi-

neſſe as the latter could doe, nor ſhall the generations comming find more than others have found before. Which point, *Salomon* puts to the judgement of men themſelves, to name the particular which may ſeeme to be new, *ver.* 10. and conſtantly affirmes, that it hath beene in old time, but onely that it ſeemes new to us, length of time, and ſhortneſſe of life having put out the remembrance of the former, as it will do alſo of the latter, *verſ.* 11.

2. Specially, in certaine particulars which *Salomon* reckons up, and proves, that felicity doth not conſiſt therein, though uſually men think ſo; and theſe are foure; 1. Knowledge of all things. 2. Pleaſures, or the delightſome uſe of things, 3. Honours, power, and great places in the world. 4. Riches and poſſeſſions; all which are proſecuted with much variety, from the twelfth verſe of this firſt Chapter, to the end of the ſixth Chapter. The two firſt *Salomon* propounds in his own experience, the other by obſervation of the courſe of things in the world. Concerning the former, obſerve.

§§. 1. The propoſall and cenſure of thoſe courſes:

¶ 1 Of Knowledge, in the inquiſition whereof *Salomon* deſcribes unto us,

1 The motives that led him to this moſt noble and excellent ſearch, which were,

1 His Kingly dignity, *verſ.* 12. Knowledge becomes none better than a King, none have ſuch meanes to get it as Kings: eſpecially ſuch a King, of *Iſrael* in *Jeruſalem*.

2 The bent and deſire of his own heart after knowledge, which being extraordinarily furniſhed with wiſedome, and a large apprehenſion, could not be idle, but did ſeeke; and (which is more) ſearch by the help of this Wiſedome to know all things within the compaſſe of Nature and Morality, *v.* 13.

3 The command of God, who hath laid this ſore taske on all the ſonnes of men more or leſſe, according to their degrees, to exerciſe themſelves in this ſearch after knowledge, to prevent pride and idleneſſe, *verſ.* 13.

These three as they were motives, ſo are they arguments of praiſe, commending the exactneſſe of *Salomons* ſearch and cenſure, that this was, 1. Not the labour of ſome ſilly wight, but of the wiſeſt King. 2. Nor an overly wandring inquiry, but an attent ſearch, cloſely following the rules of reaſon. 3. Nor undertaken upon needleſſe curioſity, but every mans neceſſary duty.

2 The effect and iſſue of this diſquiſition, which is double, according as Knowledge is two-fold:

1 Of nature in the cauſes, effects, proprieties of all created ſubſtances: All which workes, *Salomon* profeſſeth himſelfe to have ſeene and known as far as any might goe, *verſ.* 14. Now of this Naturall Philoſophy, we have

1 The cenſure in few words, yet well to be obſerved, that all this is but vanity in regard of procuring true happineſſe to us, (otherwiſe it is an excellent and no vaine knowledge) and ſo farre is it from giving true content, as it breeds more vexation to the mind, or feeds it but with wind, רעות רוח, for ſolid foode, *verſ.* 14.

2 The reaſon of this cenſure, *verſ.* 15. Firſt, from its weakeneſſe, to correct and amend the cauſes of our infelicity, or the crookedneſſe and perverſneſſe of our nature, or errors of our knowledge, (both underſtood by מעות) it being impoſſible for the wiſeſt of mortall men to obtaine ſo exact knowledg in theſe things, as to ſet ſtrait the wryed and

and diſtorted Image of God in us, ſo farre as concernes knowledg in its loweſt degree (much leſſe ſanctification) and to free us from errours in apprehending the nature of things, wherewith even *Salomon*, though leſſe than other, yet was alſo troubled. Secondly, from its imperfections and defects, there being many thouſand particulars in Nature ſtill unknowne to them that know moſt. Herein is the vexation of this knowledge, the former is the vanity of it.

3 A confirmation of the truth and juſtice of this cenſure, by a Prolepſis; you may be deceived, your knowledge haply is weake, ſlight, and ordinary, and this judgement ill grounded, &c. *Salomon* anſwers, Nay, they are beſt able to judge of things that beſt know them. But upon due examination of his own heart, and all the excellent endowments thereof, he findes, that as he had all Royall dignities, riches, and greatneſſe of outward ſtate, ſo he had gotten more wiſedome than the greateſt that went before him in his Kingdome, or חכמה as he had magnified and preferred wiſdome in his choyce above other things, 1 *Kings* ſo יותר hee had increaſed therein more than any: further, that this knowledge was not groundleſſe, ſuperficiall, woven out of roving and uncertaine imaginations and weake concluſions, but was experimentall [His Heart had ſeene] his underſtanding and judgement tooke exact obſervation of what his eyes had ſeene in all particulars of Nature, brought unto his view from farre and neere, *verſ.* 16.

2 Of *Morality*, *verſ.* 17. He gave his minde to underſtand the whole courſe of practicall affaires and actions of men, wherein men doe carry them wiſely, juſtly, and vertuouſly, wherein fooliſhly and wickedly. In briefe, hee ſought out to know the whole myſterie of Vertue and Vice, tearming that wiſdome, this madneſſe and folly. An excellent inquiry and well befitting a King, whom it concernes to know what belong to himſelfe and ſubjects in matters Ethick, Politick and Oeconomick. Of this knowledg we have likewiſe the

1 Cenſure, that it is a vexation of ſpirit, *viz.* to ſee the endleſſe folly and wretchedneſſe of mans nature, and what good every one ought to doe, and yet how little any one is either willing or able to practice it, *verſ.* 17.

2 A proofe of this ſentence particularly annext to this kinde of knowledge, but appliable to both; it is drawne from the ill concomitant, or companion of this knowledge, *i.e.* continuall diſcontent and griefe of minde: for if we reſpect firſt, the labour and affliction of body and minde in ſearching after it: Secondly, the intricate doubts, queſtions, opinions, errours which muſt be ſcanned with much trouble & little profit. Thirdly, the new diſcovery of our invincible ignorance in a world of matters even when we know moſt. Fourthly, the envy, neglect, and diſreſpect that a more excellent meaſure of knowledge than common drawes upon us. Fifthly, the inſufficiencie of it to perfect that which is amiſſe in our ſelves or others. Sixthly, the periſhing nature of it, that neither it nor us by it is immortall, but decaies by our age, dies and is forgotten in our graves: if we reſpect theſe and the like, it cannot but vex us to the heart, to ſee ſo deſirable a quality to bee ſo little beneficiall to us, *verſ.* 18.

CHAP.

CHAP. II.

I Said in mine heart; Goe to now, I will prove thee with mirth: therefore enjoy pleaſure; and beholde, this alſo is vanity.

2 I ſaid of laughter, It is madde: and of mirth What doth it?

3 I ſought in mine heart to give mine ſelfe unto wine (yet acquainting mine heart with wiſedome) and to lay hold on folly, till I might ſee what was that good for the ſonnes of men which they ſhould doe under the heaven all the daies of their life.

4 I made mee great workes, I builded me houſes, I planted me Vineyards.

5 I made mee Gardens and Orchards, and I planted trees in them of all kinde of fruits.

6 I made me pooles of water, to water therewith the wood that bringeth forth trees.

7 I got me ſervants and maidens, and had ſervants borne in my houſe; alſo I had great poſſeſſions of great and ſmall cattell, above all that were in Jeruſalem before mee.

8 I gathered me alſo ſilver and gold, and the peculiar treaſure of Kings, and of the Provinces: I gat me men ſingers, and women ſingers, and the delights of the ſons of men, as muſicall inſtruments; and that of all ſorts.

9 So I was great, and increaſed more than all that were before me in Jeruſalem; alſo my wiſdome remained with me.

10 And whatſoever mine eyes deſired, I kept not from them, I with held not mine heart from any joy: for my heart rejoyced in all my labour; and this was my portion of all my labour.

11 Then I looked on all the workes that my hands had wrought, and on the labour what I had laboured to doe: and behold, all was vanity and vexation of ſpirit, and there was no profit under the Sunne.

12 And I turned my ſelfe to behold wiſdome, and madneſſe, and folly; for what can the man doe that commeth after the King? even that which hath beene already done.

13 Then I ſaw that wiſdome excelleth folly, as far as light excelleth darkneſſe.

14 The wiſe mans eyes are in his head, but the foole walketh in darkneſſe: and I my ſelfe perceived alſo that one event happeneth to them all.

15 Then ſaid I in my heart. As it hapneth to the foole, ſo it hapneth even to me, and why was I then more wiſe? Then I ſaid in my heart, that this alſo is vanity.

16 For there is no remembrance of the wiſe more than of the foole for ever, ſeeing that which now is, in the dayes to come ſhall be forgotten; and how dieth the wiſe man? as the foole.

17 Therefore I hated life, becauſe the worke that is wrought under the Sunne is grievous unto me, for all is vanity and vexation of ſpirit.

18 Yea I hated all my labour which I had taken under the ſunne; becauſe I ſhould leave it unto the man that ſhall be after me.

19 And who knoweth whether he ſhall be a wiſe man or a foole; yet ſhall he have rule over all my labour wherein I have laboured, and wherein I have ſhewed my ſelfe wiſe under the Sunne; this is alſo vanity.

20 Therefore I went about to cauſe my heart to deſpaire of all the labour which I tooke under the Sunne.

21 For there is a man whoſe labour is in wiſedome, and in knowledge, and in equity: yet to a man that hath not laboured therein ſhall he leave it for his portion; this alſo is vanity, and a great evill.

22 For what hath man of all his labour, and of the vexation of his heart wherein he hath laboured under the Sunne?

23 For all his daies are ſorrowes, and his travell griefe; yea his heart taketh not reſt in the night; this is alſo vanity.

24 There

24 There is *nothing better for a man*, than *that he ſhould eate and drinke, and that he ſhould make his ſoule enjoy good in his labour: This alſo I ſaw that it* was *from the hand of God.*

25 *For who can eate? or who elſe can haſten* hereunto *more than I?*

26 *For* God *giveth to a man that is good in his ſight, wiſedome, and knowledge, and joy: but to the ſinner he giveth travell, to gather, and to heape up, that he may give to him that is good before God: This alſo* is *vanity and vexation of ſpirit.*

¶ 2 FRom the ſtudies of learning and knowlege, *Salomon* falls (from the better to worſe) to make triall of another courſe for the obtaining of happineſſe, and that is by *Pleaſures* and *Delights* in the uſe of all things tending to the cheering up of the body and minde. Seeing the knowledg of the creatures could do him no good, he would try what delight the uſe of them could bring unto him.

Now whereas there are two kindes of Pleaſures:

1 Some more bruitiſh, ſenſuall, and Epicuriſh, letting looſe the reines to all voluptuous deſires, without all regard of reaſon, religion or honeſty.

2 Some more manly and tolerable guided and bounded within the rules of reaſon and common honey: we cannot thinke, that ſo wiſe and good a man as *Salomon* would (like an *Apicius* or *Sardanapalus*) ſeeke for the felicity of a reaſonable man in bruitiſh and unreaſonable pleaſures, and at the firſt fall from all religion and civility, to ſuch folly and impiety. True it is, that theſe pleaſurable courſes did draw him too farre to forget both God and himſelfe; but it appeares by the ſequell of this Chapter, that *Salomon* purpoſed with himſelfe to keepe the middle way, *ſtultitiis miſcere conſilium*, ſo to give himſelfe unto his delight, as withall to retaine his wiſedome, by the power whereof he might exactly diſcerne how farre a man might goe in the uſe of them, and what was the utmoſt extent of goodneſſe that could bee found in them. And this certainely was the onely way to take a true ſurvey of pleaſure, ſo to uſe them as ſtill to keepe his wiſdome and judgement ſound, and not beſotted. Now in the purſuit of theſe more worthy and manlike pleaſures, declared in the former part of this Chapter, we have to obſerve,

1 A generall ſumme of *Salomons* deliberation, practice, and cenſure touching this matter of pleaſure:

1 His courſe purpoſed and reſolved on by himſelfe [*I ſaid in my heart*] *i.e.* decreed in his mind to try what pleaſure would doe, ſeeing knowledg gave him no better content, *ver.* 1.

2 His Cenſure of this courſe;

1 At large, it is Vanity, all pleaſures periſhing with their uſe, *verſ.* 1.

2 More ſpecially, of an eminent degree of Pleaſure or Laughter, & its root or cauſe, *viz.* merriment, whether outward of the company, or inward in the free and frolike temper of the heart: of theſe *Salomons* judgement is, that they are unreaſonable and madmen that delight in them, and that they know not what they doe, if they thinke contentment ſtands therein; a ſevere cenſure of laughter and profuſe jollity, arguing levity, fooliſhneſſe, ſinfulneſſe in the ſubject or object of it, or both, *verſ.* 2.

2 A particular declaration of *Salomons* experience in the courſe of Pleaſures, wherein he ſets out to us,
1 His intent [*he ſought in his heart to lay hold on folly*] deviſed in himſelfe to finde the beſt and ſpeedieſt meanes to get himſelfe all contenting pleaſures, which courſe from the event he calls folly. This is amplified by the
1 Manner of it [יהנ *yet leading or acquainting my heart with wiſdome*] to uſe pleaſure with diſcretion, to uſe them and to diſcerne their vanity; to keepe himſelfe ſtill Maſter of his heart, and not make it a ſlave to his delights, to keepe him within compaſſe of piety and honeſty, &c.
2 End of it, to ſee whether felicity did lye in theſe or no, *verſ.* 3.
2 His practice and execution of his purpoſe, ſet forth in
1 His proviſion of all materials wherout to worke his delights; deſcribed
1 In the parts and ſeveralls of *Salomons* royall magnificencie, his proviſion for the effecting of his contentment agreeing to the greatneſſe of his eſtate and minde: theſe particulars are,
1 Sumptuous and delicate diet, *v* 3. under the name of Wine, compriſing all manner of coſtly fare, curious and long משׁתּה banquettings, &c. under this alſo we may comprehend gorgeous apparell, and all proviſion for the body.
2 Stately Edifices and Palaces, *verſ.* 4.
3 Vineyards, Gardens, Orchards, פרדסים very Paradiſes for curious variety, & excellencie of all ſorts of trees, *ver.* 5.
4 Fiſh ponds and Ciſterns of waters to water his Gardens & Orchards, that for bigneſſe were more like a wood, יער than a private incloſure, *verſ.* 6.
5 Multitude of Attendants, Servants of both ſexes, taken up abroad, and bred up in his houſe, *verſ* 7.
6 Numberſome herds of Cattell, the poſſeſſion whereof were, as for ſupply of neceſſary uſes, ſo not a little for delight, eſpecially ſuch as are brought from forreine parts, whereof *Salomon* had, no doubt, great ſtore, *verſ.* 7.
7 Treaſures of Gold, Silver, precious Stones, and rarities סגלת wherewith all Princes and Provinces preſented him with all, *verſ.* 8.
8 Muſick of all ſorts { Vocall of men and women. / Inſtrumentall.
Both illuſtrated by an Epithete, The delights of the ſonnes of men, unleſſe שׁדות ושׁדות ſhall be taken for beautifull captive women, whom *Salomon* made his Concubines, and calls them the delights of men *verſ.* 8.
Of all theſe particulars and more, ſee 1 *King.* 4. and *cap.* 10. 2 *Chron.* 9.
2 In the greatneſſe and excellencie of this his proviſion, illuſtrated,
1 By compariſon with former Kings, whom in pomp and magnificent ſtate he farre exceeded, *v.* 9.

Salomon had no warre.

2 *By*

2 By the greatneſſe of his Wiſedome, which in the whole buſineſſe ſtood to him, inabling him to invent the moſt curious and requiſite, and yet moſt lawfull pleaſures *verſ.* 9.
3 By the largeneſſe of his Deſires, to which (*ſalva pietate*) he ſtudied to give full content, ſparing for no coſt nor labour to procure all delights that might be had, *verſ.* 10.
2 His contentment and joy that he tooke in thoſe workes of his [his heart rejoyced in all his labour] this was the top and complement of his delights, that nothing hindered him (warre, ſickneſſe, ſorrow of minde) from a free and cheerefull uſe of all this his greatneſſe; and this he enjoyed as the onely portion and benefite of his labour. No man could doe more, but many take the like paines, but reape not this content, *verſ.* 10.
3 His opinion and judgement concerning this courſe of pleaſures. This he delivers upon an adviſed and unpartiall ſurvey of all his glorious and magnificent contentments which with great labour and contention of minde he had effected, whereupon he findes that all is Vanity, changeable, fleeting, periſhing, &c. and vexation of ſpirit, wearisome in getting and enjoying: in briefe without all true benefit tending to true felicity, *verſe* 11. And all this of lawfull pleaſures.

§§ 2 Thus have we theſe two wayes to happineſſe propoſed and cenſured: now followes a *review* of them both, wherein *Salomon* diſcovers unto us ſome further particulars concerning each of them: as

1 Touching the Knowledge of things: wherein we have
1 *Salomons* adviſed conſideration and ſecond thoughts upon tha courſe, *I* turned my ſelfe (a note of heedfulneſſe) [to behold Wiſedome] naturall Knowledg and morall Prudence, [and madneſſe and folly] *i.e* Ignorance and errour, viciouſneſſe and ſillineſſe in morall behaviour. The exactneſſe of this review, *Salomon* confirmes by way of prevention, That none can doe more than himſelfe hath done in this point: and they that come after the King, a King, and ſuch a King will come farre ſhort of him in this enquiry. *Ergò*, *Salomon*, the wiſeſt man that ever hath or ſhall live upon the earth, except *Adam* in innocency, and *Chriſt*, which doth authoriſe his cenſure beyond exception, *verſ.* 12.
2 His judgement and determination,
1 Of the Benefit and excellency of this *Knowledge*,
1 Set downe by compariſon with and diſpraiſe of its oppoſite [Wiſedome excelleth folly] *Verſ.* 13.
2 Illuſtrated by
Similitude, as farre as light is better than darkneſſe, *verſ.* 13.
Reaſon, from the effects of both [the wiſe mans eyes are in his head] as a watch-tower to diſcover round about him and afarre off, *i. e.* he is wary, judicious, heedfull, and adviſed in all his courſes, and ſo walkes in the light; as a man that carries a candle before him: [but a foole walkes in darkeneſſe] his eyes be out, or in his heeles, he is ignorant, raſh, heady, confident, inobſervant of circumſtances, of conveniences or miſchiefes, ſtumbles on, not knowing which way to chuſe or refuſe, like a man that goes without a lanthorne, or carries it at his backe, *verſ.* 14. Prov. 17. 24.

In regard of proſperity or adverſity during this life, &c.

2 Of the vanity and weakeneſſe of it, from the common event that befalleth both the wiſe and the fooliſh, from which no mans wiſedome can exempt himſelfe, no not the wiſeſt [even to mee] the wiſeſt of men, the ſame lot befals that to others: and therefore there is in this reſpect no cauſe why a man ſhould ſtudy to be more learned than another, which is a great vanity, *verſ.* 14. *and* 15. This agreement betweene wiſedome and folly is

Q. Of the memory of ancient Heathens, &c.

1 Confirmed by argument, there are two evills common with the wiſe man and the foole.

1 Oblivion, the perſons and doings both of wiſe and fooliſh ſhall be forgotten in ſucceeding ages.

2 Death, which ſeazeth on the wiſe man, as well as on the foole, *verſ.* 16.

2 Amplified by the effects it wrought in *Salomon*, *viz.* An hatred of life, as a thing not lovely nor deſirable, if it be ſeparated from all true contentment, which he could not find in any thing under the Sunne; all being evill *i.e.* troubleſome, grievous, vaine, and vexing, *verſ.* 17. Wherein *Salomon* ſhewes that himſelfe did, and very man will doe, as he is a naturall man, *viz.* rather wiſh for death then miſſe of comfort and happineſſe in his life, & deſire rather not to be, than be perpetually unhappy.

2 Touching the enjoyment of all things in this life: herein *Salomon* expoſeth

1 What is evill in mans labour under the Sunne, in getting him greatneſſe, and abundance of earthly pleaſures and poſſeſſions: this he ſets downe by ſhewing,

1 The particulars wherein this evill conſiſteth, & they are theſe

1 A neceſſary divorce to be made betweene us and all that we enjoy. Death will part us aſunder, and we muſt leave our labour to poſterity, *verſe.* 28. Becauſe, &c.

2 Our impotency in diſpoſing that which we leave behind, there and in that manner as we deſire. None can tell what will become of his goods, honours, pleaſures, when he is dead, what his heire will be, and how he will diſpoſe of things, wiſely or fooliſhly: but be he wiſe or fooliſh, he muſt be Maſter and Ruler of all: if wiſe, he will thinke himſelfe wiſer than his anceſtours, and change, tranſlate, and alter all in a new faſhion (as ſeldome our fore fathers workes pleaſe us:) if a foole, he will quickly waſte and conſume all: ſo that all the fathers wiſedome ſhall ſoone come to naught by the ſonnes folly, *verſ.* 19.

3 The unequall condition of the Heire and his Predeceſſor, *viz.* that what the one hath been a long time in gathering, by all wiſe, skilfull, provident, and juſt courſes; the other in a day or moment comes to enjoy without all labor, care, and paines taking, and this is a ſingular vanity and evill, that a man by ſitting ſtill and doing nothing, may get as much and have as much contentment as another by all his provident and lawfull labour, *verſ.* 21.

This is amplified, and proved that the diſadvantage lies on the Predeceſſors part; ſet downe in a

1 *Queſtion*, What hath that man (*i. e.* predeceſſor) what commodities hath hee of his labour more than the other? *verſe* 22.

2 *Anſwer*, Nothing more in contentment, much more in

in toile and trouble, labour in the day, wearineſſe in labour, cares and thoughts in the night, and this to advance poſterity, for whom he is a true drudge and purveyour, that they may enjoy with eaſe what he hath with care and anxiety gotten together. And therefore in this caſe they that get and have moſt, cannot yet be ſo happy as their poſterity, which is vanity, *verſ.* 23.

2 The effect which theſe conſiderations wrought in *Salomon*: which are

1 Diſlike and Hatred of all his magnificent workes, weales, poſſeſſions and pleaſures, *verſ.* 19. Wherein hee did well to grow out of love with theſe things, not to affect and eſteeme them too much: but ill to hate them, his workes and labour being good in themſelves, though not ſo good as to make him happy.

2 Deſpaire, whereto he perſwaded his heart to caſt of all hope of ever attaining perfect contentment and true felicity by the uſe of any thing under the Sunne, *verſ.* 21. Wherein hee did well, ſo reclaiming himſelfe from the purſuit of earthly contents, which may by Gods bleſſings afford ſome comfort in this life, (and ſo are not to deſpaire) but cannot yeeld what *Salomon* here looked for, perfect happineſſe.

2 VVhat is that onely good that can be found in all worldly things? The world is not a meere racke and engine to torment mens mindes and bodies: ſome comfort is to be found in the uſe of earthly things, which *Salomon* now deſcribes. In a word, it is that which, 1 *Tim.* 6. is called Contentation joyned with godlineſſe, this onely makes a man maſter of the utmoſt comfort worldly things can afford: touching this moſt excellent vertue (the very ſoule that puts life into all earthly things) we are to note

Nothing better, verſ. 24.

§§ 1. Its deſcription, *verſe* 24. by the principall parts of it: firſt, a free and liberall uſe of the creature [that he eate and drinke] Secondly, a cheerefull minde, joyfully reſting it ſelfe in the preſent ſtate and uſe of things [that he makes his ſoule enjoy good, &c.] both which are oppoſite to nigardlineſſe, greedy and wide deſires, endleſſe and reſtleſſe projects for further matters, murmuring and repining at preſent condition, with other daughters and nurſes of an unhappy and diſcontented heart.

Acts 14.17. Deut. 8,17. Gods bleſſing maketh rich.

§§ 2. Its Commendation and Excellency ſet forth by the

1 Fountaine and the cauſe, it is a gift from the hand of God himſelfe, and therefore firſt a very ſpeciall favour. Secondly, not in the power of worldly things to give, *verſe* 24. Abundance doth not breed contentment, which *Salomon* proves by his one experience, *verſ.* 25. No man could enjoy more than he did, and have better meanes to procure eaſie and ſpeedy delights in all his labour: but for himſelfe he findes that as there is no comfort but that which ariſeth from the contented uſe of things, ſo that it was not in his owne or their power to procure this, but from Gods bleſſing, and by meanes of it, his heart did reioyce in all his labour, as it is, *verſ.* 11.

2 The ſubiect of it, *viz.* the godly man, [to him that is good] and ſincerely good [in his ſight] God gives [wiſedome and knowledge] to get and provide [and ioy] in uſing. No man content with his eſtate but a godly man. This amplified by the contrary in a wicked man or ſinner, who wants

1 Wiſedome in getting: in that which reſtleſſe labour and immoderate cares [he giveth travell] hee wearies himſelfe, not onely to gather, but to heap up with vaſt and immeaſurable deſires. Wherein alſo hee is a foole, in that hee doth ſo willingly travell and drudge, and thinkes that toile his happineſſe, which God hath laid on him as a vexation and puniſhment [he gives] *verſe* 26.

2 Comfort in enjoying; himſelfe ſhall take little benefit by his gettings, but living or dead, they ſhall be tranſlated to the uſe of the godly, for whom he leaſt of all provided them. This ſphere ὡς ὀλίγα τὰ πολλά. (Sometimes good mens riches alſo taken away, threatned to *Hezekiah.*) This alſo, *i. e.* this travell and lot of the wicked is vanity, &c. *verſe* 26.

Iob 27. 19. 17. *Prov.* 28. 8.

CHAP. III.

TO every thing there is *a ſeaſon, and a time to every purpoſe under the Heaven.*

2. *A time to be borne, and a time to die: a time to plant, and a time to pluck up that which is planted.*

3 *A time to kill, and a time to heale: a time to breake downe, and a time to build up*

4 *A time to weepe, and a time to laugh: a time to mourne, and a time to dance.*

5 *A time to caſt away ſtones, and a time to gather ſtones together: a time to embrace, and a time to refraine from embracing.*

6 *A time to get, and a time to looſe: a time to keepe, and a time to caſt away?*

7 *A time to rent, and a time to ſew: a time to keepe ſilence, and a time to ſpeake.*

8 *A time to love, and a time to hate: a time of warre, and a time of peace.*

9 *What profit hath he that worketh, in that wherein he labooreth?*

10 I *have ſeene the travell which God hath given to the ſonnes of men, to be exerciſed in it.*

11 *He hath made every thing beautifull in his time: alſo hee hath ſet the world in their heart, ſo that no man can finde out the worke that God maketh from the beginning to the end.*

12 *I know that* there is *no good in them, but for* a man *to rejoyce, and to doe good in this life.*

13 *And alſo that every man ſhould eate and drinke, and enjoy the good of all his labour, it is the gift of God.*

14 I *know that whatſoever God doth, it ſhall be for ever: nothing can be put to it, nor any thing taken from it; and God doth it that men ſhould feare before him.*

15 *That which hath beene, is now, and that which is to be, hath already beene, and God requireth that which is paſt.*

16 *And moreover I ſaw under the Sunne the place of Judgment, that wickedneſſe was there; and the place of righteouſneſſe, that iniquity was there.*

17 I *ſaid in my heart, God ſhall judge the righteous and the wicked: for there is a time there for every purpoſe, and for every worke.*

18 I *ſaid in my heart concerning the eſtate of the ſons of men, that God might manifeſt them, and that they might ſee that they themſelves are beaſts.*

19 *For that which befalleth the ſonnes of men befalleth beaſts, even one thing befalleth them: as the one dieth ſo dieth the other; yea they have all one breath: ſo that a man hath no preeminence above a beaſt, for all is vanity.*

20 *All goe into one place, all are of the duſt, and all turne to duſt againe.*

21 *Who knoweth the ſpirit of man that goeth upward, and the ſpirit of the beaſt that goeth downeward to the earth?*

22 *Wherefore* I *perceived that there is nothing better, than that a man ſhould rejoyce in his owne workes, for that is his portion; for who ſhall bring him to ſee what ſhall be after him.*

¶¶ 3. The

¶¶ 3. THe Arguments which *Salomon* brings us to perſwade us to Contentation with our eſtate and portion; which are taken from Gods Providence in the government and adminiſtration of all things: the faith and mediration whereof is a ſingular and enforcing motive to contentment. The Arguments are

1 From the Decree and fore-appointment of God, ordaining the time and manner to every event under heaven. The reaſon ſtands thus;

If all things in the world depend on the diſpoſing of a higher providence than that of man, which hath appointed the certaine time, as of their beeing, ſo of their converſion and change, then is no profit to man in his labour, but a contented reſting in that which God ſends.

But, &c. *Ergo, &c.*

The Sequell is moſt manifeſt, ſeeing it were madneſſe and folly to diſquiet and vex our ſelves with hopes, feares, projects, anxious contrivances and proſecutions, about that whereto we have neither wiſdome nor power to give either beeing or continuance.

Minor is

1 Set downe, *v.*1. to every thing there is זְמַן a ſet and prefixed time or ſeaſon: yea to thoſe things that may ſeeme moſt contingent, not only naturall things, but all voluntary actions חֵפֶץ which depends on mans election, counſell and will, it is not in our power to doe what and when, and how, and how long we would, but all within and without us depends on a ſecret providence, for its beginning, continuance, and end.

2 Illuſtrated and proved by induction of many particulars, wherein theſe fatall ſeaſons, changes, and revolutions are daily ſeene. Inſtances are many, both in naturall and voluntary things, *verſ.* 2,3,4,5,6,7,8. which we are to underſtand onely according to the event, what things fall out after Gods appointment, not the lawfulneſſe or unlawfulneſſe of them, what things ſhould be by Gods Commandement.

The Concluſion is, *ver.* 9. what profit, &c. the ſame that *Mat.* 6. 97. [*Which of you by taking thought*] in vaine are all our purpoſes, counſels, devices, plots, doubting of ill ſucceſſe, or confident perſwaſions of good, &c. if we think to worke out our happineſſe by them, ſeeing when we have done all, all muſt depend on the determinate counſell of God, *Prov.* 27. 1. *Jer.* 10. 23. *Jam.* 4. 13. and *ergò*, nothing better then patient waiting for, and cheerefull contentment in the event however it fall out, ſuffering our ſelves to be governed by Gods wiſdome and good pleaſure. This Concluſion is amplified by a Prolepſis in the next verſe.

Object. If man have no profit of all his labour, but all come to paſſe by fate and deſtiny, to what purpoſe then ſhould we take paines in any thing, why are we not idle, &c?

Sol. verſ. 10. We muſt notwithſtanding labour and buſie our ſelves in all lawfull endeavours, and this firſt, by Gods commandement who hath laid it on us; Secondly, for our good to be exerciſed, kept from idleneſſe, ſloth, pride, &c. in briefe, Gods providence doth not exclude the uſe of lawfull meanes, but implies them to be uſed with ſubmiſſion to his will.

2 Argument, from the excellencie of Gods working in the government and diſpoſing of all things. God brings all things to paſſe in a moſt comely order in the moſt ſeaſonable and fit opportunity [beautifull in his time] not onely good, but beautifull, and if not in it ſelfe, yet in his time, all circumſtances duly conſidered, moſt ſeemely, orderly, and every way befitting. Therefore we have good reaſon to be contented, and like well of

our condition, ſeeing that which is, is in its time the beſt and beſt fitting, *verſ.* 11. This point is cleered by removall of an objection; it ſeemes not ſo (may ſome ſay) that matters are carried in ſuch a decent order, many things fall out, whereof we can ſee no reaſon why they ſhould be accounted ſo excellent, &c. Hereto *Salomon* anſwers partly,

1 By Deniall, [he hath ſet the world in your hearts] God hath not left himſelfe without witneſſe of his righteous, equall, and beautifull ordering of things, but hath ſet it forth to be obſerved in the Booke of the world. And this he hath [ſet in their hearts] *i.e.* given man a large deſire, & alſo in power in good meaſure to comprehend and underſtand the Hiſtorie of Nature, with the courſe of humane affaires: ſo that if men did but give themſelves to the exact obſervation of things, they might in moſt of them perceive an admirable order in their wiſe and beautifull contrivance.

2 By Conceſſion, that there are many things above our reaſon and apprehenſion, whereinto the eye of our underſtanding cannot pierce to find out the cauſes, meanes, and manner of their beginnings, proceedings, and endings. Theſe God hath ſhut up in his ſecret counſell, leaving us to admire them, and to judge of their equallneſſe, by that which in other caſes is eaſily diſcernable, *verſ.* 11.

3 Argument, from the inevitable courſe of Gods providence, it being above our power to reſiſt or alter it [what God doth ſhall be for ever] in the decree, or uſe and end; or for ever, *i. e.* ſo long as God will, not to bee changed and undone when man will: in whoſe power it is not to adde what he thinkes defective, or take away what he imagines ſuperfluous; that is to croſſe, diſſanull, and turne aſide the counſell of God, for the eſtabliſhing of his own deſignements. This ſtedfaſtneſſe God uſeth in his proceedings [that men might feare before him] *i.e.* not leane to their wiſedome in pride and preſumptuous reſolutions, nor grow deſperate in furious oppoſing Gods worke, not yet idle in neglect of all meanes, but with a contented and humble minde, to ſubmit themſelves to Gods overruling power, referring themſelves to his diſpoſing, *verſ.* 14.

4 Argument, from the perpetuall conſtancie of Gods provident adminiſtration of the world. [That which hath been is now, &c.] God hath not of late begun to uſe this courſe, neither hath he dealt with former, nor will deale with later ages, otherwiſe then he doth with the preſent: things that are paſt נרדף he ſeekes out, יבקש and cauſeth a circular revolution and returne of all things in their convenient ſeaſons. This is a great argument to contentment; for, *Ferre quam ſortem patiuntur omnes, nemo recuſat, verſ.* 15.

§§ 4 We have a repetition of the firſt Concluſion [that nothing is better than contentation and tranquillity of minde] in the twelfth and thirteenth verſes, where though it be repeated as a conſequent on the ſecond Argument, yet it is to be underſtoood, as iſſuing from them all. The ſame thing then is repeated in theſe verſes, which was delivered, *ver.* 24, 25. of the ſecond Chapter, contentation being ſet forth by its

1 Parts, rejoycing, eating, and drinking, enjoying good of ones labour.
2 Adjunct and companion, Piety, Doing of good.
3 Cauſe, the gift of God: All amplified by *Salomons* own experience in this point, I know. And hitherto of the two firſt courſes for obtaining happineſſe by the knowledge, and uſe of worldly things, both ſhewed to be inſufficient and vaine.

¶ *Salomon* now proceedeth to the conſideration of a third courſe, and that is, honours, greatneſſe, authority, and rule over others, which unto moſt ſeemes the onely happy thing in the world. *Salomon* proves that greatneſſe by

by it ſelfe without goodneſſe, *i. e.* Wiſedome and Piety, is ſo farre from making any man happy, as it makes all both ſuperiours and inferiours moſt miſerable. This point is declared,

1 Generally, in all great ones that have in their hands power and authority over others. The miſerable vanity whereof is expreſſed in the common and almoſt unſeparable adjunct or effect of ſuch greatneſſe, *viz.* oppreſſion, wrong and injuſtice. Now an oppreſſour, a tyrant, &c can never be happy, what ever other may deeme of his pompe and power, they are but glorious miſeries. Touching this point of oppreſſion in men of great place and office, *Salomon*

1 Propounds what he ſaw (as well in his owne as in other Countries; by obſervation and by relation of ſtories, and chiefly by inſpiration) commonly practiſed by Magiſtrates themſelves, and that in the very place of judgment and juſtice. Thoſe men and places that ſhould be the ſanctuary of the diſtreſſed and wronged, were the maintainers and practiſers of iniquity, and publick injuſtice. Here is a ſecret argument *à majori ad minus.* If Magiſtrates, bee protectors of Lawes, then much more other potent perſons, not ſo neerely bound to their obſervation; and if Magiſtrates at their tribunall, then much more at other times, &c. ſo eaſily doth all greatneſſe corrupt it ſelfe with violence and injuſtice, *verſ.* 16.

2 Paſſes his cenſure on thoſe dealings two waies:

1 According to the judgement of Gods Spirit, teaching both what patience we muſt have under ſuch oppreſſion, and what ſeverity God will uſe againſt ſuch oppreſſors. [God will judge the righteous, *ergo*, much more the wicked] ſo that theſe violent & unequall courſes ſhall looſe us nothing if we wait on God; nor gaine them any thing through the ſeverity of his diſpleaſure. The proceedings of *God* againſt them is proved by the certaine and infallible government of the Divine providence; [there is a time, *there* שָׁם] *i.e.* with God before his Tribunall [for every purpoſe and every worke] when in due ſeaſon all their cruell devices and conſultations, and all their bloody and unjuſt practices for devouring the poore &c. ſhall be called to account, doomed and damned, *ver.* 17.

2 According to the judgment of carnall reaſon, which drawes hence ill concluſions, tending

1 To the overthrow of government, and all right of ſuperiority and ſubjection amongſt men. This impious Concluſion is

1 Laid downe, *verſ.* 18 [*I* ſaid in my heart] *viz* following the guide of humane diſcourſe & corrupted reaſon [concerning the eſtate דִּבְרַת, order of men] *viz*, this diſtinction of ranks and degrees in the government of ſuperiours, and ſubjection of inferiours, [that God might manifeſt them לִבְרָם הָאֱלֹהִים] make it appeare and lay them open by his judgments or [that God hath advanced them to dignity] whoſe Vice-gerents they claime themſelves to be, or that God hath purged them] made them holy, but [to ſee to רִרְאוֹת] as farre as a man can judge by that which appeares outwardly they are degenerated into beaſts, and ſive no better than beaſts doe one amongſt and towards another: or, [וּלְרְאוֹת that they might ſee] upon diſcovery of their unmanly doings, that they

are no better than beaſts in their conditions and manners, and alſo in their natures, as the ſequell implies. The ſecond interpretation ſeemes moſt naturall, and from the ſignification of the word comes ברורם *Electi*, choiſe men ſet up in government as it were by Gods appointment, but they are indeed but as ſtronger beaſts preying upon the weaker.

2 Confirmed, but by weake and ſophiſticall arguments from the common events and accidents of both: the ſame thing happeneth to both: *ergo*, there is no prehe-minence of one above the other: the antecedents proved by particulars.

1 Death, as a bruit beaſt dies, ſo doth a man.

2 Cauſe of life, as a beaſt lives, ſo doth man, they have both one breath, ſenſe, motion, nourifhment, breathing, all alike, &c. *verſ.* 19.

3 The matter of their bodies, both the ſame, of the duſt, both diſſolved into the ſame, into duſt againe, *verſ.* 20.

4 Their Forme, or Soule, both have the ſame; for whereas men talke of an immortall ſoule of man, which ſevered from the body, aſcends upto Heaven, and that the ſoule of a bruit beaſt deſcends downeward, that it falls and periſheth together with the body: they doe but ſpeake by gheſſe, who knowes it, who ever ſaw it, what Anatomiſt can find it out? *v.* 21.

Hence the Atheiſt concludes, that ſeeing men are in the ſame condition for their nature that bruite beaſts are, they ſhould likewiſe be the ſame for the point of government, and that every man ſhould live without the bond of Lawes, of government, of ſubjection, as bruite creatures doe. What prehe-minence hath a man above a bruite beaſt? *Ergo*, what prehe-minence ſhould one man claime above another?

Take his pleaſure while he may, ſeeing he is like to be oppreſſed whilſt he lives. *Et poſt mors tem nihil.*

2 To Epicuriſme and Senſuality, *v.* 22. Seeing a man and a beaſt are alike, there is then nothing better for a man than to doe as a beaſt doth, caſt all care away for future times, looke to thoſe things that are *ante pedes*, live voluptuouſly, and give content to all naturall and ſenſuall deſires: for, this is all the good hee can enjoy whilſt he lives.

Object. But there is ſomething after this life to be looked for.

Sol. Who can tell that? who can ſhew a man what ſhall be after death? wherefore let us eate and drinke, for we muſt die to morrow, and when we are dead all dies with us.

Chap. IV.

SO I returned; and conſidered all the oppreſſions that are done under the Sunne; and behold, the teares of ſuch as were oppreſſed, and they had *no comforter: and on the ſide of their oppreſſours* there was *power, but they* had *no comforter.*

2 *Wherefore I praiſed the dead which are already dead, more than the living which are yet alive.*

3 *Yea*

3 *Yea better is he than both they, which hath not yet beene, who hath not ſeene the evill worke that is done under the Sunne.*

4 *Againe, I conſidered all travell, and every right worke, that for this a man is envied of his neighbour; this is alſo vanity, and vexation of ſpirit.*

5 *The foole holdeth his hands together, and eateth his owne fleſh.*

6 *Better is an handfull* with *quietneſſe, than both the hands full* with *travell and vexation of ſpirit.*

7 *Then I returned, and I ſaw vanity under the Sunne.*

8 *There is one* alone, *and* there is *not a ſecond, yea, hee* hath *neither childe nor brother; yet is* there *no end of all his labour: neither is his eye ſatisfied with riches; neither ſaith hee, For whom doe I labour and bereave my ſoule of good? this is alſo vanity, yea, it is a ſore travell.*

9 *Two* are *better than one, becauſe they have a good reward for their labour.*

10 *For if they fall, the one will lift up his fellow; but woe to him that is alone when he falleth for he* hath *not another to helpe him up.*

11 *Againe, if two lie together, then they have heate: but how can one be warme* alone?

12 *And if one prevaile againſt him, two ſhall withſtand him: and a threefold cord is not quickly broken.*

13 *Better is a poore and wiſe childe, than an old and fooliſh King, who will no more be admoniſhed.*

14 *For out of priſon hee commeth to reigne, whereas alſo he that is borne in his Kingdome* becommeth *poore.*

15 *I conſidered all the living which walke under the Sunne, with the ſecond childe that ſhall ſtand up in his ſtead.*

16 There is *no end of all the people,* even *of all that have beene before them: they alſo that come after ſhall not rejoyce in him: ſurely this alſo is vanity and vexation of ſpirit.*

3 TAke a review of the nature of oppreſſion, with ſome more particulars theron depending. Here then we have to be conſidered,

1 An aggravation of the miſerable vexation of poore oppreſſed people under cruell and tyrannicall Governours, *ver.* 1. amplified by

1 The greatneſſe of it, they were oppreſſed not onely to griefe and complaining, but alſo to teares.

2 The helpleſſe eſtate of the oppreſſed in regard of

Others who were incompaſſionate.

Their oppreſſors, which had power and might on their ſide to cruſh them and keepe them under, but no pitty to releeve and ſupport them [or, yet no comforter] though helpeleſſe and weake, moſt inhumane, ſeeing we naturally pitty a Larke in a Kites claw, or a filly Lambe in a Lions mouth *Iſa.* 59. 16. *Ier.* 16. 27.

2 Other evill conſequents and effects that it workes in ſubjects, and thoſe of inferiour ranke, either

1 Privately, in thoſe that feele this ſmart, *viz.* wearineſſe of life; for ſo naturall reaſon judgeth, that the caſe is better with the dead (howſoever dead) that are freed from this tyrannie, than with the living that feele it: yea, that it is better never to have beene at all, than to bee borne to ſuch miſerie, *verſ.* 2, 3. *Vide Iob.* 3. 11. *&c.*

2 Publickly, in others as well as the oppreſſed: and theſe are two:

1 Idleneſſe and neglect of labour in mens callings. Under unjuſt and bad government, a miſerable people are quite diſ-

diſheartened and diſcouraged from all worthy and painefull endeavours, and ſo caſt off all care, and betake themſelves to idleneſſe: in this evill note,

1 The ground and motive that drawes men to it, *verſ.* 4. that mens labour and travels, בשרון המעשה their ſtreight and right dealing, their vertuous and noble endeavous after any eminent degree of excellencie in any kind whatſoever, get them nothing but envie and moleſtation, both from equalls and ſuperiours. If a man be rich, his wealth brings him in danger, &c. if wiſe, learned, valiant, juſt, he is ſuſpected, diſgraced, as not well brooking the corruption of the State. So that in ſuch a Common-wealth all generous motions are eaſily nipt and kept under; when the putting forward of ones ſelfe doth but draw on others envious eyes and ſlanderous tongues, contempt and diſgrace in ſtead of honour, &c. Which is a great vanity and vexation to a good minde.

As in Ruſſia, Turky, peſantry of France, &c.

2 The practice of it, [*the foole foldeth his hands*] in his boſome, under his armes, in his pockets, *i. e. metonym. ſigni*, he refuſeth to take paines; which is not done without ſtretching forth the hands, *Prov.* 31. 19, 20. this amplified by the effect of it] *he eateth his own fleſh*] *i. e.* he waſteth and conſumes himſelfe, bringing poverty on his eſtate, ſickneſſe on his body, violent death by lewd and filching courſes, &c. He that doth this is pronounced here to be a Foole, without grace; which teacheth us painefulneſſe and induſtry in our places: without wit, which would in reaſon that a man ſhould not ſtarve himſelfe, becauſe another will unjuſtly take part of his proviſion, nor willingly begger himſelfe, becauſe againſt his will he muſt helpe to enrich another man, *verſ.* 5.

Or, as they that compoſe themſelves to ſleepe. Prov. 26. 15.

3 The pretence for it, *ver.* 6. Hee hath for his defence a proverbiall ſentence, [*Better is an handfull, &c.*] in its true meaning, not much differing from that, *Prov.* 17. 1. But here applyed by the ſluggard in an ill conſtruction, as who ſhould ſay, Better is a penny by begging, than two pence by true labour. Wherein the foole is deceived: firſt, in miſ-calling his ſloth and idleneſſe, by the name of reſt, נחה quietneſſe: and alſo miſſe-tearming labour, by the name of vexation of ſpirit, as if contentment and paines-taking were oppoſite. Secondly, that he thinkes it is better to be without good things, than be at ſome trouble in getting them, and ſome unjuſt moleſtation from others in enjoying them.

The Iewes though of all nations moſt oppreſſed, yet ſtill induſtrious

2 Overthrow of humane ſociety: when all catch, each one ſhifts for one, the people follow their Rulers, whom they ſee to bee all for themſelves, and nothing for the publick: ſo they ſcrape together what they can get, but will part with nothing. Wherein they are in the other extreame oppoſite to the idle perſons, who is good neither for publick nor private, theſe take immoderate paines, but all for private, without any reſpect to common benefit. This diſeaſe *Salomon*

1 Deſcribes unto us in ſuch a perſon as may in this kinde ſeeme moſt notable: *viz.* a miſerable ſcraping covetous drudge, whether he be private perſon or publick governour, that is all for himſelfe, and extreamely having when there is no cauſe, *verſ.* 8. where note this mans

1 Solitarineſſe. Hee is one, and that without a ſecond, *hee hath neither childe nor brother*, neither kindred nor alliance,

ance, nor acquaintance and friends: or if he have, yet hee neither ſeekes to helpe them, nor for helpe from them; but lives like a man in a wilderneſſe.

2 His exceſſe (notwithſtanding his loneneſſe) both in labour and deſire [*there is no end, &c.*] the leſſe he needs, the more hee ſeekes after.

3 His inconſiderateneſſe and folly in his courſes, making himſelfe miſerable, and not perceiving it; [*he ſaith* not *for whom, &c.*] he labours for that whereof he himſelfe makes no uſe, nor any elſe ſhall whilſt he lives, and when he is dead who ſhall, hee knowes not. [*Bereave my ſoule of good*] in the cheerfull and ſociable uſing and imparting of what he hath.

2 Cenſures, it is vanity with a witneſſe, a ſore, hard, and grievous travell, *verſ.*8, and ſuch as *Salomon* could not marke without great heed. fulneſſe, *I returne, &c. v.*7.

3 Illuſtrates by its contrary, *viz.* Society and community of life ſhewing the evils and diſcommodities of a ſolitary, by the good and benefit of a ſociable life, which is ſet downe

Canis in præſepe.

1 Generally, in that Axiome [*Two are better than one*] *i. e.* Society is better than privacie and ſolitarineſſe: the generall reaſon is added [*They have a good reward for their labour*] *i. e.* men living together in loving communion and fellowſhip, reape more benefit by their labour than others: *viz.* others direction, encouragement, and aſſiſtance, rejoycing both in getting and enjoying, they labour with more cheerefulneſſe, poſſeſſe with more ſecurity and content, *verſ.*9.

2 Particularly, in ſome chiefe commodities that ariſe unto us by the company and ſociety of others; ſpecified in three inſtances or ſimilitudes:

Diſciples ſent two by two.

1 Of two imployed in one labour, journey, or other buſineſſe, when ſome miſhap befalls one of them, as a dangerous fall, lameneſſe, ſickneſſe, &c. his fellow and companion will relieve him: which if he want, woe to him, he periſhes and ſinkes under his misfortune. So by this publick ſociety, we have helpe in adverſities that befall us from the love and friendſhip of friends and well-willers, who will pitty and ſupport us in our trouble and ill-fare: but a ſolitary covetous wretch is hated and forſaken of all, having not a friend to ſtand to him, *verſ.*10.

Abiſhag lying with *David.* 1 *King.*1.

2 Of two lying together in cold weather, they get and give heate each to other: if both lay alone, they might lye a-cold. This is another benefit of ſociety, helpe in diſpatch of our buſineſſes and affaires: when many mens heads, and hands, and purſes joyne together, buſineſſe goes on more wiſely, ſucceeds more happily. But one alone, how can he avoyde many inconveniences? This is true in ſpirituall as well as civill affaires, *Heb.*10.24. *verſ.*11.

As iron ſharpneth iron, ſo a mans friends, &c. *Prov.*27.17.

3 Of two contending or fighting: if a man alone be aſſaulted by another, he may be vanquiſhed: but if he have a ſecond, he may make his part good with him: or if not ſo, yet with the helpe of a third, hee will ſurely overcome him, according to the Proverb, A three-fold cord treble twiſted, is not haſtily broken. A third benefit of ſocietie, helpe and ſuccour againſt dangers that we feare will come on us, wherein a man ſociable and beloved of others, ſhall have their ayde and protection to defend him: whereas a man

Joab and *Abiſhai.* 2 *Sam.*10.11.

man that lives onely to himſelfe, without entercourſe of mutuall duties with others, lyes open to all diſadvantages, having no man that will ſtep in betweene him and his adverſary to ward off a blow, but rather all will lay on more loade, *verſ.* 12.

Thus ſociety is neceſſary at all times, and in all courſes of life, which men by tyrannicall, unjuſt, and covetous dealing ſeeke to overthrow, looking more to their private, than the common good.

So much of the vanities that attend upon Greatneſſe in generall: now followes in

2 Speciall, of that moſt eminent degree of greatneſſe and power whereto man can aſcend, and wherein above any thing men think happineſſe is to bee found, and that is *Kingly dignity*, the vanity and weakeneſſe whereof in regard of true felicity, *Salomon* a King deſcribes,

1 In the ſtate and perſon of a fooliſh King, the glory of whoſe place and dignity can never make him ſo happy, as his folly will make him miſerable. Wherefore, *Salomon* doth greatly debaſe and bring this his outward royalty and magnificence in diſgrace, preferring one of his meaneſt ſubjects before him, *ver.* 13. and 14. where we have the

1 Compariſon, the parties compared on the one ſide; Firſt, a Subject; Secondly, a Childe or young man; Thirdly, a poore childe for wealth and riches, both great occaſions of contempt; but fourthly, a wiſe childe, diſcreet and religious: On the other ſide: Firſt, a King: Secondly, an old King: Thirdly a rich and potent King, all arguments of admiration and honour: Fourthly, but a fooliſh King, *i.e.* that will not bee admoniſhed, that can give himſelfe no good counſell, nor will take any from others: and ſuch a one muſt needs be fooliſh and wicked. theſe two laid in the ballance, *Salomon* ſaith, that ſuch a childe weighes heavier in goodneſſe and excellencie than ſuch a King, *verſ.* 13.

Prov. 19. 7. 1 Tim. 4.

2 A confirmation of the compariſon, by the different events that befall them both, *viz.* advancement of the one from meane eſtate, low degree [*out of priſon*] to the honour of a Scepter, and dignity of a Prince, *Pſal.* 113. as *Joſeph*, *Daniel*, *David*: the ruine and depoſing of the other, [*hee that is borne in his Kingdome*] or borne a King, becomes a beggar, a bondman: as this is true of Kings, ſo of all inferiour greatneſſe: Gentlemen borne, dye beggars; and a beggar by birth, proves a Gentleman by his vertue and induſtrie, *verſ.* 14.

2 In the condition of all Kings, whether wiſe or fooliſh: whoſe contentment in their royall dignity, depending much on the affection of their people towards them can never be entire, ſo long as they are inſtable and fickle in their deſires. But ſo they are unconſtant, affecting changes, loathing the preſent, hoping for better under new Governours, ready from diſlike to fall to revolt and defection, &c. which *Salomon* proves.

1 By his owne experience [*I have ſeene*] it may be in his owne particular, though he were a moſt excellent King, [*all the living which walke under the Sunne*] *viz.* the preſent generation [*with the child that ſhall ſtand up in his ſtead,*] with the heire that ſhall ſucceede him in the Kingdome, [with ▭ him] they joyne themſelves, him they follow, flatter, praiſe, admire as the Sunne-riſing; having almoſt

So for Gentlemens eldeſt Sonnes.

almoſt depoſed his father in their favour and affections. *v.* 15.

2 By the perpetuall unconſtant humour of the people: [*there is no end*] *viz.* not ſo much in ſucceſſion of generations, as ſetledneſſe of reſolution and contentment with the preſent eſtate: they muſt have ſomething they know not what, better or worſe than what they now have [to all לבל the people, πᾶς ὁ λαὸς] to the multitude giddy and light-headed: that this diſeaſe is hereditary to all people, he ſhewes by parts, both ſuch as in the former age diſliked the father in hope of the ſonne; and in latter ages, that caſt off the ſonne in expectation of the grand-child, and ſo ſtill downward, *verſ.* 16.

The Cenſure followes, that certainely this is vanity and vexation; a marvellous diſcontent and griefe to a King, to ſee himſelfe diſreſpected, his age contemned, and his name and account growne out of requeſt: at leaſt, alwaies to ſee upon how inconſtant a foundation his honour is reared up, *viz.* the grace and favour of the people. How violent and jealous affections theſe things have ſtirred up in Kings, all ſtories and experience of times ſhew, *verſ.* 16.

Chap. V.

Keepe thy foote when thou goeſt to the houſe of God, and be more ready to heare, than to give the ſacrifice of fooles; for they conſider not that they do evill.

2 *Be not raſh with thy mouth, and let not thine heart be haſty to utter any thing before God: for God* is *in Heaven, and thou upon earth, therefore let thy words be few.*

3 *For a dreame commeth through the multitude of buſineſſe, and a fooles voyce is* knowne *by multitude of words.*

4 *When thou voweſt a vow unto God, deferre not to pay it; for he* hath *no pleaſure in fooles: pay that which thou haſt vowed.*

5 *Better* is *it that thou ſhouldeſt not vow, than that thou ſhouldeſt vow and not pay.*

6 *Suffer not thy mouth to cauſe thy fleſh to ſinne, neither ſay thou before the Angel, that it* was *an errour; wherefore ſhould God be angry at thy voyce, and deſtroy the worke of thine hand?*

7 *For in the multitude of dreames, and many words,* there are *alſo divers vanities: but feare thou God.*

8 *If thou ſeeſt the oppreſſion of the poore, and violent perverting of judgment and juſtice in a Province, marvell not at the matter; for he that is higher than the higheſt regardeth, and* there be *higher than they.*

9 *Moreover, the profit of the earth is for all; the King* himſelfe *is ſerved by the field.*

10 *He that loveth ſilver, ſhall not be ſatisfied with ſilver; nor he that loveth abundance, with increaſe: this* is *alſo vanity.*

11 *When goods increaſe, they are increaſed that eate them: and what good is* there *to the owners thereof, ſaving the beholding* of them *with their eyes?*

12 *The ſleepe of a labouring man* is *ſweete, whether he eate little or much: but the abundance of the rich will not ſuffer him to ſleepe.*

13 *There is a ſore evill* which *I have ſeene under the Sunne,* namely, *riches kept for the owners thereof to their hurt.*

14 *But thoſe riches periſh by evill travell; and he begetteth a ſonne, and there is nothing in his hand.*

15 *As he came forth of his mothers wombe, naked ſhall he returne to go as he*

came, and ſhall take nothing of his labour, which he may carry away in his hand.

16. *And this alſo is a ſore evill, that in all points as he came, ſo ſhall he go; and what profit* hath *he that hath laboured for the Winde?*

17. *All his daies alſo he eateth in darkneſſe, and he hath much ſorrow and wrath with his ſickneſſe.*

18. *Behold, that which I have ſeene; it is good and comely* for *one to eate and to drinke, and to enjoy the good of all his labour that he taketh under the Sunne, all the daies of his life which God giveth him; for it is his portion.*

19. *Every man alſo to whom God hath given riches and wealth, and hath given him power to eate thereof, and to take his portion, and to rejoyce in his labour, this is the gift of God.*

20. *For he ſhall not much remember the daies of his life, becauſe God anſwereth* him *in the joy of his heart.*

BEfore *Salomon* proceeds to the fourth way to happineſſe, *viz. Riches:* in this firſt part of the Chapter he interlaceth a notable Digreſſion touching the true worſhip of God, as a direction for the right uſe, and remedy againſt all corruptions incident to theſe foure courſes which men uſually take to get happineſſe. In this Digreſſion we may obſerve three points:

1 The *Manner* of right performing of religious ſervices, ſpecified unto us in three particular parts of the worſhip of God;

1 *Sacrifices*, under which is comprehended the whole publick worſhip of God, inſtituted under the Law. Concerning the right obſervation whereof, *Salomon* gives us theſe precepts:

1 To prepare our ſelves, and adviſedly to conſider what we go about; [*Take heed to thy foot*] from travellers walking in ſuch waies as it is eaſy to ſtep out of the right way, or ſtumble and fall in it; and ſuch are all religious duties to us, who by reaſon of corruption quickly go aſide in doing them, *Ergo* we are adviſed to take heed to our hearts, our affections, thoughts, intentions, behavious, &c. [*When we go into the houſe of God*] Temple or Synagogue where God is publickly worſhiped. Exod. 3.5. Joſh. 3.

2 Not to reſt in the outward work, but in the inward power of Religion. There being two parts of Gods worſhip, *viz.* Mercy and Sacrifice; or, Obedience and Ceremony, we are commanded to be more neere or ready to [*heare*] *i. e.* to underſtand, believe, obey, and practiſe the will of God, revealed in the Law and Prophets read and expounded to us, [*than to offer ſacrifice*] to keep all legall and outward obſervations, without faith, ſanctity, and reformation of life. Theſe precepts are inforced upon us by the diſgrace and cenſure of ſuch as neglect them, who are termed [*Fooles*] hypocrites, carnall and wicked perſons, devoyde of grace and true underſtanding: and why ſo? [*for they know not they do evill,*] they do they know not what, being ignorant of the nature, quality, and end of Gods worſhip, and ſo think they do God good ſervice when they commit hatefull ſins and foule abominations, and ſuch an one is deſervedly to be ſtiled a wicked foole, *verſ.* 1. 1 Sam. 15. 22. Eſay 1. 10. &c. Pſal. 50. 8. Zech. 7. 4, 5, 6, 7. Matth. 15. Eſa. 58. 4. Prov. 15. 8.

2 *Prayer*, and under that, all Speeches of or unto God. Touching theſe, the

1 Rule is, that all inconſiderate raſhneſſe be avoided, ſerious and mature deliberation uſed; [*Be not raſh with thy mouth*] ſpeak not vainly, unadviſedly, haſtily, thy tongue running before thy wit; babble not, be not bold in affirming what thou art ignorant of,

of, &c. How ſhall this be? let thy heart guide thy tongue, [*let not thy heart be haſty to utter any thing before God*] ponder in thy minde, apprehend matters thorowly, ſet thy thoughts in order before thou give leave to thy tongue to utter them, eſpecially in Gods hearing. Raw, undigeſted, and tumultuary meditations vent themſelves in a wilde, wandering, and idle diſcourſe. This precept is confirmed by a reaſon from the quality of God, to, or of whom we ſpeake, and of our ſelves. [*God is in heaven*] glorious, wiſe, powerfull, in place of higheſt Excellencie and Majeſtie: [*thou art on earth*] a weake, unwiſe, unworthy creature, infinitely inferiour in degree unto thy Creator: and therefore it becomes thee not to ſpeake of him but with greateſt feare, reverence, and adviſedneſſe. We know how meane men ſpeake to Kings and Nobles, &c.

2 Rule is in our ſpeeches, to uſe few words: ſo to couch our diſcourſe, that all laviſh ſuperfluous talkativeneſſe be avoyded, all needleſſe and heartleſſe repetitions, unneceſſary digreſſions, tedious prolixity, to the wearying of our ſelves and others be ſhunned, *verſ.* 2. This rule is preſſed upon us by two reaſons:

1 Gods dignity, our baſeneſſe [*therefore*] ſubjects muſt deliver their mindes to Kings in briefe tearmes.

2 From the ſubject wherein, or roote from whence multiplicity of words comes, *viz.* he is a foole that uſeth it, and folly is the cauſe of it: which is illuſtrated by compariſon: as dreames and vaine fancies in the night ſpring from variety and multitude of buſineſſe in the day, ſo doth much talke and multitude of words diſcover a fooliſh heart and witleſſe head, *verſ.* 3. — In many words there cannot want wickedneſſe. Prov. 10. 19.

3 *Vowes*, for the right making and keeping whereof we have two precepts delivered unto us;

1 That what we doe lawfully vow, wee take heede to performe it, and that ſpeedily without delay, [*When thou voweſt a vow to God, deferre not to pay it,*] this rule is backed by two reaſons: — Deut. 23. 21. Jacob deferred his vow. Gen. 34. & 35. 1, 2.

1 From Gods diſpleaſure with ſuch as breake promiſe, and keepe not their day with him. [*he hath no pleaſure in fooles:*] he is greatly offended with ſuch fooles as theſe, that think to mock, deceive, and cozen him: *Ergo*, pay what thou voweſt, *verſ.* 4. — Pſal. 66. 13, 14.

2 By compariſon with a ſafer and leſſe dangerous courſe: ſeeing the making of vowes is a thing that we are not bound to, it is better to make none at all, than to make and not keepe, *verſ.* 5. — 1 Cor. 7. 38.

2 That we avoyde all raſh vowes, unadviſedly, ignorantly, and ſinfully made, when either we vow unlawfull things, but after repent us, and ſeeke for ſhifts and excuſes, or in things ſinfull and unlawfull: [*Suffer not thy mouth to cauſe thy fleſh to ſinne*] bring not on thy ſelfe the guilt of ſinne, by inconſiderate vowing: [*Nor ſay before the Angel*] *i.e.* * Chriſt the ſearcher of the heart, who will admit of no excuſes: or, [*the Angel.*] *i.e.* Meſſenger of God, *viz.* the Prieſt, before whom the errours of raſh vowes were to be confeſſed, *Lev.* 5. 4, 5. [*That it was an errour*] an overſight, he knew not well what he vowed: *Ergò*, requires pardon for not performing it. Reaſons hereof are — Mat. 5. 1.

1 Gods anger againſt offenders in this kinde, ſhewed, [*in deſtroying*

destroying the worke of their hands] *i. e.* crossing and defeating their purposes counsels, and endeavours, for accomplishment whereof these vowes were inconsiderately made, *vers.* 6.

2* The vanity and folly of such rash promises and simple excuses afterwards; compared to the idle fancies in the multitude of confused dreames, *vers.* 7.

*Or, this may be a third precept against multiplicity of Vowes.

So the manner to be observed in religious duties; now followes,

2 The *Ground* and cause which brings forth the right observation and performance of religious duties in the former and all other kindes, *viz.* *The feare of God* [*But feare thou God*] this is the beginning of true piety and wisdome.

1 Pet. 4. 12.

3 An effect of true Religion, *viz.* *Patience* in regard of wrong and oppression offered unto those that are poore: especially if they be religious: [*If thou seest, &c. marvell not at it*] count it no strange thing, as if that were just cause to doubt and distrust of Gods providence, and to fall from him. The reason is, [*for he that is higher than the highest*, *viz.* God himselfe [*regardeth*] to punish in due time, [*and there be higher than they*] *viz.* 1. Angels whom God sets as the subordinate Ministers over Kingdomes and Kings, to execute his judgments on tyrants and oppressors, *vers.* 8.

Psal. 12. 7. Psal. 34. Mat. 18.

After this Digression *Salomon* returnes to the fourth way, wherein men usually looke to finde true happinesse, that is, Riches and Possessions, Goods of fortune: which being of two sorts,

1 Such as immediately concerne the maintenance of mans life, as all provision for back and belly, arising from the earth by Tillage, Plantation, breeding of Cattell.

2 Such as are but the instruments and meanes for the procuring of the forenamed necessaries, as Money, Jewels, &c. *Salomon* treateth of both sorts, and

1 Compareth these two kindes together, shewing the excellencie of the fruits and increase of the Earth, in Corne, Cattell, &c. above all pecuniary possessions, albeit men commonly chuse to have abundance of the latter rather than of the former. That they are farre the better, he proves,

1 By their common and generall use, (as that which is best is most common) [*The profit of the earth is for all*] supplies all necessaries for our lives, and that for all people that live upon it, which the earth as a kinde mother, feeds and nourisheth. Tillage, &c. is the life and bloud of a Common-wealth; that overthrowne, all dies with it. This is amplified by instance in that kinde of men, who, if any, might seeme by reason of their great prerogatives and priviledges to be exempted from dependance on the husbandman, *viz.* Kings, they also are served and maintained by the field and fruits thereof. Many Nations have not the use of money, nor is it absolutely needfull in any, but so are the revenues of the earth amongst all, &c. *vers.* 9.

2 By their singular goodnesse and efficacie in relieving our wants and necessities, they have that goodnesse and virtue in them, as of themselves they maintaine our lives, and satisfie all desires of nature. Illustrated by the contrary disability of Money, which *per se* cannot supply any of our wants, but onely by exchange; [*He that loveth silver shall not be satisfied with silver,*] he cannot fill his belly, nor cloath his back with it, though he love it never so much; no nor he that loveth abundance of money and treasure cannot be satisfied

[*with*

[*with the increaſe*] of his wealth, he may die for hunger, and ſtarve for cold upon a heape of money: and therefore this love of money is a vaine and unprofitable thing, *v.* 10.

2 Proveth the vanity and weakeneſſe of both ſorts of riches, by many arguments in this and the next Chapter: ſome more

1 Speciall, concerning the firſt kinde of wealth, ſtanding in the increaſe of the earth, Corne, Wine, Oyle, Cattell, &c. the abundance whereof is prooved to be vaine, by comparing the condition of the owner and maſter, with that of the Farmer or ſervant, Shepheard or Hinde, or other attendants of the Family: the Argument is thus; If the owner have no more true commodity by his abundance, than thoſe that are but his miniſters and inſtruments in doing of his buſineſſe, then is this abundance of no worth in regard of true happineſſe, &c. the ſequell is manifeſt. ſeeing a man may be as happy without it, as he that hath it. The Minor is declared by parts;

1 In the outward uſe of theſe things for back & belly, further than which their virtue extends not. Now in this the Maſter and ſervant is alike, [*When goods increaſe they are increaſed that eat them*] many hands muſt be ſet a-worke, many mouthes muſt be fed, many backs cloathed, ſo that others have their ſhare in this abundance as well as the owner, yea as much as he, for what hath he more than they, but the [*beholding of it with his eyes?*] to pleaſe himſelfe in the looking upon his poſſeſſions, his Corn-fields, his Vineyards, his flocks, his heards, &c. and to ſay, *All* this is mine: and that is a poore contentment: otherwiſe, a ſervant, a ſtranger may view his grounds, walke in his Gardens, with as much delight as the owner can doe himſelfe, *verſ.* 11.

2 In the inward quietneſſe and cheerfulneſſe of the minde: in which it is not ſo well with the Maſter as it is with the ſervant, as appeares by one ſpeciall conſequent of a quiet minde, *viz.* Sleepe. [*The ſleepe of a labouring man is ſweet and pleaſant, whether he eat little or much.*] if little, his labour breeds him reſt: if much, his body being ſtrong and hardned by labour, cauſeth eaſie digeſtion and uninterrupted ſleepe, and both waies his minde is ſtill free from cares: [*but the abundance of the rich will not ſuffer him to ſleepe,*] as his body is overcharged with intemperate diet, ſo his heart is filled with cares and feares, a full body and an unquiet braine ſuffers him to take no reſt in the night, *v.* 12.

2 Generall, belonging to all kindes of riches. Theſe *Arguments* are taken

1 From diſcommodities and dangers that riches bring unto rich men. [*There is a ſore evill, &c.*] an evill ſickneſſe, or an evill bringing ſickneſſe, ſorrow, and griefe. [*Riches kept for the owners thereof to their hurt*] that which they looke to have happineſſe by, is the occaſion of their ruine and miſerie: riches fill the heart with pride, the body with diſeaſes through luxurious and idle living; the life with diſorder and diſſoluteneſſe: they expoſe a man to violent robberies, falſe accuſations, and oppreſſion of the more potent, &c. which evills befall not only the bad, but many of them, the good alſo, *verſ.* 13. *Naboth.*

2 From the uncertainty of their abode with us while we live: when we have them we are not ſure of them: [*and they periſh by evill travell*] by our owne folly & improvident courſes, or *1 Tim. 6. Prov. 23. 5.*

by many caſualties in trafficking at home and abroad, or by ſome ſecret curſe of waſting a mans eſtate,&c. So that a great and well ſetled eſtate is many times ſuddenly overturned,a man undone,and his poſterity beggered,[*He begetteth a ſonne*]who ſhould have all, and hold up the houſe, [*and in his hand is nothing*] *i. e.* the father hath nothing to leave him to live upon,*ver.*14.

3 From the certainty of their forſaking of us when we die; they may leave us while we live, when we dye we muſt leave them. Whatſoever comfort they can give us,it is but for the time of our life,they have no power to free us from death,or to conveigh unto us any helpe and comfort after death.A moſt powerfull Argument to diſable riches from ever affecting our true happineſſe. This vanity of riches is

1 Tim.6.7.
Job 2.

1 Deſcribed by compariſon of our birth and death together,we ſhall goe as we came,we came into the world naked, and brought nothing with us, and it is certaine we ſhall goe out naked,and carry nothing hence, *verſ.*15.

2 Aggravated by its greatneſſe, [*it is a ſore evill*] a miſerable vexation, (*viz.* to a rich man that hath a covetous minde, loves and truſts in his riches) [*that in all points he muſt goe as he came*] Why? the reaſon is added, he hath taken a great deale of paines in his life, to no purpoſe and profit at his death.Firſt,the paines and troubles that rich men, eſpecially if covetous,put themſelves to for forgetting of wealth,is expreſſed,*verſ.*17. [*All his dayes he eats*] gets and enjoyes his wealth [*in darkneſſe*] that is, as the next words interpret it,

Eſa:5.30.

[*in much ſorrow* בעס *in wrath,* קצף *foaming anger with or in his ſickneſſe*] *viz.* diſtemper and diſquietneſſe of his heart and affections; all ſignifie thus much that riches are got with many moleſtations both of body and minde. Secondly, the profit now that comes by all that is ſet downe, *verſ.*16. [*What profit hath hee*] he hath got no benefit at all [*in labouring for the winde*] embracing a ſhadow, graſping the ayre, catching at the winde, wearying himſelfe for that which hath no ſubſtance of true felicity in it.

Theſe reaſons proving the unprofitableneſſe of riches, are all illuſtrated by an appendix touching the right uſe of all Riches, inſerted by *Salomon* to prevent doubts and cavils which might be occaſioned by the former diſcourſe, as if Riches were of no uſe nor benefit at all. Wherefore, *Salomon* ſhewes what is the true benefit and comfort that they can afford unto us, [*Behold that which* I *have ſeene*] the ſame that he ſet downe before, *Chap.*2. *verſ.*24. conſiſting in two things:

1 Liberall uſe of the creatures for all neceſſities of foode and rayment [*to eate and to drinke.*]
2 Cheerfulneſſe and contentation of ſpirit,[*to enjoy good in his labour,&c.*] both are commended unto us from the

1 Excellencie of this contented uſe of things,
In it ſelfe:
1 It is good to a mans ſelfe.
2 It is comely, יפה beautifull and ſeemely in regard of others.
3 It is the onely end and purpoſe for which riches are given [*it's his portion*] more than this, it is impoſſible to get by them,*v.*18.
In it's Author, it is Gods gift, not our owne getting, who as hee gives wealth, ſo gives power, *i. e.* wiſdome and grace to uſe it well,*v.*19.

In

In its effect and conſequent; namely: comfort and eaſe in all the travels, cares and burthens of this life. [*He ſhall not much remember the dayes of his life*] *i.e.* that ſore condition of travell, and wearisome labour which is laid on man during his life, ſhall not be very grievous unto him to thinke of or to endure: ſome griefe and burthen it ſhall be (as no man can be perfectly happie) but not much: VVhy? the reaſon followes, [*becauſe God anſwers*] his honeſt labours and deſires, [*in or with the joy of his heart*] giving him hearty joy and contentment in what he hath, which takes away the bitterneſſe of labours paſt, and armes him againſt all diſcouragement in travels yet to be endured, *verſ.* 20.

CHAP. VI.

THere is an evill which I have ſeene under the Sunne, and it is common among men.

2 *A man to whom God hath given riches, wealth, and honour, ſo that he wanteth nothing for his ſoule of all that he deſireth; yet God giveth him not power to eate thereof, but a ſtranger eateth it; this is vanity, and it is an evill diſeaſe.*

3 *If a man beget an hundred* children, *and live many yeares, ſo that the daies of his yeares be many, and his ſoule be not filled with good, and alſo that he have no buriall, I ſay,* that *an untimely birth is better than he.*

4 *For he cometh in with vanity, and departeth in darkneſſe, and his name ſhall be covered with darkneſſe.*

5 *Moreover, he hath not ſeene the Sunne, nor knowne* any thing: *this* hath *more reſt than the other.*

6 *Yea though he live a thouſand yeares twice told, yet hath he ſeene no good: Doe not all goe to one place?*

7 *All the labour of man is for his mouth, and yet the appetite is not filled.*

8 *For what hath the wiſe more than the foole? what* hath *the poore* that *knoweth to walke before the living?*

9 *Better is the ſight of the eyes, than the wandring of the deſires; this is alſo vanity and vexation of ſpirit.*

10 *That which hath beene is named already, and it is knowne that it is man: neither may he contend with him that is mightier than he.*

11 *Seeing there be many things that increaſe vanity, what is man the better?*

12 *For who knoweth what is good for man in* this *life, all the daies of his vaine life, which he ſpendeth as a ſhadow? for who can tell a man what ſhall be after him under the Sunne?*

2 FRom the vanity and misery of the contrary courſe, *viz.* the having of riches, but wanting the right uſe of them. This evill is,

1 Generally propounded and aggravated by the commonneſſe of it, there is, &c. and it is רבה common, rife, or great amongſt men as common ſinnes are great ſinnes, *verſ.* 1.

2 Particularly deſcribed in the perſon of ſuch a man as hath riches, and wealth, and that with honour and dignity, and all in ſuch plenty as he can deſire no more for neceſſity or lawfull delight, but God gives him not power to eate thereof, *i.e.* to enjoy what he hath: ſickneſſe of body, a diſtruſtfull, uncharitable and niggardly minde, inceſſant cares and toyle after what he hath not,

troubles and diſquietneſſe in his family, wife, or children, &c. continuall imployment about others buſineſſe, with the like, keepe him that he cannot eate his bread in quiet, nor take pleaſure in any thing he hath. He ſtarves at a full table, and feeds on thiſtles while he carries provender for others, [*a ſtranger ſhall eat it*] one that hath not taken paines for it ſhall enjoy it, *verſ.* 2.

3 Cenſured

Simply in it ſelfe, it's a vanity, and which is more, an evill ſickneſſe that puts a man to much paine and wo, *v.* 2.

Comparatively, preferring the conditions of an untimely birth before ſuch a mans eſtate. In the compariſon conſider

1 The parties compared,

1 The rich man before deſcribed, here further deciphered by the

Good he hath
1 Multitude of children.
2 Length of dayes, and that more than ordinary.

Good he wanteth
1 Comfort and joy in his life.
2 Honour and good report at his death.

2 An abortive, or untimely birth, which *Salomon* preferreth before the other: *viz.* It is better not to be borne at all, or to be borne and die at once, than to live long in miſery and trouble, and to die without the honour of buriall, or without honourable buriall.

2. The reaſon of the abortives preheminence above the rich man. If the abortive have more reſt and peace than the miſerable rich man, then is his caſe better than the others. But he hath, for the Abortive [*cometh in vanity*] as a thing of nothing, [*departs in darkneſſe*] buried out of the way privately, none taking notice of it, [*and his name is covered with darkneſſe*] all memory and ſpeech of him periſheth, *verſ.* 4. In which points the rich man is no better than he, who likewiſe is borne to miſery, buried in ignominy, and his name put out in forgetfulneſſe; but in the next point he is far worſe: the Abortive [*hath not ſeene the ſunne nor knowne*] *viz.* the evils and miſerable troubles of this life, as the rich man hath, *Ergò*, it is worſe with the rich than this untimely borne childe, *verſ.* 5.

This Argument is further confirmed, by removing an objection, *viz.* the rich man had a long life, and that is a good and pleaſant thing: this the Abortive hath not, *Ergò*, *Salomon* anſwers,

1 While a man lives, life ſimply in it ſelfe brings a man no comfort, if all other joyes be wanting. [*Though he live two thouſand yeares, yet he hath ſeen no good*] his yeares hath but multiplied his miſery, and to him it was no good thing to live, ſeeing he lived unhappily.

2 After a long and miſerable life he muſt come into the ſame condition with the abortive, [*Do not all goe into one place?*] *viz.* the Grave; in which he is not a jot better than the abortive, becauſe he came later into it; but much worſe, for as much as he hath got nothing by many yeares experience of evils, in regard whereof he can be accounted no more happy in his grave than the abortive, *v.* 8.

This

This condition of unhappy richmen, as it ſeemes to illuſtrate the point touching the right uſe of Riches, ſo will it ſtand for a

4 Fourth Argument, proving the vanity of Riches, *viz.* That a man may have them in his poſſeſſion, and yet want all comfort in the enjoying of them, which argue their ſingular weakneſſe and inſufficiencie, &c.

5 *Argument*, from the inſufficiencie of Riches to give ſatisfaction to mans deſires. Contentment is not contentment unleſſe it be full and ſatisfactory: which riches cannot afford as *Salomon* proves by the utmoſt extent whereto riches can reach, and that is the Mouth, [*All the labour of man is for his mouth*] *i.e.* the body, and all the ſervices thereof, and this they may ſatisfie, further they extend not, [*yet the ſoule is not filled*] the appetite or deſire of the minde is ſtill inſatiable. The Glottons belly may burſt before his inordinate and ſwiniſh appetite be ſtanched. The covetous, the more he hath, the more he deſires. The ambitious not content with the honour of an univerſall Monarchy. The voluptuous may weary their bodies and dull their ſenſes, yet not quench their thirſt after pleaſures: wherefore, this is a great vanity in worldly wealth, that it can give content onely to the carkaſſe and worſer part of a man, but to his inward and more noble ſpirit it brings no ſatisfaction at all, *verſ.* 7. Prov. 16. 26.

That this is all which Riches can doe, *Salomon* proves by induction of two paire of oppoſites, the Wiſe and the Foole, the Rich and the Poore. If riches and abundance had any ſpeciall virtue to content the minde of man, than of all others wiſe men and rich men would enjoy this happineſſe. But they finde no more happineſſe by them than Fooles or poore men doe, and therefore there is no more to be look'd for. [*What hath the Wiſe more than the foole*] let a man have wealth and all morall wiſdome to manage it, he can but provide for back and belly, and ſo much may he doe that hath as much wealth and leſſe wit and diſcretion. [*What hath the poore*] that wants wealth, leſſe than the rich that hath it, if he be one [*that knoweth to walke before the living*] that is wiſe, painfull, and laborious, that knowes how to get his living. ſuch a one hath as much profit by his little, as the rich by his abundance, hee hath wherewithall to preſerve life, and the rich can doe no more, *verſ* 8.

From hence by way of conſectary, *Salomon* inferres an anſwer to a common objection. [*Better is the ſight of the eyes than the wandring of the deſire* מהלך נפש] better it is to have and enjoy abundance, to have ſtore lying by one, than ſtill to crave, wiſh, deſire, and long after many things, to which *Salomon* anſwers; Firſt, that this is vanity; an empty conceit and hope, ſeeing the having of much is not that which can ſettle and fill the deſire of the ſoule. Secondly, that it is vexation, abundance of riches bringing abundance of cares, diſquieting the heart inſtead of contenting, it, *verſ.* 9.

6 *Argument*, from the weakneſſe and invalidity of Riches to protect us againſt thoſe evils whereunto mankind is ſubject, as ſickneſſes, griefe of heart, ſinne, and the wrath of God for the puniſhment of ſinne. [*That which hath beene is named already, and it is knowne that it is man,*] a man is but a man be he never ſo great in worldly wealth, that cannot exempt him from the common condition of others; as he beares the name, ſo he hath the nature of man ſtill: *Nor can he contend with him that is mightier, than he*] that is,

is, with God; the ſtrokes of whoſe revenging hand he cannot eſcape, how rich, proud, and preſumptuous ſo ever he be, *v.* 10.

7 Argument from the common effect, or at leaſt, concomitant of great abundance. If increaſe of riches be but an increaſe of vanity, troubles, diſtractions, cares to keepe and uſe, feares to loſe, &c. what benefit then towards true happineſſe doth a man get by them? [But many things, or a multitude of things doe but multiply vanity: *Ergò*, *What is man the better for them?*] *v.* 11.

This Argument is confirmed by a reaſon drawne from the weakneſſe and ignorance of man, to make the beſt uſe of things; a little is enough to employ us, many and great things doe but diſtract us; and we ſhall miſſe of their true comforts, becauſe we are ignorant of the true wayes to raiſe them, [*for who knoweth what is good for man in this life?*] two reaſons of this unskilfullneſſe of man, in the uſage of things, are here added,

For it is not in the nature of riches themſelves to trouble but our indiſcretion in uſe of them.

1 From the ſhortneſſe of mans life, we live not long enough to have experience of all things, where, and when, and in what manner they may be beſt employed, [*all the daies of his vaine life which he ſpendeth as a ſhadow*] vaine becauſe changeable, fleeting, and quickly ſpent, as a ſhadow, a thing of no continuance.

2 From our ignorance of future events, we know not how matters will fall out, and ſo are uncertaine what courſe to take. Hence many errours and overſights are committed, which after-times correct and tell us a ſafer courſe that might have been taken. [*For who can tell man what ſhall be after him under the Sun?*] which way ſhall ſucceede moſt happily, this or that, *v.* 12.

If one knew what would be cheape or deare, He might be rich within a yeare.

CHAP. VII.

A *Good name is better than precious oyntment; and the day of death than the day of ones birth.*

2 *It is better to goe to the houſe of mourning, than to goe to the houſe of feaſting; for that is the end of all men, and the living will lay it to his heart.*

3 *Sorrow is better than laughter; for by the ſadneſſe of the countenance the heart is made better.*

4 *The heart of the wiſe is in the houſe of mourning: but the heart of fooles is in the houſe of mirth.*

5 *It is better to heare the rebuke of the wiſe, than for a man to heare the ſong of fooles.*

6 *For as the crackling of thornes, under a pot, ſo is the laughter of the foole: this alſo is vanity.*

7 *Surely oppreſſion maketh a wiſe man mad, and a gift deſtroyeth the heart.*

8 *Better is the end of a thing than the beginning thereof; and the patient in ſpirit is better than the proud in ſpirit.*

9 *Be not haſty in thy ſpirit to be angry: for anger reſteth in the boſome of fooles.*

10 *Say not thou, What is the cauſe that the former daies were better than theſe? for thou doeſt not enquire wiſely concerning this.*

11 *Wiſdome is good with an inheritance: and by it there is profit to them that ſee the Sunne.*

12 *For wiſedome is a defence, and money is a defence: but the excellencie of knowledge is that wiſdome giveth life to them that have it.*

13 *Conſider the worke of God, for who can make that ſtraight, which he hath made crooked?*

14 *In*

14 *In the day of proſperity be joyfull, but in the day of adverſity conſider; God alſo hath ſet the one over againſt the other, to the end that man ſhould find nothing after him.*

15 *All things have I ſeene in the daies of my vanity: there is a juſt man that periſheth in his righteouſneſſe, and there is a wicked man that prolongeth* his life *in his wickednesſe.*

16 *Be not righteous overmuch, neither make thy ſelfe overwiſe; why ſhouldeſt thou deſtroy thy ſelfe?*

17 *Be not overmuch Wicked; neither be thou fooliſh; why ſhouldeſt thou dye before thy time?*

18 *It is good that thou ſhouldeſt take hold of this, yea, alſo from this withdraw not thine hand; for he that feareth God ſhall come forth of them all.*

19 *Wiſdome ſtrengtheneth the wiſe, more than ten mighty men which are in the City.*

20 *For* there is *not a juſt man upon earth, that doth good and ſinneth not.*

21 *Alſo take no heede unto all words that are ſpoken, leſt thou here thy ſervant curſe thee.*

22 *For oftentimes alſo thine owne heart knoweth, that thou thy ſelfe likewiſe haſt curſed others.*

23 *All this have I proved by wiſdome: I ſaid, I will be wiſe, but it* was *farre from me.*

24 *That which is farre off and exceeding deep, Who can find out?*

25 *I applied mine heart to know, and to ſearch, and to ſeek out wiſdome, and the reaſon* of things, *and to know the wickednesſe of folly, even of fooliſhneſſe* and *madneſſe.*

26 *And I find more bitter than death, the woman whoſe heart is ſnares and nets,* and *her hands* as *bands: who ſo pleaſeth God ſhall eſcape from her, but the ſinner ſhall be taken by her.*

27 *Behold, this have I found (ſaith the Preacher)* counting *one by one, to find out the accounte.*

28 *Which yet my ſoule ſeeketh, but I find not: one man among a thouſand have I found, but a woman among all thoſe have I not found.*

29 *Loe, this only have I found, that God hath made man upright; but they have ſought out many inventions.*

HItherto *Salomon* hath deſcribed mans chiefe happineſſe by way of negation, ſhewing wherein it conſiſteth not, and overthrowing all falſe meanes for the obtaining of it: He comes now in the ſecond part of this Booke, to declare affirmatively and poſitively wherein mans bleſſednesſe ſtands, and whereby it is obtained. This he doth,

1 Particularly in the ſeverall degrees and meanes of true happineſſe, ſo farre as in this life we may attaine unto it, in the 7,8,9,10,11, and part of the 12 Chapter.
2 Summarily in the concluſion of this whole diſcourſe, Chapter 12. verſ. 8.

For the former, the parts, degrees, or meanes of happineſſe are ſet downe in oppoſition to the forenamed falſe and inſufficient meanes: and they are five;

1 *A good name*, preferred before riches and pleaſures both, *viz.* [*a good oyntment*] which is eſteemed among chiefeſt treaſure for its coſtlines, and beſt delights for its ſavour and ſweet ſmell, and refreſhing to the body, *ver.* 1. Prov. 22. 1. Eſa. 39. 2.
2 *Death*, preferred above the day of a mans birth, *viz.* life, and all the commodities thereof, which is to be underſtood of life, as it is accompanied with many miſeries and vexations, whereunto death puts an end, otherwiſe it is worſe to have no being than to be well. *v.* 1.
2 *Sorrow and ſadneſſe of heart*, preferred to mirth and pleaſure: this is

1 Axio-

1 Axiomatically delivered, *v.* 3. [*Sorrow is better than laughter*] of godly ſorrow, that it is better than worldly joy, is moſt true, and here meant in part. But even worldly ſorrow alſo, if it go not too farre, as too breed conſuming griefe, which eate up the heart, is to be commended above continuall jollity and merriments

2 Exemplified and proved in two ſorts of ſadneſſe and joy, ariſing out of two divers cauſes.

1 Funerall ſolemnities and lamentations following mens death, [*The houſe of mourning*] where are oppoſite banquetings and merri-meetings made uſually at mens birth, or otherwiſe by thoſe that abound in wealth, [*The houſe of feaſting*] the firſt cauſes ſorrow, the latter joy, but yet it is better to reſort thither than hither. The reaſons are drawne,

1 From the effects of this ſorrow and joy (*ex antitheſi*) *i. e.* which are here two:

1 More ſpeciall in reſpect of the cauſe; Funeralls, Graves, Mourners, &c. breed in us a ſerious meditation of our mortall condition: [*The living will lay it to his heart*] adviſedly conſider of it, why? [*for it is the end of all men*] he ſees in others what he is in himſelfe, that he muſt go the ſame way. This ſingular provocation to goodneſſe and ſobriety is not to be had in feaſts and banquets, which uſually makes us forget both God and our ſelves, *v.* 2.

2 More generall at all times [*By the ſadneſſe of the countenance*] by ſorrow appearing in the face [*the heart is bettered*] all light, vaine, luſtfull, and fooliſh affections are checked, the deſires and thoughts of the mind compoſed to a ſad and ſober temper, and made capable of all inſtruction and reprehenſion, &c. a ſad look ſhewes and makes a ſober mind; and that not only in regard of our ſelves, but of others alſo, a ſevere, angry, and frowning countenance daunts an adulterous eye, a flattering tongue, &c. and they are made better by it, &c. *v.* 3.

The contrary to be underſtood of laughter, which diſſolves the heart, and melts it into looſeneſſe and lewdneſſe.

2 From the perſons that delight in them [*The heart of the wiſe is in the houſe of mourning,*] a wiſe mans mind and affections are bent to ſadneſſe and ſobriety, and makes choyce to be in ſuch company as may bring him to it: [*The heart of fooles is in the houſe of feaſting*] his deſires are carried after unſeaſonable mirth and jollity, company keeping and good fellowſhip, &c. Mirth and Sadneſſe ſhew who is wiſe, who fooliſh; who good, who bad, &c. *ver.* 4.

Per riſum multum, &c.

2 Reproofe, which cauſeth griefe for the preſent, and flattery which breeds ſome kind of joy. [*It is better to heare the rebuke of the wiſe*] a juſt reprehenſion ſeaſonably given by a wiſe and godly man [*than to heare the ſong of fooles*] to be flattered by ungodly claw-backs, whoſe ſpeeches are as a [*Song*] and ſweet Muſick, very pleaſing to a carnall and corrupt mind, *ver.* 5. That it is better to be ſharply reproved, than ſmoothly ſoothed, *Salomon* proves by the different effect of both.

Flattery gives much content for the time, warmes the heart

heart with much joy in the conceit and admiration of it ſelfe, but it ſoone vaniſheth, and the griefe of a bad conſcience comes in its ſtead.

Reprehenſion is grievous for the time, but after it breeds the true fruite of righteouſneſſe, peace, and perpetuall comfort. This is underſtood by the Antitheſis, the former onely expreſſed under a *ſimile* of thornes or bruſh wood under a pot, that crackle much, burne ſuddenly and brightly, heat vehemently for the preſent, but the flame ſcorcheth onely the outſide a little, and is quickly extinct: [*ſo is the laughter of fooles*] of wicked men that pleaſe others with their ſinnes in flatteries, lewde jeſts, and filthy diſcourſes; of wicked men that will be pleaſed and joyed with ſuch things. He that makes this mirth, and he that likes it, both are fooles, and their pleaſantneſſe will ſoone have an end: ſo that ſuch kinde of delights is but vanity, *v.6.*

4 *Moderation of minde and patience*, oppoſed and preferred to proud and oppreſſing greatneſſe. Where we have

1 The fault of great ones { Oppreſſion. / Bribery [*a gift.*]

Both ſet downe with their effects, that [*makes a wiſe man mad*] this [*deſtroyeth the heart*] if a wiſe and good man turne oppreſſor and briber, he becomes fooliſh and mad, raging like a wilde and furious beaſt over his poore inferiours, the eye of his underſtanding and counſell is put out, his conſcience is racked, he calls good, evill; and ſowre, ſweete; like a frantick man runnes the highway to ruine himſelfe and his poſterity by his unjuſt courſes, thinking yet thereby to eſtabliſh himſelfe and his houſe, &c. *v.7.* *Deut.16.19.*

2 The Remedy, Moderation, and Patience in not deſiring more than is fit and equall, in enduring what is wrongfull and unequall, that reſpects all, eſpecially great men, this thoſe that are wronged. This vertue is ſet downe with compariſon to the oppoſite [*Better*] and more to be commended is the humble (*ex antitheſi* [*and patience in ſpirit* ארך רוח *than the proud and impatient in ſpirit.*] By patient [*or long*] in ſpirit are meant two things:

1 A ſilent waiting upon God and good meanes, expecting Gods time and leiſure for the obtaining of ſuch good things, wealth, honours, &c. as we may and doe wiſh to enjoy, oppoſed to that kinde of impatience which we call overhaſtineſſe and greedineſſe to have more and otherwiſe than we ſhould. A ſingular vertue in all, to expect till God by due meanes in due time advance us; and that which curbes tyrannicall and unjuſt deſires.

2 *A* contented bearing and enduring of ſuch injuries as are done unto us, oppoſite to wrathfull contention, revengefull deſires, mourning, &c. another kinde of impatience, an excellent grace in men of meaner place, in caſe of wrong from their ſuperiours. Both theſe have their roote in true Humility, when men eſteeming meanely of themſelves, iudge that in good things they have more, in evill leſſe than they deſerve: which makes them deſire little, and endure much: as the contrary ſprings from Pride, when out of a high account of their owne worth and power, men thinke they neede doe no right, nor ought to ſuffer any wrong, *verſ.8.* Humble your ſelves, &c.

This vertue of Moderation is further preſſed on us

1 By an Argument of its neceſſity, proverbially delive-

red, [*The end of a thing is better than the beginning*] many casualties may fall out, things may sort to no ends, to wrong ends, to ill & hurtfull ends, *ergo*, it is good to be patient & waite the issue. An excellent Argument to keepe men from injustice and oppression, if they would looke as well to the gravell and gall in the belly, as the bread and honey in the mouth. And as strange a motive it is to keep us patient under injuries, if we looke what end the Lord will make with us, *vers* 8.

2 By a dehortation from two particulars of the contrary vice of impatience:

1 Rash anger, when men being stung with some injury. breake out into fury, and meditate on revenge [*Be not hasty in thy spirit to be angry*] be angry, but not hastily and rashly: and that in thy spirit, giving way to revengefull and malicious thoughts; the reason is added, [*anger resteth in the bosome of fooles*] anger if it rest, resteth no where but in a wicked mans heart, *v.9.*

2 Unjust complaining and murmuring at the present condition of things, admiring and wishing for the happinesse of former ages, and disliking the present [*Say not what was the cause that the former dayes were better than these*] the reason is added, [*thou dost not enquire wisely of this thing:*] Its foolishly done to make such a question, seeing there is no new thing under the Sunne, oppression, wrong, injustice, and other wickednesse hath beene as notorious in former as later ages, perhaps more, *v.* 20.

5 *Wisdome*, that is, true piety as the roote and mistresse, with civill prudence as the branch and handmaid. This wisdome being the principall fountaine of all our felicity, is described unto us at large unto the end of the Booke.

1 In comparison and opposition to riches, before which it is preferred: [*Wisdome is good with an inheritance,*] why, and is it not good without it? yes, no doubt: the meaning is, that it is good for them that have inheritance, *i.e.* Wealth and possessions to get wisdome withall; without which their wealth is not good. Both together are good, * but wisdome the better of the twaine [*and better* יותר *more excellent to them that see the Sunne*] to the living. Or, [*or by it there is profit to, &c.*] *viz.* wealth then only doth a man good when this wisdome is joyned with it, *vers.* 11. The reason of the excellencie of wisdome above wealth, is taken from the use and effect of both, in case of adversity, necessity, and trouble, here compared to the scorching heate of the Sunne, which in hotter countries is very troublesome. Against these troubles we have a double helpe: First, from wisdome; Secondly, from riches, [*money*] the succour and defence which both yeeld, being likened to the shadow of an Arbour, &c. which keepes off the Sunne-beames: so that both in their kinde * afford us comfort; [*But the excellencie is on the side of knowledge*] that doth us most good when we stand in most neede, for [*wisdome giveth life to them that are masters or owners of it*] in deadly dangers that assault us, it rescues us when money and meanes faile; or, if evils presse us, it preserves the heart in peace and comfort, that it sinkes not under them, which money cannot doe; or if the worst come, yet this saves from eternall death, the worst of evill, and brings no eternall life, the best good thing; and a world of wealth can

Such an argument the Apostle useth, *Phil.*4.5.

* Wisdome shewes the use of wealth, and this graceth wisdome. *Adverbial ter: scil.* יותר מיבה *Jonah.*4.8:

*Ier.*41.8.9. *Abigails* danger. 1*Sam.*25. *Iosephs.*

*Prov.*10.2. & 16.16.17.

can helpe neither out of the one, nor unto the other, *verſ.* 12.
Haply we may take it in a larger ſenſe, *viz.* mans life conſiſteth not in abundance of wealth, but wiſedome giveth life, procuring unto us the bleſſed and right uſe of riches.

2 By its parts, properties, and effects, all ſetting forth the uſe and excellencie of true wiſdome: theſe are divers; ſome more generall, others more particular: for the

1 Generall, they are five, whereof the fifth hath divers branches, as we ſhall ſee:

1 *Contentation* in the right uſe of all eſtates and conditions of life, chiefly Proſperity and adverſity: in which point we have

1 The duty [*In the day (or time ſhort as a day) of proſperity bee joyfull*] בְּיוֹם טוֹב enjoy thy portion of bleſſings with cheerfulneſſe. [*In the day of adverſity conſider* רְאֵה] be well adviſed, fall not to impatient murmuring, or ungodly ſhifting, but ſtay thy ſelfe in expectation on God, *v.* 14.

טוֹב good & mercy, both together.

2 The Arguments enforcing it, taken from Gods providence in a double reſpect:

1 The unalterableneſſe of his worke: we cannot at our pleaſures change and undoe what God doth: *Ergò*, bee content in all eſtates. [*Conſider the worke of God*] meditate on his provident adminiſtration of all things, [*who can make ſtraight? &c.*] none can alter and amend what to us ſeemes amiſſe, *v.* 13.

2 The inevitableneſſe of Gods purpoſes, they are carried with ſuch variety and unſearchable proceedings, that we cannot prevent nor foreſee them: *Ergo*, it is wiſdome to ſubmit our ſelves to all. [*God ſets the one over againſt the other*] adverſitie oppoſite to proſperity, a vale againſt a hill, in a continuall viciſſitude and ſucceſſion; and this is done [*to the end*] or in ſuch an order and manner עַל לְכֹרֶת [*that man ſhould*] or ſhall [*finde nothing after him*] אַחֲרָיו, *viz.* of thoſe things that may come upon him in the courſe of his life and after times, he cannot by wit foreſee, nor by policie prevent enſuing changes; and therefore it is a great part of his wiſedome to arme himſelfe with patience for all adventures, *v.* 14.

2 *Reſolution* and *Conſtancie* in goodneſſe, notwithſtanding the hard meaſure, unrighteous and unequall dealing, which for goodneſſe ſake, may befall both us and others. In this effect of true wiſedome we have ſet downe unto us

1 The temptation [*There is a juſt man*] both civilly juſt, and religiouſly holy [*that periſheth*] is oppreſſed, trodden downe, and brought untimely to his end [*in his righteouſneſſe*] being innocent and guiltleſſe, or, for his righteouſneſſe, becauſe he is a good man. The different event to the bad followes, [*and there is a wicked man*] that hath neither honeſty nor godlineſſe [*that prolongeth his life in his wickedneſſe*] lives long in his ſinne with impunity, credit, and countenance, and that haply becauſe he is wicked: Theſe unlike and unequall proceedings *Salomon* ſets downe as no rare and unuſuall accidents, but as common events which fall out in every mans age: and which himſelfe among other obſervations had ſeene in his vaine and ſhort life. [*All things have I ſeene, &c. v.* 15.]

2 The iſſue and concluſion thence ariſing; which is double:

1 According to nature and the judgement of carnall and corrupt reaſon, which hence drawes concluſions tending to an indifferencie in good courſes, and politick forbearance of forwardneſſe in piety. [*Be not righteous overmuch*] ſeeing righteous men fare ſo ill, take heed of being too good and too forward: not that a man can indeede be ſo, but ſuch is the judgment of carnall policy, that our very duty is but overmuch and needleſſe preciſeneſſe, [*nor make thy ſelfe overwiſe*] leave off this affected humour (for ſo men eſteeme of the ſtudy of piety and virtue) bee not more nice and wiſe than other men, be diſcreete and wary, and ſtand not ſtrictly upon termes of conſcience and religion, but remit a little if danger be coming towards thee: The reaſon of this counſell is taken from the event, [*Why ſhouldeſt thou deſtroy thy ſelfe*] to what end ſhouldeſt thou bring thy ſelfe in danger of envie, vexation, &c. to make thy ſelfe a prey, &c. *verſ.* 16.

2 According to grace and the judgement of the ſpirit, maintaining inus a reſolved & zealous conſtancie in goodneſſe, notwithſtanding ſuch events. Which reſolution is

1 Declared in oppoſite termes to the counſell of the fleſh: Bee not juſt overmuch, ſaith the fleſh; Nay rather, ſaith the Spirit, [*be not wicked overmuch*] *viz.* he that ſlacks and abates in goodneſſe, and qualifies it, though but with a little degree of badneſſe, (as the fleſh imagineth to doe) hee is bad, and too too bad. [*Be not overwiſe,*] ſaith the fleſh; Nay, ſaith the Spirit [*bee not Fooliſh*] as all are that temper ſpirituall wiſedome with carnall policie. There is danger in being too good, ſaith the fleſh; Much more in being too bad, ſaith the Spirit: we are apter to fall into this extreame than to hold a meane in the other, and from this extreame, greater hurt will accrue unto us than can from the other, *viz.* Death, the greateſt of evils [*Why ſhouldeſt thou die*] ſinne bringeth death, and the worſt of death [*not in thy time?*] an untimely and unſeaſonable death, when it were better for thee to doe any thing then to dye, and an eternall death, *verſ.* 17.

2 Urged on us by an earneſt exhortation, [*It is good*] (whatſoever evill befall) [*that thou lay hold on this*] on conſtancie in thy integrity and uprightneſſe; and having taken hold [*that thou withdraw not thy hand from this*] loſe not thy handfaſt, nor fall off from thy ſincerity, but cleave unto it ſtill, *verſ.* 18. The exhortation is backed with a reaſon from the promiſe of God to the faithfull [*for he that feareth God ſhall come forth of them all*] the godly ſhall have comfort in, and an happy iſſue out of all adverſity, *verſ.* 18.

This reaſon is illuſtrated by a Prolepſis: weakneſſe and infidelity will plead,

Ob. I want friends and meanes to worke my ſafety and freedome from troubles: *Ergò*, I am likely to bide by the worſt.

Sol. By compariſon of Wiſdome with worldly helpes; [*Wiſedome ſtrengthneth the wiſe man more than tenne mighty men which are in the Citie*] the prudent godly man who hath God for his friend, is better defended and ayded, than he that hath the favour or aſſiſtance of many Potentates and Princes in a Common wealth, *verſ.* 19.

Jeremiahs afflictions and eſcapes.

3 *Charity and meekeneſſe* towards others, in bearing and paſſing by many infirmities and injuries in and from them: oppoſed to a ſuſpicious, cenſorious,

ſorious, revengefull, and implacable minde. This moſt excellent part of true wiſedome, (whoſe vertue and uſe is of large extent in all converſation and ſociety) is ſet forth *Synecdoc.* 1. In one kinde of fault which is moſt apt & moſt uſuall to breed offence, *viz.* evill ſpeeches. 2. In one kinde of men, which are the fitteſt objects on whom men thinke they may beſt diſcharge their choler, *viz.* Servants and inferiours: touching theſe we are commanded [*Take no heede to all the words that are ſpoken*] לבר ההוּ אל take not to heart all offenſive ſpeeches, that are uttered in heat and paſſion, in jeſt or in earneſt; think not too much on them, heare and heare not; heare, but diſſemble and paſſe by in love, without bitterneſſe wrath and diſpleaſure: this doe as in regard of others, equalls or ſuperiours, ſo even of thy ſervant [*whom thou ſhouldeſt not hear*] in ſevere examination and animadverſion for every ſpeech, or not [*curſing thee*] in greater contumelies, bitter complaints and execrations, *v.* 21. Now this meeke and mercifull bearing with others faults, is commended unto us by a double Argument: Q. אשחל אה

1 From the common condition of humane frailty; in many things we ſinne all, even the beſt, [*For there is not a juſt man*] (no, (be he never ſo juſt) [*upon earth*] in all the world, [*that doth good*] *viz.* onely [*and ſinneth not.*] Wherefore, in ſcanning of others faults, we muſt conſider our ſelves, leſt we likewiſe be tempted, *v.* 20.

2 From the conſcience of a mans owne failings and infirmities in the ſame kind haply for which he now condemnes others. [*For oftentimes thine own heart knoweth not that thou haſt curſed others*] ſpoken ill, reviled, rayled, &c. upon others, for which notwithſtanding thou wouldeſt have them pardon thee, and uſe thee favourably; doe ſo likewiſe thy ſelfe to others. *Hanc veniam petimuſque damuſque viciſſim, &c. ver.* 21.

4 *The difficulty* to attaine this wiſdome, which properly as it commends wiſdome by its rarity, ſo it puls downe mans pride and checks his curioſity. This difficulty is demonſtrated unto us two wayes:

1 By *Salomons* experience in his owne ſtudy and ſearch after it; [*All this have I proved*] *viz.* I have attained to great experience, and that by more than ordinary helpes [*by Wiſedome*] wherewith I was in a large meaſure endowed, ſo that [*I ſaid*] and thought no leſſe with my ſelfe, [*I ſhall be wiſe*] and know all things, but all things reckoned up, I ſee [*It is far from me*] *viz.* the perfection thereof. And if it were far from *Salomon*, what other man ſhall come neere it, *v.* 23.

2 From the nature of thoſe things which are to be knowne to make a man wiſe: theſe things are expreſſed,

1 Generally; all things are full of darkneſſe and obſcurity: by ſimilitude of things farre diſtant from us, or deeply hid in the bowels of the earth, both which are hard and almoſt impoſſible to be exactly ſearched out and knowne by us. [*That which is farre off, &c. Who can finde out?*] yes, though he had more wiſdome than *Salomon* had, *verſ.* 24.

2 Particularly, in two parts of wiſdome:

1 Learning of all ſorts in the ſeverall Arts and myſteries thereof: here called [*Wiſdome*] which is interpreted in the next word [חשבון *ratiocinium, ars, the reaſon of all things*] ſo farre as by diſcourſe they may be found out.

2 The knowledge of the corruption and guilefulneſſe of mans heart: a ſpeciall inquiry of ſingular uſe for the advancement of true wiſdome: [*and to know the wickednesse of folly*] or the wicked folly of men [*even of foolishnesse and madnesse*] ſo is the ſinfulneſſe, deceitfulneſſe, and corruption of a wicked man ſtiled, who is beſides his wits, fooliſh, and mad, *v.*25.

Touching both theſe, *Salomon* declares unto us what was

1 His inquiry and ſearch; this be underſtood, notwithſtanding the difficulty aforeſaid, with great diligence and paines expreſſed in many words, [*I applied mine heart with much attention, to know, and to search, and to seeke,*] *verſ.*25.

2 The iſſue of his ſtudy, what he found out; expreſſed onely in the latter part concerning mans wickedneſſe, (of the former he had ſpoken, *chap.*1.) which in briefe he findes to bee infinite and beyond mans comprehenſion: this declared by inſtance and induction:

1 Of one ſex, *viz.* the weaker, and in it, of its worſt kinde, *ſcil.* the Harlot, whoſe infinite ſubtilties and wily wickedneſſe is

1 Deſcribed by parts, her

Wilineſſe to catch: [*Her heart is as snares & nets*] full of cunning fetches, plots devices, and policies to intangle mens affections, as fiſhers, &c.

Power to keep [*Her hands as bands*] her imbraces, kiſſes lookes, &c. are as cords, wherewith ſhee bindes, faſt the loving beaſt to be alwaies at her command, *v.*26.

2 Aggravated by many Arguments:

1 By compariſon with Death: [*I finde more than death the woman*, &c.] the wickedneſſe of a harlot cauſeth a lingring conſumption of body, name eſtate: and after brings to eternall death, *ver.*26.

2 From the power and force of her temptations: which are ſo enticing, as nothing but ſupernaturall helpes, grace, and Gods love can preſerve us from them: a ſinner left unto himſelfe cannot but fall into her ſnare [*who so pleaseth God shall escape, but the sinner, &c.*] *verſ.*26.

3 From *Salomons* earneſt ſtudy to find out the depth of a womans beguiling heart, the exact knowledge whereof he could not attaine; [*Behold, this I have found*] *viz.* ſo much as is mentioned, *v.*26. [*ſaith the Preacher*] who was able to diſcerne further than others, [*counting one by one*] trying and examining the diſpoſition & nature of many [*to finde out the account*] the perfect knowledge of this point, [*which yet my ſoule and deſire ſeek after, but I finde it not* [nor attaine unto it, *verſ.* 27,28.

4 By compariſon with men; amongſt whom there might be found one of a thouſand, whoſe politick devices, fraud, & falſhood might be diſcovered; but not one woman among a thouſand could be found, the depth of whoſe deviliſh deceith could be meaſured. [*one man*, &c. *but a woman among all thoſe*, &c.] haply thoſe thouſand wives and concubines

Vide Prov.7. totum Prov.5.3. Jude 16. *Belitus*

cubines which he had, whereof it ſeems there were few good, *verſ.* 28.

2 Of both Sexes, man and woman: *viz.* that neither of them are as God hath made them, but both have ſtrangely gone awry from the ſtraitneſſe of their creation. [*Loe, this onely have I found, God made man upright and *ſtrait, but they*] both *Adam* and *Eve*, and alſo their poſterity [*have ſought out (of their owne accord) many inventions,*] many and crooked counſels and devices for the practiſing, defending, excuſing, &c. of their evill courſes. The ſhifts are many, רבים, ſo that it is hard to find them out: which muſt needs argue, that true wiſedome is difficult to be had, which conſiſteth in the knowledge of our ſelves and others, that is hard to cóme by, this farre more, *verſ.* 29.

Mans fall from his integrity known by the light of reaſon and diſcourſe: this is falſe, for the Text prvoes, that it is a part of heavenly wiſdome to finde it out.

* In his image.

Chap VIII.

Who is as the wiſe man? And who knoweth the interpretation of a thing? A mans wiſedome maketh his face to ſhine, and the boldneſſe of his face ſhall be changed.

2 *I* counſell thee, *to keepe the Kings commandement, and that in regard of the oath of God.*

3 *Be not haſty to goe out of his ſight: ſtand not in an evill thing, for he doth whatſoever pleaſeth him.*

4 *Where the word of a King* is, there is *power: and who may ſay unto him, What doeſt thou?*

5 *Whoſoever keepeth the commandement, ſhall feele no evill thing: and a wiſe mans heart diſcerneth both time and judgement.*

6 *Becauſe to every purpoſe there is time and judgement, therefore the miſery of man* is *great upon him.*

7 *For he knoweth not that which ſhall be: for who can tell him, when it ſhall be?*

8 There is *no man that hath power over the ſpirit to retaine the ſpirit: neither* hath *he power in the day of death: and* there is *no diſcharge in that warre, neither ſhall wickedneſſe deliver thoſe that are given to it.*

9 *All this have I ſeene, and applied my heart unto every worke that is done under the Sunne:* there is *a time wherein one man ruleth over another to his owne hurt.*

10 *And ſo I ſaw the wicked buried, who had come and gone from the place of the Holy, and they were forgotten in the City, where they had ſo done: this* is *alſo vanity.*

11 *Becauſe ſentence* againſt *an evill worke is not executed ſpeedily; therefore the heart of the ſonnes of men is fully ſet in them to doe evil.*

12 *Though a ſinner doe evill an hundred times, and his* dayes *be prolonged, yet ſurely I know it ſhall be well with them that feare God, which feare before him.*

13 *But it ſhall not be well with the wicked, neither ſhall he prolong* his *dayes* which *are as a ſhadow; becauſe he feareth not before God.*

14 *There is a vanity which is done upon the earth, that there be juſt men unto whom it happeth, according to the worke of the wicked; againe, there be wicked men, to whom it happeth according to the worke of the righteous; I ſaid, that this alſo* is *vanity.*

15 *Then I commended mirth, becauſe a man hath no better thing under the Sunne, then to eate and to drinke, and to be merry: for that ſhall abide with him of his labour the dayes of his life, which God giveth him under the Sunne.*

16 *When I applied mine heart to know wiſedome, and to ſee the buſineſſe that is done upon the earth:* (*for alſo* there is that *neither day nor night ſeeth ſleepe with his eyes.*)

17 *Then*

17 *Then I beheld all the workes of God, that a man cannot finde out the worke that is done under the Sunne, becauſe though a man labour to ſeeke it out, yea further, though a wiſe man thinke to know it, yet ſhall he not be able to finde it.*

5 THe fift part or branch of true wiſedome, diſcretion, and perfection of right judgement in the wiſe ordering of himſelfe and affaires; This vertue is

1 Summarily expreſſed and commended, Firſt, in the nature of it, [*who is as the wiſe man*] *i.e.* None to be compared to a wiſe man: and who is he? the next words expound wherein this wiſedome is, [*who* (*viz. but a wiſe man*) *knowes the interpretation of a thing*] *i.e.* can diſcerne and truly judge of all affaires in their nature and circumſtances, what muſt be done, what avoided, &c. This to know ones ſelfe, and interpret unto others, is a point of that wiſedome which makes us happy. Secondly, in the effects of it, which are two:

1 Credit and eſteeme [*a mans wiſdome maketh his face ſhine*] *metaph.* bringeth his perſon in admiration, makes him * lovely, beautifull, and amiable, or venerable, awfull, and reverend, as *Moſes*, *Steven*, or (*ſed. q.*) cheerfull, without frowning ſullenneſſe.

2 True confidence and ſecurity [*the boldneſſe* ℣ *of his countenance ſhall be changed*] *ſcil.* from impudent and preſumptuous overdaring and foole-hardineſſe, to true confidence and reſolution, or [*ſhall be doubled*] made very firme and aſſured. He that walkes wiſely hath a truely ſecure heart, and bold face; he diſcovers no feares, becauſe he foreſees and prepares for evils; nor yet ſhame, he commits no fault whereat he ſhould bluſh, &c, *ver.* 1,

2 Particularly exemplified in many points, requiring great wiſedome to free us from the danger of divers temptations, which drive fooliſh men to foule extreamities and inconveniences. Theſe particulars are

1 In matter of obedience to Kings in the execution of their commands, wherein a wiſe man carries his buſineſſe faithfully and ſeaſonably. Here note.

1 The duty. Obedience to Kings, [*I counſell thee to keepe the Kings Commandement*] the reaſon is added, [*and that in regard of the oath of God*] becauſe thou haſt ſworne allegeance to him, of which oath God is a witneſſe and revenger. Which alſo may be in ſome part as a reaſon ſo a qualification of our obedience, *ſalvo juramento Dei*, ſo farre as may ſtand with the fealty we owe to God, *verſ.* 2.

2 The diſobedience of fooliſh men, from which we are dehorted. The fault is double:

1 Haſtineſſe in taking offence at Kings commandements: expreſſed in its effect or ſigne, *viz.* departing out of his preſence: to turne the back, and fling away in a chafe is a ſigne of raſhneſſe and fury, and alſo of contempt, eſpecially before Kings: [*Be not haſty to goe out, &c.*] take heed of conceiving and diſcovering diſcontent and choler before a King.

2 VVilfulneſſe in perſiſting in diſobedience and rebellion, worſe than the former [*Stand not in an evill thing*] ſubmit and come in againe, *v.* 3.

From

* Kiſſe the lips of him that ſpeaketh, &c.

Nehem. 10. 29. *Et in Sacramento baptiſ.*

Jonah 1. 3. מִפְּנֵי *ab officio.*

From theſe faults men are deterred by a two-fold argument:

1 From the danger of diſſobedience: it is not ſafe to oppoſe a King becaule it is not eaſie to overmaſter him: and therefore he that reſiſts and incurres his diſpleaſure, is ſure to ſmart for it. The kings power is of a large extent, [*he doth what pleaſeth him*] he will have his pleaſure performed, either by thee obeying, or upon thee in puniſhing thy rebellion, *v.* 3. The reaſons are

1 His words and commands are alwaies joyned with power, authority, and majeſty, and therefore will overſway all power oppoſed againſt it [*where the word, &c.*]

2 His actions may not be cenſured and ſcanned by his ſubjects [*who may ſay unto him what doeſt thou?*] his faults are liable to Gods, not mans judgement, ſo that it is not in the ſubjects power, nor belongs to their duty to call him to examination, *v.* 3.

The name of a King daunts Rebels. בכל אשר every where in all parts of his dominion, therefore no eſcaping nor hiding. (Who ſhall ſay, &c.) Rom. 13. 3.

2 From the profit of obedience, *viz.* peace and freedome from the evils that rebellion brings on a man. [*He that keepeth the commandement ſhall know; or feele no evill thing.*] Now whereas hence might be inferred, why then let's doe all the King bids us, without further inquiry or delay: this *Salomon* prevents, [*a wiſe mans heart diſcerneth both time*] when things may be done moſt ſeaſonably, not over haſtily nor too ſlowly [*and judgment*] the manner and meaſure, how, and how farre forth fitly and lawfully the commands of a King may be diſpatched, *v* 5.

2 Heedfull prevention and preparation for evils which may come upon us, we know not when nor how ſoone. This fruite of wiſedome is illuſtrated

Doegs obedience, and that of *Sauls* ſervants. 1 *Sam.* 22. *Ioab.* 1 *Chron.* 31. 3. 2 *Sam.* 19. 5, 6.

1 By the common miſery of man that lyes upon him by reaſon of his ignorance of things preſent, and to come: which plunges him into many errours and dangers. [*The miſery of man is great upon him;*] Why? [*becauſe there is a time* and *judgment for all things*] which for the moſt part men are ignorant of [*for he knoweth not that which ſhall bee*] he is ignorant himſelfe, and hath none that can inſtruct him, [*for who can tell him when it ſhall be? verſ.* 6. 7.

2 *By* inſtance of mans weakneſſe to helpe himſelfe in the greateſt of dangers, *viz.* Death, againſt which wiſedome affords us reſolution and patience, other helpe there is none: [*No man hath power over the ſpirit to retaine the ſpirit*] none hath command of his owne life, to live and dye when he liſt: [*neither hath hee power in the day of death*] *viz.* to ſave himſelfe alive, [*neither is there diſcharge in that warre*] *viz.* with death, againſt which there is no protection, no ſhifting, or, [*nor is there deliverance in battell*] *viz.* by a mans owne ſtrength or policy, *v.* 8.

Or weapon, *miſſile* משלחת to defend our ſelves againſt death.

3 *By* the oppoſite of mans wickedneſſe, in deviſing and uſing ungodly meanes, and unlawfull ſhifts for the effecting of his ſafety in avoyding ſuch evils as he feares will fall on him; which endeavors are to no purpoſe. [*Neither ſhall wickedneſſe deliver thoſe that are given to it*] בעליו when men for want of true wiſedome, have runne themſelves into errours and danger, they ſeeke out fooliſh and unwarrantable counſels to rid themſelves free, but become ſo much the faſter intangled, *verſ.* 8.

3 A right eſteeme & uſe of the proſperity of wicked men, & their long impunity: which is another ſore temptation to badneſſe, againſt which a wiſe man is well defended. In this point we have to note,

1 The temptation which *Salomon* ſets downe as an heedefull, and experimentall obſervation of his owne [*All this have I ſeene, and applied my heart, &c.*] which he doth by inſtance in the moſt eminent kind of men, upon whom mens eyes are moſt uſually faſtened, *viz.* in the proſperity of tyrants, and great, but wicked ones, who rule all things at their pleaſures, and paſſe uncontrouled. [*There is a time when one man ruleth over another to his owne hurt*] not onely to the hurt of thoſe that are under government, but to the deſtruction of himſelfe in concluſion; when though it be long firſt, he ſhall receive the puniſhment of his injuſtice and tyrannie in the miſuſe of his place, and Gods healthfull ordinance, *v.* 9. The freedome and impunity of theſe men is expreſſed in the next verſe, where we have a double benefit: they enjoy,

And ſo) *viz.* notwithſtanding their wicked and unjuſt government.

1 Honourable buriall after long continuance in their dignity and greatneſſe, [*I ſaw the wicked rulers buried*] with pompe, lamentation, and much funerall ſolemnity, as an honourable cloſe of the dignity and greatneſſe of their lives [*Who had come and gone*] enjoyed their ſtate for their times, and left it peaceably at their death; or had gone in and out before the people in rule and government [*from the place of the holy*] *viz.* the ſeate of juſtice and government, where holy judgment ought to be executed, & holy Judges ought to ſit: the ſeate of judgement is a Throne of God, and they ſhould bee

Deut. 1.17. 2 *Chron.* 19.6. *Pſal.* 82.

2 Gods that ſit there.

Oblivion of their names and doings, a great benefit to a wicked man to have his memory dye with him, which if it be preſerved, ſtinkes in keeping, and remaines as a curſe and perpetuall diſgrace: [*and they were forgotten in the City where they had ſo done*] there was no more memory of them, no not in that place where they had practiſed all their wickedneſſe and villany. Thus in life and death, and after death theſe men ſeeme to be happy; all which is notwithſtanding vanity, and but ſeeming proſperity: [*This is alſo vanity*] (as is after ſhewed) *verſ.* 10. And this is the temptation; now followes.

Vide 2 *Pet.* 3. *Rom.* 2,4,5.

2 The iſſue and event ſpringing there-from, which is double different:

1 In the foole or wicked man led by carnall diſcourſe: in whom the proſperity and long happineſſe of evill men workes hardneſſe of heart, obſtinacie, and preſumption in evill courſes, [*becauſe ſentence is not ſpeedily, &c.*] *verſ.* 11.

2 In the wiſe and godly, guided by the ſpirit of God, who hereupon take not any liberty to themſelves to be bold in ſinning, but ſtand faſt in their integrity, judging right of the ſtate of the good and bad in this life: which ſpirituall judgement is ſet downe ἀνθετικῶς.

1 A bad man, though he proſper long in evill doing, ſhall not be bleſſed.

A good man though he ſuffer evill, and that long, or enjoy good but a while, yet ſhall ſtill be bleſſed.

That

That latter part of the former member of the Antitheſis followes not immediately the firſt, but after the latter part of the ſecond member. The whole oppoſition ſtands thus,

1 For the bleſſednesse of the godly; [*though a godly man ſuffer evill an hundred*] *i. e.* many times and his daies be ſhortned, yet ſurely I know that it ſhall be well with thoſe that feare God; *viz.* in truth and ſincerity, [*which feare before him*] becauſe they are in Gods preſence.

2 For the unhappineſſe of the ungodly [*though a ſinner doe evill an hundred times, and his daies be prolonged*] *i. e.* he continue long unpuniſhed in his wickednesse [*yet it ſhall not bee well with the wicked*] he ſhall not eſcape ſevere puniſhment in the end: [*Nor ſhall he prolong his daies*] ordinarily, he ſhall not live out halfe his dayes, but if he live long, yet ſhall he not live ever, his long daies are but a ſhort life [*which are as a ſhadow*] when longeſt, then vaniſhing to nothing. All this confirmed by reaſon from his owne ſinne, which certainely brings miſery, [*becauſe he feareth not before God*] is devoyde of grace, and ſtands in no awe of Gods judgments, *v.* 12, 13. *Job.* 8.

4 A juſt cenſure of the ſeeming confuſion, chance, and caſualties which appeares in the different and unequall adminiſtration of humane affaires. Which is another great temptation to make us caſt off all care of piety and godlineſſe, and to draw us to Atheiſme and Epicuriſme, Here as before are ſet downe,

1 The temptation, the unequall and ſeemingly-unjuſt ordering of things in regard of puniſhment or reward of vertue and vice, *viz.* good men many times fare as ill as bad men, and bad men have as good ſucceſſe as thoſe that are beſt. [*There is a vanity, &c. that there be juſt men, to whom, &c.*] *v.* 14.

2 The judgement that is paſſed thereupon by the

1 Fleſh,

1 In generall, cenſuring Gods various adminiſtration of things for vanity, becauſe it is not able to perceive the reaſon, juſtice end equity of Gods ſo doing. [*There is a vanity, &c.*] and [*I ſaid, this alſo is vanity*] *v.* 24.

2 In particular, drawing from hence reſolutions to betake themſelves to a licentious and voluptuous life: [*then I commended mirth*] ſeeing a man loſeth nothing by badneſſe, nor gets by goodneſſe, what ſhould we care for any thing but to be merry, and take our pleaſure here [*for there is nothing better, &c.*] other and greater commodity by any thing in this world no man is likely to get, Thus doe wicked men make ill concluſions of good premiſes; and ill applications of otherwiſe profitable precepts, *verſ.* 15. *See Chap.* 2. 24.

2 Spirit, whoſe judgment concerning this point may be briefly compriſed in three propoſitions.

1 That Gods government of the world is ſo ſecret and wonderfull, that the wiſeſt cannot in all things ſearch out and diſcerne the reaſon and manner of his working; which ſhould reſtraine raſh opinions and carnall cenſures of Gods providence, condemning of iniuſtice, or advancing fortune in its place. This propoſition is explicated:

1 In

1 In *Salomons* induſtrious inquirie after the right underſtanding of this point [*I applied mine heart*] with all attention and heedfulneſſe [*to know Wiſdome*] in all kindes whatſoever, and more ſpecially [*to ſee the buſineſſe which is done under the Sunne*] to take notice of all workes of providence in the government of the world: and this I did with inceſſant ſtudy [*for alſo there is that neither day nor night ſeeth ſleepe with his eyes*] as others eagerly ſet on a buſineſſe, follow it night and day, ſo I gave my ſelfe to this ſtudy and obſervation without intermiſſion, *v.* 16.

2 In the extent and iſſue of his endeavour, *viz.* that the exact knowledge of Gods working cannot be found out, [*Then I beheld all the workes of God, that, &c.*] the reaſons are

1 It is above the power of mans induſtry, [*becauſe though a man labour to ſeeke it out.*]

2 It is above the reach of mans wiſedome, [*yea further, though a wiſe man think to know it, yet ſhall he not be able to find it out.*] *ver.* 17.

CHAP. IX.

FOr all this, *I conſidered in mine heart, even to declare all this, that the righteous, and the wiſe, and their workes* are *in the hand of God; no man knoweth either love or hatred,* by *all that* is *before them.*

2 *All things* come *alike to all:* there is *one event to the righteous and to the wicked, to the good and to the cleane; and to the uncleane: to him that ſacrificeth, and to him that ſacrificeth not: as* is *the good, ſo* is *the ſinner, and he that ſweareth, as he that feareth an oath.*

3 *This is an evill among all things that are done under the Sunne, that* there is *one event unto all, yea, alſo the heart of the ſonnes of men* is *full of evill, and madneſſe is in their heart while they live, and after that* they goe *to the dead.*

4 *For to him that is joyned to all the living there is hope, for a living dogge is better than a dead lion.*

5 *For the living know that they ſhall die; but the dead know not any thing; neither* have *they any more a reward: for the memory of them is forgotten.*

6 *Alſo their love, and their hatred, and their envy is now periſhed; neither* have *they any more a portion for ever in any thing that is done under the Sunne.*

7 *Goe thy way, eate thy bread with joy, and drink thy Wine with a merry heart; for God now accepteth thy workes.*

8 *Let thy garments be alwaies white, and let thy head lack no oyntment.*

9 *Live joyfully with the Wife whom thou loveſt all the daies of the life of thy vanity, which he hath given thee under the Sunne, all the dayes of thy vanity, for that* is *thy portion in this life, and in thy labour which thou takeſt under the Sunne.*

10 *Whatſoever thy hand findeth to doe, doe it with thy might: for* there is *no Worke, nor deviſe, nor knowledge, nor Wiſdome in the grave, whither thou goeſt.*

11 *I returned, and ſaw under the Sunne, that the race is not to the ſwift, nor the battell to the ſtrong, neither yet the bread to the Wiſe, nor yet riches to men of underſtanding, nor yet favour to men of skill, but time and chance happeneth to them all.*

12 *For man alſo knoweth not his time, as the fiſhes that are taken in an evill net, and as the birds that* are *caught in the ſnare, ſo are the ſonnes of men ſnared in an evill time, when it falleth ſuddenly upon them.*

13 *This Wiſedome have I ſeen alſo under the Sunne, and it ſeemed great unto me.*

14 There was *a little Citie, and few men within it, and there came a great King*

King againſt it, and beſieged it, and built great bulwarkes againſt it:

15 *Now there was found in it a poore wiſe man, and he by his wiſdome delivered the Citie, yet no man remembred that ſame poore man.*

16 *Then ſaid I, Wiſdome is better than ſtrength: nevertheleſſe, the poore mans wiſedome is deſpiſed, and his words are not heard.*

17 *The words of wiſe men are heard in quiet, more than the crie of him that ruleth among fooles.*

18 *Wiſdome is better than weapons of warre: but one ſinner deſtroyeth much good.*

2 THat howſoever ſecret and hidden the diſpoſing of all things be, yet all men and all actions are guided by a divine providence. The certainty of which point, with that which followes, is commended to us by *Salomons* exact obſervations, and the finall reſolutions of his inquirie: [*For all this I conſidered in mine heart, even to declare all this.*] What? *viz.* [*That the righteous, and the wiſe, and their workes are in the hand of God*] to diſpoſe as hee ſees good, how wiſe ſoever they be in their own contrivances, to reward when and in what manner he pleaſeth, how righteous and well deſerving ſoever they ſeeme to be, *v.* 1.

3 That Gods love or hatred towards men is not diſcernable by outward things and events, ſuch as lye open to our view and common obſervation. [*No man knoweth either love or hatred by all that is before him*] by ſuch things as here befall them in the world. *v.* 1.

The reaſon is added from the alike condition of the good and bad in all outward things; [*all things come alike to all, and there is one event to the righteous and to the wicked*] both which are in the words following deſcribed by other Epithetes, *Synonyma's*; [*to the cleane and uncleane, the good and the ſinner*] and properties [*to him that ſacrificeth, and to him that ſacrificeth not*] [*he that ſweareth* (*commonly*) *as he that feareth an oath*] maketh conſcience of it, *v.* 2.

The judgement of the Spirit being thus declared, *Salomon* returnes againe to conſider of the judgement of the fleſh, which was before, *ver.* 15. briefly delivered, but here is more diſtinctly expounded. Touching the uſe then that carnall men make of this point of Gods providence; we are to note,

1 Their practice whereto they fall upon this occaſion, generally expreſſed in the 3. *verſ. viz.* a giving of themſelves up to all impiety. [*That is an evill among all things that are done under the Sunne?*] What? [*that there is one event to all*] VVhy this evill? ſeeing Gods government may not be condemned as bad, it is evill in the evill conſequent and uſe wicked men make of it: [*yea alſo the hearts of the ſonnes of men is full of evill, and madneſſe is in their hearts while they live*] they live like mad men in all ſinfull practices [*and after that they goe to the dead*] dye like beaſts, and come to nothing as they imagine. This practice of impiety is illuſtrated

1 By the reaſon that moves them unto it, which is in briefe an erronious opinion, that there is nothing to be looked and hoped for after this life: [*For to him that is joyned to all the living there is hope,*] *viz.* of enjoying ſome good, not ſo (*ex oppoſito*) to him that is dead, which is proverbially expreſſed [*for a living dogge*] the worſt man if living, [*is better than a dead lion*] the beſt man that is in his grave; *v.* 4.

This opinion is further amplified and confirmed by ſundry ſeeming arguments:

1 The living have knowledge as of other things, ſo of death, and therefore ſtudy alwaies to compaſſe the pleaſures of this life, but the dead know and take care for nothing: [*For the living know, &c. but, &c.*]

2 The living have reward of honour or profit for their doings, the dead enjoy not this benefit; who are ſo farre from it, that the memory of them and all their workes is forgotten, *v.* 5.

3 The living have a great part and portion in the things and affaires of this life, there is what they may love, and hate, and envy, but the dead are deprived of the uſe of all things belonging to this life. [*Alſo their love, and their hatred, and their envy, &c.*] by which appeares, that theſe carnall wretches confine all the good that man can enjoy within the compaſſe of this preſent life.

2 By one particular of their practice, *viz.* voluptuous living, or Epicuriſme, ſet forth

1 In its parts:

1 Diet, and feaſting without feare, in all jollity and profuſe mirth [*Go thy way eat thy bread, &c.*] *v.* 6.

2 Apparell: [*Let thy garments be alwaies white*] as was and is the faſhion of the Eaſterne Countries, in triumphs, feaſts, and other occaſions of mirth and joy.

3 *Curatura corporis*, by *Synecdoch.* of oyntments, much uſed by thoſe Eaſterne people in banquettings, bathings, and at other times: [*Let not oyle be lacking on thy head*] pamper up thy body with all delights, *verſ.* 8.

4 Carnall pleaſure: wherein yet the Epicure hath ſome regard to common honeſty, ſhame of men, feare of law, and ſo reſtraines himſelfe to his owne wife, with whom he may enjoy *Voluptate tutâ, & facile parabili.* [*Live joyfully with the wife whom thou loveſt all, &c.*] *v.* 9.

2 In the ſumme and generall: [*Whatſoever thou findeſt to doe*] in matter of pleaſure or profit [*doe it with all thy might*] ſpare no paine nor coſt to get all contentment to thy ſelfe whileſt thou liveſt, *v.* 10.

In this courſe of worldly delights the carnall man encourages himſelfe by falſe perſwaſions, and arguments miſ-applied.

1 That God is well pleaſed with him, to whom hee affords liberty and ſcope in pleaſures and licentiouſneſſe. Be merry, Why? [*for God now accepteth thy workes,*] *v.* 7.

2 That in this life nothing can be further expected than the delightſome uſe of all things we get by our labour, which though it be good with moderation, and all that the things of this life can afford, *ex ſe*; yet it is not all which a man muſt ſeeke after, reſting herein without care of the life to come, as the carnall man doth. [*For that is thy portion in this life, and in thy labour which thou takeſt under the Sunne,*] *verſ.* 9.

3 That *poſt mortem nihil.* Intend (ſaith the Epicure) thy pleaſures, and follow thy affaires hard whileſt thou liveſt

Yet the words may ſeeme to beare a larger ſenſe, עם אשה אשר אחבת on *fœmina quam amaſti.*

liveſt; Why? in the grave there is nothing to be done or ſuffered: [*for there is no worke*] to be wrought, nor yet meanes to effect it [*no device, knowledge, nor wiſdome, &c.*] *verſ.* 10.

So is the carnall mans practice: next followes the

2 Occaſion that drives carnall men upon the former ill opinions and evill practices: and that is, *that there is no providence, but that all things are carried by chance and fortune*; which concluſion they gather from a double experience;

1 Of mens doings and endeavours, which are often fruſtrated of their end and event, when there is greateſt probability of ſucceſſe. [*I returned and ſaw under the Sunne, that the race is not to the ſwift, &c. but time and chance happeneth to all,*] *verſ.* 11.

2 Of mens ſufferings in ſuch harmes and dangers as befall them. Wherein he compares men to Birds and Fiſhes, that fall ignorantly and ſuddenly into the net and ſnare. [*For man knoweth not his time, as fiſhes, &c. ſo are the ſonnes of men ſnared, &c.*] *verſ.* 12.

Becauſe evils come ſuddenly and unexpectedly: therefore by chance, not by providence. ἀσυλλογίστως.

So much of the fourth point, wherein wiſdomes excellencie is ſet forth: now followes the fifth:

5 Particular wherein the fruit of wiſdome is ſeene, *viz.* in a right conſideration of that diſgrace & contempt which is caſt upon goodneſſe joyned with a poore and meane condition: which is another ſore temptation, keeping us back from reſolution in virtue and godlineſſe. Here likewiſe conſider

1 The temptation, *viz.* diſgrace and diſreſpect of goodneſſe coupled with meane fortune, notwithſtanding the benefits which others reape by it: expreſſed in a parable or true hiſtory, ſetting forth both the benefit and the neglect of ſuch goodneſſe, in the moſt eminent kinde, *viz.* to and by a whole ſtate, which *Salomon* ſets downe as his moſt heedfull obſervation, and as a point of much moment, and worth his notice. [*This wiſdome have I alſo ſeene, &c. and it is great unto mee,*] *ver.* 13. What was that? it followes in the ſtory: wherein are

1 The danger, a Citie beſieged: aggravated by many circumſtances [*a little citie*] [*a few men in it*] weakely defended, beſieged [*by a great King*] with a great army, and ſtrongly aſſaulted [*he built great bulwarks againſt it,*] *v.* 14.

2 The deliverance,

The perſon, a poore man, but a wiſe man [*Now there was found &c.*]

The meanes, [*By his wiſdome he delivered the Citie*] *v.* 15.

3 The reward beſtowed on the author of their eſcape, *viz.* neglect and forgetfulneſſe, [*yet no man remembred that ſame poore man*] to honour and reward him for his deſerts, *v.* 15.

2 *Salomons*, or the wiſe mans cenſure and reſolution thereupon:

1 His cenſure of

Wiſdome in the generall: [*Wiſdome is better than ſtrength*] civill policy with religious piety is better than the ſtrength of walls, or force of men, for the defence of a State.

Wiſdome in a poore man, that notwithſtanding the benefit of it is deſpiſed and ſet light of, which appeares in the effect; [*his words are not heard*] his counſels and advice are either rejected with ſcorne, or if heard, not followed; or if followed and regarded yet not rewarded, *v.* 16.

As in Chriſt; *Mark* 6. 2, 3. *Paul* 2 *Cor.* 10. 10.

2 His reſolution upon the point delivered in two Concluſions or Axiomes:

1 Preferring a poore mans wiſe and humble counſell before the imperious and proud command of a fooliſh Ruler. [*The words of wiſe men*] though poore and meane, yet among wiſe men (*ex antitheſi*) who can beſt judge what is beſt to be heeded and followed [*are heard in quiet*] being delivered with a calme, ſubmiſſive, and humble ſpirit: [*more than the cry*] loud, clamorous, and wilfull commands [*of him that ruleth*] Captaine, Magiſtrate, or great Governour [*among fooles*] diſobedient and untractable people. (Or the oppoſition may ſtand thus: A poore mans ſober and quiet advice may prevaile with the unwiſe multitude more than a Rulers authority and loud commands) *v.* 17.

2 Preferring wiſdome before all other meanes of ſecurity and defence, to the end, that though it be deſpiſed, yet we ſhould not therefore forſake it to truſt to other. [*Wiſdome*] true policy with true piety [*is better than weapons of warre*] all warlike proviſions and preparations though they promiſe much ſecurity, yet cannot procure that ſafety which wiſdome alone doth. Which is further confirmed by the contrary, [*one ſinner*] that erreth in counſell and policie, or ſinneth againſt godlineſſe and piety [*deſtroyeth much good*] though he be but one, yet brings ruine unto many, his errour and ſinne overthrowes a whole Army, Citie, Common-wealth, and defeats all good proviſions made for their benefit and advancement, *v.* 18.

Chap. X.

DEad flies cauſe the oyntment of the Apothecary to ſend forth a ſtinking ſavour: ſo doth a little folly him that is in reputation for wiſdome and *honour.*

2 *A wiſe mans heart* is *at his right* hand: *but a fooles heart at his left.*

3 *Yea when he that alſo is a foole* walketh *by the way, his wiſdome faileth* him, *he ſaith to every one,* that *he is a foole.*

4 *If the ſpirit of the Ruler riſe up againſt thee, leave not thy place; for yeelding pacifieth great offences.*

5 *There is an evill* which *I have ſeene under the Sunne, as an errour* which *proceedeth from the Ruler.*

6 *Folly is ſet in great dignity, and the rich ſit in low place.*

7 *I have ſeene ſervants upon horſes, and Princes walking as ſervants upon the earth.*

8 *He that diggeth a pit ſhall fall into it: and who ſo breaketh an hedge, a ſerpent ſhall bite him.*

9 *Who ſo removeth ſtones, ſhall be hurt therewith;* and *he that cleaveth wood, ſhall be endangered thereby.*

10 *If the Iron be blunt, and he doth not whet the edge, then muſt he put to more ſtrength: but wiſdome* is *profitable to direct.*

11 *Surely the ſerpent will bite without enchantment, and a babler is no better.*

12 *The words of a wiſe mans mouth* are *gracious: but the lips of a foole will ſwallow up himſelfe.*

13 *The beginning of the words of his mouth* is *fooliſhneſſe; and the end of his talke is miſchievous madneſſe.*

14 *A foole alſo is full of words; a man cannot tell what ſhall be; and what ſhall be after him, who can tell him?*

15 *The labour of the foolish wearieth every one of them, becauſe he knoweth not how to goe to the Citie.*

16 *Woe to thee, O Land, when thy King is a childe, and thy Princes eate in the morning.*

17 *Bleſſed art thou, O land, when thy King is the ſonne of Nobles, and thy Princes eate in due ſeaſon; for ſtrength, and not for drunkenneſſe.*

18 *By much ſlothfullneſſe the building decayeth; and through idleneſſe of the hands the houſe droppeth thorow.*

19 *A feaſt is made for laughter, and wine maketh merry: but money anſwereth all things.*

20 *Curſe not the King, no not in thy thought: and curſe not the rich in thy bed-chamber: for a bird of the ayre ſhall carry the voyce, and that which hath wings ſhall tell the matter.*

P 2 SO much of thoſe effects and properties of true wiſdome, which are more generall: now *Salomon* proceeds to reckon other parts and fruits of it, as they more particularly concerne us in a fourefold carriage of our ſelves.

1 Towards our ſelves, and in our more private converſation; wherein wiſdome affords us a double benefit:

1 Of circumſpection and warineſſe in our carriage, to maintaine our good name and reputation by heedfull avoyding all things that might ſtaine it: *viz.* all indiſcreet and ſinfull behaviour, though but in ſome ſmall matter. This expreſſed in an excellent ſimilitude, comparing a good name to an oyntment of the Apothecary, a curious confection well made by art; folly, errours, and ſlips in our converſation, to dead flies in a pot of ſweete odours: diſgrace and ſhame that comes by ſinne, to the ſtinke and putrifaction of a coſtly oyntment, which is very loathſome: Leſtly, in the degree, dead flies, ſmall and little creatures, yet even a few of them are enough to marre a whole box, ſo a little folly is ſufficient to ſtaine the reputation of him that is in honour for his wiſdome; as one ſinner, ſo one ſinne deſtroyes much good, *verſ.* 1. יקר one that is precious.

2 Of dexterity and expedition in the diſpatch of all affaires, [*The heart of the wiſe is at his right hand*] *i. e.* in all buſineſſes he hath counſell and wiſdome preſent with him for the ready and ſafe ordering of his proceedings. He puts none but his right hand to his worke, the moſt fit and commodious inſtrument to work well and ſpeedily, and this hand hee ſo ſets to his buſineſſe, that it is guided by his heart, wiſdome and good advice direct him in his doings, *verſ.* 2. This is illuſtrated by the contrary in fooles, [*but a fooles heart is at his left hand*] *i.e.* he doth his buſineſſe raſhly, unadviſedly, untowardly, he is left-handed in his worke, and does it unkwardly, *v.* 2. which folly is further diſcovered in an unwiſe mans ordinary converſation, [*yea alſo when he that is a foole walketh by the way*] in his ordinary behaviour, gate, geſture, countenance, ſpeeches, [*his wiſdome faileth him*] he wants wit to carry himſelfe well; yea he hath not wit enough to conceale his folly, but proclaimes it openly to all, [*and he ſaith to every one that he is a foole,*] *v.* 3. Prov. 20. 18. Chap. 2. v. 14. Prov. 18. 2.

2 Towards ſuperiours in the common-wealth in caſe of offence

that we may conceive at them, wherein great is the use of true wisdome to bridle and restraine all unlawfull desires and attempts against men in authority. The offence that we may take at their doings is two-fold:

1 In regard of our selves, for some wrong the Ruler hath done us, or for some private displeasure he conceives at us for some offence done to him. [*If the spirit*] θυμὸς, wrath indignation [*If the ruler rise up against thee*] whether rightfully or wrongfully: what must be done in this case? The rule and remedy which wisdome in this matter prescribes is [*Leave not thy place*] office, duty, and obedience, oppose not wealth against wealth, take heed of stubbornesse and violence, but use faire meanes in submission and discreete bearing and forbearing: the reason followes from the benefit, [*for yeelding*] מרפא lenity, submission; [*pacifieth*] יניח causeth to cease: [*great offences*] or sinnes, *i.e.* great and iust displeasure conceived by the Ruler for thy sinne and offences, or his unjust and sinfull displeasure taken for no cause: whereas *è contra* obstinacie and resistance doth but exasperate his wrath, and aggravate thine offence, *v.*4.

As David and Saul. Jacob to Esau.

מרפא *lenitas & sanitas, lenitas enim sanat mentem ira saucium.*

2 In regard of others in common, in case of the Princes bad and disorderly government, whereof here is expressed but one instance, yet such a one as is commonly the greatest corrosive to subiects hearts, *viz.* preferment of the bad, and dis-respect of the well deserving. In which point *Salomon* sets down.

1 The evill which *Salomon* tooke good notice of; First, in the commonnesse of it, [*there is an evill which I have seene under the Sunne.*] Secondly, in the nature of it [*as an error*] it is an errour in State-policie and government. Thirdly, in the roote of it [*which proceedeth from the Ruler*] it is the Princes fault, ignorance of vice, that good are kept under; and bad advanced in Court and Country, *vers.* 5. What this evill is, followes in the next verse, [*Folly*] fooliſh men, *i. e.* both weake for abilities of government, and wicked for life and conversation, [*is set in great dignity*] advanced to place of honour and rule, [*and the rich*] in grace and civill wisdome] *Sit in low place*] kept in meane and obscure condition, *vers.*6. The absurdity and unreasonablenesse of this disorder, illustrated by comparison of the like [*I have seene servants on horses, and Princes walking as servants on the ground*] It is a great indignity, as for the servant to ride on horse back, and the master to lacky a-foote: so for men of base and slavish conditions to be advanced above those that are of free, noble, prudent, and pious spirits, *vers.*7.

2 The remedy; *viz.* submission and yeelding, seeking reformation by all faire and loving meanes. To which duty *Salomon* exhorts subjects by a dehortation from the contrary, *viz.* discontentment, rebellion, innovation, and sedition. This undutifull and rebellious affection against Princes is discovered in three particulars, from all which we are disswaded:

1 In fact:

1 Secret treachery: the punishment whereof is, that the mischiefe lights upon the traytor. *He that diggeth*

diggeth a pit ſhall fall into it] a ſimile from unwary Huntſmen, that making pits to catch wilde beaſts (uſuall in Eaſterne Countries) and covering them over with leaves, &c. fall into the ſame themſelves as they paſſe that way, *v* 8. *Pſal.* 7. 15, 16. *Haman, Eſter.* 7. *Proceres, Dan.* 6. *Achitophel.*

2 Open violence and rebellion: which how ill it ſucceeds *Salomon* ſhewes,

1 By ſimilitudes, which are three:

1 Pulling up old hedges, wherein Serpents, Efts, Adders, Snakes, &c. uſually lurke, that endanger the hands and feet of him that goes about it. [*Hee that breaketh a hedge, a Serpent ſhall bite him*] ſo he that ſeekes to overthrow the government of a common-wealth, and breake downe the fences and mounds of rule and ſubjection, &c. *verſ.* 8.

2 Removing of great ſtones, in pulling downe of ſtone walls, and old buildings, and lifting, carrying, &c. wherein without much care men are greatly endangered: [*Who ſo removeth ſtones, ſhall be hurt therewith*] ſo he that attempteth to loſe and remove the joynts and pieces of a ſetled government, there is danger that like *Samſon* hee'll be cruſht in the ruine, *v.* 9. *Prov.* 26. 27.

3 Cleaving of knotty and hard timber with ill tooles, wherein there is danger of breaking our tooles and maiming our ſelves [*and he that cleaveth wood ſhall be endangered thereby*] ſo is he that uſeth violent meanes againſt a Prince, *v.* 9.

2 *By* the contrary, *viz.* a wiſe and gentle carriage of matters, whereby all diſſorders of government are ſooner reformed than by rough and furious courſes. This inferred upon occaſion of the laſt ſimilitude of cleaving of wood [*If the Iron be blunt, and he doe not whet the edge:*] if the Axes and Wedges be not ſharpe [*he muſt put to more ſtrength:*] yea, but what ſhall he be the better for that? Not a whit, ſuch a wood-cleaver ſhall but weary himſelfe, ſweat out his ſtrength, endanger his limbs by recoiling of the Axe or Wedge, &c. So in the former ſinne, he that will by maine ſtrength remove ſtones ſhall ſtraine his back, breake his joynts, &c. He that raſhly and furiouſly will pluck downe a hedge, ſhall ſcratch himſelfe, put out his eyes, gore his legges, &c. So that in ſumme, the more violeace and wilfulneſſe ſubiects uſe againſt Rulers, the greater danger they bring themſelves into But now on the other ſide, [*Wiſdome is profitable to direct*] if art and skill be uſed, it is not hard for a good hedger to new make the oldeſt hedge, or Maſon to remove the greateſt ſtones, or Carpenter to cleave the moſt boiny and churliſh piece of timber: ſo for ſubjects by wiſe and moderate courſes to procure reformation of a Princes foulеſt errours and diſorders, *v.* 10.

2 In words, when inferiours uſe diſcontented, contumelious threatning, and ſeditious ſpeeches, of or to their Rulers. This

fault of perverſe and harſh words uttered againſt a Prince, is ſet down with its oppoſite virtues of milde and gentle ſpeech, and both expreſſed

1 In a ſimilitude, wherein the wiſe perſwaſions and gentle language which a diſcreet man will uſe to a vicious Governour, are compared to a charme or inchantment uſed over a ſerpent that keepes him from biting and poyſoning. But a foole in the lawleſſe liberty of his tongue, in raſh, unſeaſonable, and furious reproofes and reproaches of Governours faults, is like him that handles a ſerpent, and uſeth no art to charme him, by which meanes he is ſure to be bitten and ſtung. [*Surely the Serpent will bite without enchantment, and a babler*] a tongue-maſter, a great talker, and fault-finder in State-matters [*is no better,*] *v.*11.

2 Plainely in certaine ſentences cleerely expreſſing the difference betweene a wiſe man and a foole in this matter of ſpeech.

1 In the event and fruit [*The words of a wiſe mans mouth are gracious*] winne favour and acceptance with his Prince and others, appeaſe diſpleaſure, and procure reconciliation with them. [*But the lies of a foole ſwallow up himſelfe*] by perverſe ſpeeches hee brings himſelfe in danger of life and limbe, incurres the Princes diſpleaſure and falls into his powerfull revenge. Hee undoes himſelfe, not onely in part but utterly, his words ſwallow him up, *v.*12.

2 In the nature of it. The words of a fooliſh man are

1 Evill:

Bad in the firſt entrance and beginning of his talke. [*The beginning, &c. is fooliſhneſſe,*] his tongue runs before counſel, advice, and reaſon ſend it.

Starke naught in the end and concluſion. [*The end of his talke is miſchievous madneſſe.*] He growes unto rage, choler, threatning, and outragious ſpeeches, which drive him further to miſchievous practices and reſolutions. *E contrà*, a wiſe mans words are good in the beginning, and beſt in the upſhot, *v.*13.

2 Many: [*A foole is full of words*] he is very talkative, and uſeth many words to defend the poſſibility and likelihood of his fooliſh and witleſſe enterpriſes: which cuſtome of his is expreſſed μωμητικῶς in his vaine tautologies. [*A man cannot tell what ſhall be:*] & again [*And what ſhall be after him who can tell?*] *q.d.* You know not how things may fall out, it may chance thus, and why not ſo, hope well, put it to the venture, &c. *v.*14.

After the fooliſh mans attempts both in deed and word, thus ſeverally deſcribed, *Salomon* ſets downe jointly the iſſue of both together, which is, much adoe to no purpoſe, [*the labour of the fooliſh wearieth every one of them*] his enterpriſes and diſcourſes prove labour in vaine to him and others that heed and follow them. The generall reaſon of all, which is, [*becauſe he knoweth not how to goe to the Citie*] *i.e.* he is utterly ignorant how to behave him wiſely in matters of policie

policie and civill government, *v.* 5.

3 In thought or words ſecretly. [*Curſe not the King*] wiſh not evill to his life & ſtate [*no not in thy thought*] במדעך in thy conſcience, ſecretly when no man knowes but thy ſelfe [*and curſe not the rich*] Nobles and men of high place and government, [*in thy bed-chamber*] privily in ſecret; the reaſon is added from the certaine danger of diſcovery.

Prov. 13.16. and 14.8.

1 By unlikely meanes that we dreame not of; [*The bird of the ayre ſhall carry the voyce.*]

2 Speedily and ſwiftly, [*and that which hath wings ſhall tell the matter,*] *v.* 20.

Now leſt upon ſo ſtrict prohibitions given to keepe ſubjects in compaſſe of their duty, from all rebellious & diſloyall attempts againſt their Rulers; Princes ſhould take licence to carry themſelves ſo much the more looſely and diſorderly, as being priviledged to doe unjuſtly, *Salomon* inſerts by way of a briefe digreſſion, an admonition to Rulers, putting them in minde, that though ſubjects may not rebell, yet Princes muſt not be licentious, tyrannous, and unjuſt. This admonition is included in a declaration of that dependence which is betweene the Prince and people, in regard of the good or ill ſtate of the Common-wealth. Rulers cannot be either bad or good onely to themſelves; but ſubjects muſt have a ſhare in both, either by miſery or happineſſe under them. This is ſeverally declared;

1 In the miſery of a people under bad governours. [*Woe to thee O Land, when thy King*] the higheſt Magiſtrate [*is a childe*] weake and unwiſe, or wicked in government and converſation, not alwaies in yeares, though yet ſo moſt times, that age being ſubject to abuſe by overſeers. [*And thy Princes*] inferior Rulers and officers of State [*eat in the morning*] are riotous and luxurious, a ſigne whereof, is untimely feaſting and full eating in the morning before labour and paines taking; a foule diſorder in governours and great men, who ſpend that time at a full table, which ſhould be imployed in hearing and deciding cauſes of juſtice, or goe drunke from their houſes to the bench. Thus a childiſh King makes a diſſolute Nobility, and both theſe a miſerable and wretched people, *v.* 16.

Eſa. 3.12.

As *Reboboam* 40 yeares old, 1 *King.* 14. 21. yet a childe, 2 *Chron.* 13.7. *aliter, in Joaſh, Joſiah, Vzziah, David.*

Jerem. 21.12. *Prov.* 31.4,5.

2 In the happineſſe of a Common-wealth under good Governours. [*Bleſſed art thou ô Land, when thy King is the ſonne of Nobles*] by birth of royall deſcent, and noble blood by inſtitution in vertue, wiſdome, and policie; which education ſonnes of Nobles eſpecially ought to have. [*And thy Princes eate in due ſeaſon*] in fit and convenient times [*for ſtrength, and not for drunkenneſſe*] to a good end to enable them for labour; not to pamper themſelves in idleneſſe. By which *Metonymie* is meant the moderation, ſobriety, and ſtrictneſſe of life required in Magiſtrates and Rulers over others that they are not to ſerve their owne luſt, but to watch over the good of others. A good King makes good Officers, and both makes a happy Common-wealth. *v.* 17.

The former point concerning the unhappineſſe of a State under vicious Rulers, as it is more common, ſo is it more diſtinctly unfolded,

1 In the nature of that woe wherein this miſery ſtandeth, & that is, the decay and ruine of ſuch a State where government

ment is thus neglected, ſet downe by compariſon with an edifice or building, which if it be in the poſſeſſion of a careleſſe and ſlothfull inhabitant, runnes to ruine for want of reparation. [*By much ſlothfulneſſe* בכטצלות׳ם] or by ſlothfulneſſe of both hands, which after is in other tearmes, [*through the idleneſſe of the hands* שפרזה] hanging downe of the hands, after the guiſe of ſluggards, whoſe hands are in their pockets, or hang dangling by their ſide. [*The building decayeth, and the houſe droppeth through*] the roofe is uncovered, and all lyes open to winde and weather, ſo a common-wealth not ſheltered with government, *v.* 18.

2 In the cauſes of this evill, which are two here named:

1 Riot and prodigality, when Princes and great men take care for nothing but to live in all pleaſures & delights, here *Synec.* expreſſed by feaſting. [*A feaſt is made for laughter, and wine maketh merry*]

2 Oppreſſions and exactions of the people, laviſh and prodigall ſpendings muſt be maintained by griping, covetous and cruell gettings. And Princes affected to the former cannot chooſe but fall to the latter, to pill and poll the poore people, and undoe them by taxes and extreame extortion, that they may have money to ſupply all their voluptuous and luxurious deſires. [*But money anſwereth to all:*] ſo when a people is impoveriſhed, and publick treaſure perverted to wrong uſes, a State muſt needs downe, *v.* 19.

Chap. XI.

CAſt *thy bread upon the waters: for thou ſhalt find it after many dayes.*

2 *Give a portion to ſeaven, and alſo to eight: for thou knoweſt not what evill ſhall be upon the earth.*

3 *If the clouds be full of raine, they empty themſelves upon the earth: and if the tree fall toward the South, or toward the North, in the place where the tree falleth, there it ſhall be.*

4 *He that obſerveth the winde, ſhall not ſow: and he that regardeth the clouds, ſhall not reape.*

5 *As thou knoweſt not what is the way of the ſpirit, nor how the bones* doe grow *in the wombe of her that is with childe: even ſo thou knoweſt not the workes of God who maketh all.*

6 *In the morning ſow thy ſeede, and in the evening with-hold not thine hand: for thou knoweſt not whether ſhall proſper either this or that, or whether they both* ſhall be *alike good.*

7 *Truely the light is ſweete, and a pleaſant thing it is for the eyes to behold the Sunne.*

8 *But if a man live many yeares,* and *rejoyce in them all; yet let him remember the daies of darkneſſe, for they ſhall be many. All that commeth is vanity.*

9 *Rejoyce, O young man in thy youth, and let thy heart cheare thee in the dayes of thy youth, and walke in the waies of thine heart, and in the ſight of thine eyes: but know thou, that for all theſe things God will bring thee into judgement.*

10 *Therefore remove ſorrow from thine heart, and put away evill from thy fleſh, for childehood and youth* are *vanity.*

SO much of our carriage towards ſuperiours; now followes in the third place our demeanour towards

3 Inferiours

3 Inferiours in one particular kinde, *viz.* the poore and needy; toward whom the principall virtue which wiſdome teacheth us to exerciſe is *Liberality*, here handled to ſhew wherein one ſpeciall uſe of riches (ſo much doted upon) doth conſiſt; quite contrary to moſt mens conceit, who would be happy by treaſuring up, not diſtributing abroad. This duty of charity and liberality to men in neceſſity, is

1 Propoſed and commended to us in the firſt verſe, [*Caſt thy bread upon the waters*] *i.e.* Give almes of thine owne ſubſtance to the poore. Bread is put for all things whatſoever, whereby our neighbours want may be relieved. By waters are meant the poore that cannot recompence thee, upon whom whatſoever is beſtowed, is in the opinion of carnall and covetous wretches caſt away, and imployed to as good purpoſe, as if a man ſhould hurle his bread downe the river, or into the ſea to feede fiſhes. It ſeemes the precept is a proverbiall ſpeech uſed by niggards to defend their over-ſparing: which proverb *Salomon* here croſſeth: It is but bread caſt into the water, ſaith the covetous: yet caſt it there, ſaith *Salomon*: and this his precept he confirmes by a reaſon, directly oppoſing that carnall conceit of loſſe, [*for thou ſhalt finde it after many daies*]: Thou ſhalt be rewarded, and reape the fruite and benefit of thy liberality in due time it may be not preſently, yet after many daies, when that thou haſt patiently expected a while, *verſ.* 1. *Vide* Luk. 14. 12, 13, 14.

2 Amplified and further urged on us, by

1 The extent of our liberality, that we ſow not ſparingly a little, and that to a few, but [*Give a portion*] a liberall gift [*to ſeven and alſo to eight*] *i.e.* to many, to all as their neede deſerves & our ability permits. The reaſon to move us to this largeſſe is here again quite contrary to the covetous mans conceit: I ſee, ſaith he, the forepart of my life, but not the latter end, I may come to want that which now I give: Nay, therefore (ſaith the Spirit of God) give, becauſe [*thou knoweſt not what evill will be on the earth*] thou mayeſt come to poverty, and ſtand in neede of others helpe; now then thou art rich, doe good to the poore, and make thee many friends againſt an ill time, who may then ſuccour thee, *v.* 2. This extent of liberality is further confirmed by *2 Cor. 9. Gal. 6. Micah. 5. 5.*

1 Similitude from naturall things, which are communicative of their goodneſſe. [*If the clouds be full, they empty themſelves upon the earth*] Clouds have their moyſture not for themſelves, but for the benefit of the earth, the more, they have within, the more they poore downe, and that not upon ſome one mans land onely, but over the whole countrey. Such ſhould rich men be with their riches.

2 Prevention of an objection, ſome are wicked and unworthy perſons, and what can a man looke for by relieving of ſuch? Yea. *Salomon* anſwers, be he worthy or unworthy that receives thine almes, thou that giveſt it with an honeſt heart, ſhalt not loſe thy reward. Which is ſet forth by a ſimile of a tree which is felled, which [*if it fall towards the South, or towards the North, in the place where it falleth, there ſhall it be*] however it fall, yet ſtill it is the owners, and he may have commodity by it, *v.* 3.

2 Prevention of ſuch objections and doubts as carnall men may frame, out of their covetous and diſtruſtfull hearts: O, *I* am in debt, *I* have rents and purchaſes to pay: Money is ſcant, its a hard

hard time, I am young, Il'e tarry till I have got more wealth, I am old, and every body puls from me, I am not ſure what reward I ſhall have when I am dead, and I ſee no likely meanes to have any recompence for my liberality on ſuch perſons: a bird in hand is worth two in the buſh; and how, when, which way will God doe thus for me and mine? while the graſſe growes, the horſe ſtarves, &c. To theſe, and a thouſand the like objections, *Salomon* oppoſes two anſwers:

1 Againſt pretences of unſeaſonableneſſe in doing good. The vanity, whereof he confutes by comparing it with the like in matter of husbandry. [*He that obſerveth the winde ſhall not ſow, and he that regardeth the clouds ſhall not reape.*] He is a fooliſh and unprovident husbandman that will delay and put off his ſeede-time and harveſt upon every chaynge of weather: its too dry, or too moiſt, too hot, or too cold, 'tis like to ſnow, or raine, the winde will be too high, &c. therefore lets tarry another and another day; we would thinke him to be lewd and lazie, that for ſuch idle feares would foregoe his ſeaſon. As fooliſh are men in this ſpirituall earing & harveſt of good workes, who put off upon ſimple excuſes till a more convenient ſeaſon, ſo long till time and ſeaſon be all paſt, *v* 4

2 Againſt diſtruſt and diffidence in Gods providence, becauſe we ſee not the meanes how we ſhall be recompenced. This doubt *Salomon* removes, by putting us in minde of Gods unſearchable wildome, and our ignorance in the courſe of his proceedings: and that therefore we are not to limit his power, to preſcribe time, and meanes, and manner to his wildome. Our ignorance of Gods wonderfull working in civill affaires, is expreſſed by our want of knowledge in naturall things, comparing both together? [*As thou knoweſt not the way of the ſpirit* רוח] either of the winde, the nature whereof we know not, *John* 3. or (with reference to that which followes) of the ſoule, *viz.* how a living, a reaſonable ſoule is bred or brought into the conception, [*Nor how the bones*] or body *Synecdoch.* [*doe grow*] is faſhioned, and increaſeth [*in the wombe of her that is with child*] as in theſe, ſo in other things, [*Thou knoweſt not the worke of God who maketh all,*] wherefore, it is good to commit thy ſelfe to his wiſedome and providence, and not to truſt thine own, *verſ.* 5. From theſe anſwers is inferred a hortatory concluſion of this whole buſineſſe touching charity, therefore doe good upon all occaſions, ſeeing thou knoweſt not which will bring home the greateſt bleſſing and reward, or whether all will prove alike beneficiall to thee. [*In the morning ſow thy ſeede, and in the evening withhold not thy hand*] *i. e.* be liberall at all times early and late, in youth and age: he continues the allegory of ſowing, and plowers ſow in the evening as well as morning. *For thou knoweſt not whether ſhall proſper*] ſhall bring in the better crop [*either this or that*] the late or the early ſowne ſeede, [*or whether both ſhall be alike good.*] Take all opportunities, and ſome certainely will hit home, *v.* 6.

John. 22. 28.

Abraham and *Lot* being courteous to all, at laſt received Angels.

Now followes in the fourth place the part and fruit of wiſedome, which directeth us in our carriage.

4 Towards

4 Towards God, as the upshot and complement of all the rest. And this stands in the care of Religion, and of the worship of God. One principle part and meanes whereof is the meditation and preparation for death and judgment, an excellent meanes to beget, and a singular triall to discover a mans care of piety. This therefore *Salomon* presseth on all, but especially on two sorts of men, to whom the practise of this point is most difficult: these are

1 Men that are farre in love with the pleasures and profits of this life, to whom the remembrance of death is bitter and unwelcome. Touching this kind of men, we have here expressed,

1 Their affection and too high esteeme of the world, set downe as in their own words, [*Truly the light is sweet*] a life is sweet, especially with light, *i. e.* pleasure and contentment, [*and a pleasant thing it is for the eyes to behold the Sun*] to live in the Sun shine of prosperity, abundance, honour and delight. Who would change for uncertainties in another world? It cannot be good that deprives us of such contents, &c. *vers.* 7. Job 22. 28.

2 The remedy to abate this their love, and turne it another way: which is taken from a threefold consideration of

1 The certainty of death.

2 The long abode in the grave, above the length of life.

Both these are set downe in opposition to the wordlings former conceit, [*But if a man live many yeares, and rejoyce in them all*] Be it so that long life and perpetuall pleasures and joyes meet together in one man: what is he the better, can he enjoy them alwaies? No. [*Yet let him remember the daies of darknesse*] of death and the grave, let him for all that bethiok himselfe that he must die at last. And when he is dead, what will become of the comforts of his life, how quickly will the short span of his life be forgotten and swallowed up in the long and many daies of his abode in the darkneſse of the grave, [*for they shall be many.*]

3 The uncertaine continuance of life and delights, none knowes how long he shall live, or live merrily. [*All that commeth is vanity.* [we know what is present, of future times we are uncertaine, *ver* 8.

2 Young men, who presuming upon their age, put farre off them the feare of death, and also care of Religion and godlinesse. Here also we have to note

1 The usuall practise of young men, which *Salomon* expresseth by an ironicall concession, by way of mockage and bitter scoffe, permitting them to do what willingly and commonly they practise, which course he takes because youth is wilfull, selfe-conceited, and impatient of reproofe, wherefore he seemes to yeeld them what they would have, that he may the more sting them afterward. The summe of their practise is, an unceſſant pursuit of their pleasures, to give satisfaction to their lust and desires without controle. [*Rejoyce O young man in thy youth*]

youth]becauſe thou art young;and do it thorowly too, [*let thy heart cheere thee in thy daies of thy youth*] [*walke in the way of thine heart,and in the ſight of thine eyes*] *i.e.* live after thy luſts, and doe what thou wilt, a thing which young men love as their lives,*verſ.*9.

2 The remedy and meanes to divert young men from ſuch ſinfull courſes,which are two.

1 Meditation of Gods judgement, whereunto young men muſt certainly come to give an account and receive cenſure for their doings as well as any other. [*But know that for all theſe things*] for the ſinnes of thy youth[*God will bring thee*]though thou be unwilling to come,God will bring thee perforce [*to judgment*] to be examined, condemned, and puniſhed, *verſ.*9.

2 Reformation of life following thereupon: This is twofold;

1 Forbearance of evill: [*Therefore remove ſorrow from thine heart.*] So I doe, may the young man ſay, giving my ſelfe to all jollity and carnall pleaſure. Nay,this is not mirth but ſorrow and indignation,ſtirring up Gods wrath, which will bring heavineſſe in the end unto thy heart. So contrary is the judgment of the Spirit touching ſinfull pleaſure,unto the opinion of the fleſh. But yet leſt he ſhould not be underſtood, the Holy Ghoſt expounds himſelfe in plainer termes [*and put away evill from thy fleſh,*] avoid ſinne, flie from fleſhly luſts and vaine pleaſure. Flie ſinne and eſcape ſorrow,a merry heart and a holy heart goe together. This exhortation is confirm'd by a reaſon,from the vaniſhing and fleeting condition of youth and youthfull pleaſures, which croſſeth the conceit of young men that imagine their hot blood,luſty bodies,beauty,activeneſſe,&c. will laſt alwaies, and their pleaſures never be at an end. [*For childhood and youth are vanity*]are ſoone ſpent,and therefore better well than ill ſpent: pleaſure will ſoone be paſt, and then ſorrow and ſting of conſcience tarry behind. This morning שחרות of mans age quickly comes to noone, and then to night, *&c. verſe* 20.

Prov. 14. 3.

2 Tim. 2. 20.

Chap. XII.

REmember now thy Creator in the daies of thy youth, while the evill daies come not,nor the yeares draw nigh,when thou ſhalt ſay,I have no pleaſure in them:

2 *While the Sunne, or the light, or the Moone,or the Starres be not darkened, nor the clouds returne after the raine.*

3 *In the day when the keepers of the houſe ſhall tremble and the ſtrong men ſhall bow themſelves, and the grinders ceaſe,becauſe they are few, and thoſe that looke out of the windowes be darkened.*

4 *And the doores ſhall be ſhut in the ſtreets,when the ſound of the grinding is low, and*

and he ſhall riſe up at the voyce of the bird, and all the daughters of muſick ſhall be brought low.

5 *Alſo* when *they ſhall be afraid of that which is high, and feares* ſhall be *in the way, and the Almond tree ſhall flouriſh, & the Grashopper ſhall be a burthen & deſire ſhall faile: becauſe man goeth to his long home, and the mourners goe about the ſtreets.*

6 *Or even the ſilver coard be looſed, or the golden bowle be broken, or the pitcher be broken at the fountaine, or the Wheele broken at the ciſterne.*

7 *Then ſhall the duſt returne to the earth as it was: and the ſpirit ſhall returne unto God Who gave it.*

8 *Vanity of vanities (ſaith the Preacher) all is vanity.*

9 *And moreover, becauſe the Preacher was wiſe, he ſtill taught the people knowledge, yea, he gave good heed, and ſought out,* and *ſet in order many Proverbs.*

10 *The Preacher ſought to finde out acceptable words, & that which was written* was *upright, even words of truth.*

11 *The words of the wiſe* are *as goads, and as nailes faiſtened* by *the maſters of aſſemblies,* which *are given from one ſhepheard.*

12 *And further, by thoſe, my ſonne be admoniſhed: of making many bookes* there *is no end, and much ſtudy is a wearineſſe of the fleſh.*

13 *Let us heare the concluſion of the Whole matter; Feare God, and keep his Commandements for this* is *the whole* duty *of man.*

14 *For God ſhall bring every worke into judgement, with every ſecret thing, Whether* it be *good, or whether* it be *evill.*

2 DOing of good in the care of piety and all religious ſervices of God even in youth, [*Remember thy Creator*] words of knowledge in Scripture imply affection and practiſe: Remember, *i.e.* know and feare, love, ſerve, and obey thy God: for why? he is the Creator, and therefore thou oweſt him all worſhip and obedience at all times, in youth as well as age. [*In the dayes of thy youth*] while thou art young, ſtrong, luſty, and beſt able in all faculties of ſoule and body to performe beſt ſervice. This exhortation of young men to the ſtudy and exerciſe of godlineſſe, and that betimes is urged upon them by preſenting to their view and double diſcommodity, which by delay creeps upon them. Deut. 8. 11. 22. Pſal. 9. 18. & 196. 21.

1 Of old age, the inconveniencies and miſeries whereof are here lively deſcribed by *Salomon*, intimating the contrary commodities in young yeares, that men might be the better perſwaded to looke to Religion betimes. This deſcription is

1 Generall, the daies of old age are evill; and ſuch as take away all our delights and comfort in living [*while the evill dayes come not, nor the yeares, &c.*] *verſ.* 1. Wherein the evill and unpleaſantneſſe of this age ſtands, is ſhewed allegorically in the next verſe, [*While the Sunne, or the light, or the Moone, or the Starres be not darkend i.e.* all the comforts and contentments which younger yeares enjoy be turned into diſcomforts and afflictions, paines, diſeaſes, and aches in the body, poverty and trouble in eſtate, weakeneſſe and infirmities of minde, &c. which are here ment by darkning of the Sunne, &c. greater and leſſer comforts, all faile. [*Nor the clouds returne after the raine*] this is a further burthen to old age, eſpecially if it come after lewd and ill ſpent youth, that there is no eaſe and reliefe to its miſeries, but a continuall ſucceſſion and multiplication of them. Like the other in Winter, when a ſhowre or two doe not cleare the aire, but though

it raine much, yet the skie is still overcast with more clouds. So in old age, the end of one disease is the beginning of another, and one griefe followes at anothers heeles, &c. *vers.* 2.

2 Particular, reckoning up the infirmities incident to the bodies and mindes of old men, which disables them for such exercises of piety as young men put themselves unto: These weakenesses are numbred up severally:

[*In the day when the keepers of the house shall tremble*] *i. e.* the armes & hands which are the bodies defence, shall be weak & tremble with the palsie, &c. [*And the strong men*] the thighes and leggs [*shall bow themselves*] bend and buckle in the knees, scarce able for feebleneſſe to beare up the body, [*And the grinders shall cease*] the teeth, [*because they are few*] wormeeaten, hollow, fallen out, and worne away with age. [*And those that looke out at the windowes be darkned*] the eyes grow dim and blinde, *verse* 3.

[*And the doores shall be shut in the streets*] he shall keep home, avoyding the company and society of men, at feastings and merry * meetings, [*when the sound of the grinding is low*] when neither his teeth nor his stomacke and appetite serve him for much eating. [*And he shall rise at the voyce of the bird*] his sleepe shall depart from him, so that the crowing of a cocke, or other little noise shall awake him [*and all the daughters of musick shall be brought low*] he shall have neither voyce to sing himselfe, nor eares to heare others, *vers.* 4. [*Also when they shall be afraid of that which is high*] they shall be very fearefull to walke upon high places where there may be any danger of falling, where young men are venturous and bold, or of any thing that bunches up in the way, a stone, or clod, or the like. [*And feares shall be in the way* חתתים] as they walke they are very timerous, because unable to avoid danger, they feare lest they fall, be thrust down, or crusht by careleſſe people, riding, running, and carrying to and fro, &c.

[*And the Almond tree shall flourish*] the head grow white and hoary. [*And the Grashopper shall be a burthen*] a small thing shall be too heavy for him to beare [*And desire shall faile*] concupiscence and all vehement and strong affections to pleasure shall be taken away. Some expound these words thus, Old men doe not affect the pleasures of the Spring, whereof the blossoming of the Almond is a signe; nor of the Summer, signified by the Grashopper, or Locust then making her selfe fat. The pleasures which these seasons afford are not desired nor regarded by old men. All these infirmities of old and decrepit age are the Symptomes & foretokens of death nigh at hand, shewing that man lives with one foot in the grave, and drawes onward to the end: [*because man goeth to his long home*] אלבת עלמן *Domum sæculi sui, i.e.* whither all men goe in like manner as himselfe, or, where he must abide for a long time. How neare death is to him when these tokens are upon him, is shewed in the next words [*the mourners*] his neighbours, friends, or hired persons [*goe about the streete*] prepare all things ready for his funerall, and are expecting when they shall follow the Hearse *verse* 5,

Next follow those evills which immediately foregoe death it selfe, *viz.* the dissolution and perishing of those parts wherein life and strength of nature consists. [*Or ever the silver*

* As old *Barzillai.* 2 *Sam.* 19. 35. Others expound it of the lips, which are as the dores of the mouth, and in old men are kept shut. *Sed q.* Sola sunt fortes garulitate senes.

As *Barzillai supra.*

ă contritionibus *Fun.*

האבונה
Lxx.
ἡ κάπαρις quæ & appetitum & venerẽ irritat.
יסחבל which the Lxx render παχυνθῆ.
Boves.
So *Ps.* 144. מסבלים παχῶς.

ſilver cords be looſed] or lengthned, *i. e.* the marrow of the back and ſinewes of the other parts of the body be growne ſo weake and withered, that the joints loſe their ſtrength; motion and feeling; [*Or the golden bowle be broken*] the braine and powers of the head (included in the skull, and the meanings as in a cup or bowle) failes and becomes unable to doe their office. [*Or the pitcher be broken at the fountaine or the wheele broken at the Ciſterne*] *i. e.* the inſtruments that conveigh nouriſhment, life, ſenſe, and motion, from one part to another, as the veines from the liver, the arteries from the heart, &c. loſe their drawing and diſtributing vertue. VVhereby the body immediatly decaies and death followes, the laſt miſery and concluſion of the former, *verſ.* 6. So much of the firſt diſcommoditie of old age, the next followes at the heeles of it, *viz.*

2 Of death, which cuts off all meanes as of enjoying pleaſures, ſo of doing good, there being nothing to be done, but to be ſuffered in the grave. VVhich appears by the ſtate of man after death.

1 In his body, which is reſolved into that whereof it was made. [*Then ſhall the duſt returne to the earth.*]

2 In his ſoule, which upon its ſeparation muſt returne to God to receive ſentence and judgment. [*And the ſpirit returne to God that gave it.*] God ſent it into the body, he may recall it, and judge it for what it hath done in the body. Thus death is the night wherein no man works, and old age is the evening and latter part of the day wherein it is ill working, and therefore it is good to be doing betimes in the morning, and in our youth to remember our Creator, *v.* 7.

¶ Hitherto from the 7. Chapter *Salomon* hath particularly declared the meanes of true happineſſe, ſo farre as in this life men may attaine unto it; he comes now in the concluſion of this whole booke ſummarily to deliver up his ſentence and judgement touching all that hath beene ſaid: which he doth artificially in two oppoſite concluſions anſwering the two parts of his former diſcourſe.

1 Touching the falſe meanes of happineſſe; of which *Salomon* repeating by way of concluſion, what was the propoſition to be proved in the firſt verſe of this booke) pronounceth definitively, that they are all vanity. [*Vanity of vanity, ſaith the Preacher all is vanity*] *verſe* 8. Againſt which ſentence, leſt men ſhould yet take exceptions, and not reſt ſatisfied with the former proofes and demonſtrations brought to confirme it, but either cavill at *Salomons* wiſedome and fidelity, or ſeeke to make better triall of things by their owne experience and practiſe, or think to have better information from other mens teachings and writings, than this booke can afford: *Salomon* to prevent this, inſerts a ſerious exhortation & admonition, that ſetting aſide all fruitleſſe ſpeculations and vaine ſtudies, we would take heed to the doctrine here delivered unto us and by it learne our duty. This admonition is ſet down by an *hyperbation* in the 12. *verſ.* [*Moreover*, or *Rather, by theſe, my ſonne be thou admoniſhed.*] The confirmation and reaſons to inforce it are expreſſed both before and after the admonition: and they are of two ſorts.

1 From the excellencie and authority of the doctrine contained in this sacred Booke: which is commended to us by foure Arguments:

1 From the quality of the instrument and penman, *viz. Salomon*, not the amorous, idolatrous, voluptuous, but the penitent Preacher. He is set forth by two properties:

1 VVisdome extraordinary above all men in the world. [*Because the Preacher was wise*] he must needs be a foole that will not hearken to him.

2 Faithfulnesse and industry in the exercise & imployment of this talent of wisdome, which he hid not in a napkin, but used to the instruction of his people. [*He still taught the people knowledge*] he taught them alwaies, which painfulnesse is amplified

1 By its parts,

Observation and attentive marking all such things as might adde to his wisdome [אזן *He gave good heed*] or hearkened after all such experiments of wisdome which might be got from others. [Invention in the study, and search of things in his owne wisdome. [חקר *And sought out.*]

2 By its fruite and former effect [*He set in order many Proverbs*] composed many excellent sentences for instruction in piety and good manners, *Vid.* 1 *King.* 4. *vers.* 9.

2 From the quality and nature of the doctrine it selfe, delivered here and in other Bookes: which hath two praises:

Psal. 19.10.

1 Of pleasantnesse and delightsomnesse: and therefore if we would reade Bookes for delight, lets read this and other of *Salomons* workes [*The Preacher sought to finde out acceptable words* דברי חפץ] *verba delectionis & benevolentiæ*: such as might content and delight the Reader.

2 Of profitablenesse. Though *Salomons* writing was a pleasant and delightfull writing, yet was it not either idle and fabulous fancies, or sinfull flatteries to please mans corruptions, but sound and wholsome doctrine, such as 2 *Tim.* 3.16. Here described by two Epithites:

1 [*That which was written was upright*] written in sincerity, without favouring of mans corruptions and vices, and written to make men upright and strait in soundnesse of Religion without hypocrisie.

2 [*The words of truth*] most true and free from all error, lies & deceiving. Singular arguments to make us give heede to the sacred writings, *vers.* 10.

3 From the end and use of holy doctrine: *viz.* edification in godlinesse and good manners; which also further unfolds the profitablenesse of the VVord of God this use stands in two things, here expressed under similitudes;

Vide Psal. 19.

1 Stirring us up to goodnesse, by comparing of it to a goad or rod, wherewith heavy and dull cattell are rouzed up, and quickned to their labour. [*The words of the wise*] *i.e.* Prophets as himselfe was, and such other teachers of the people of God [*are like goads*] to prick us up and by sharpe reproofes and admonition to awake our drowzie, drossie, and sluggish nature to attention & holy practice.

2 Confirming and establishing us in goodnesse, that we be not

not wavering minded, and unconſtant hearted to fall away: in which reſpect it is compared to nailes that faſten things together, or ſtakes, wherewith ſhepheards ſhore up the hirdles of their folds to keepe their ſheepe in. [*And as nailes*] ſuch are the ſtrong promiſes and threatnings of the word [*faſtened*] driven home to the head, or deepe in the ground, *i.e.* throughly applied to the hearts of the people [*by the maſter of the aſſemblies*] *i.e.* by Miniſters who are Rulers and teachers of the congregations of Gods people, *v.* 11.

Others expound this laſt clauſe otherwiſe, making it a ſeverall argument of commendation of the word, that the Scriptures are בעלי אספרות *Domini collectionum*, that is, as *Junius*, *Verba lectiſſima*, words ſo choycely and excellently collected together, as no writing can be compared to them, alluding to the cuſtome of epitomiſing and collecting the Sermons of the Prophets, and the hiſtories of the Bible into one volume by men inſpired of the Holy Ghoſt.] *ſed.q.* *Vide Cartw. in locum.*

4 From the Author of this and other holy Writ, which however it be delivered by inferiour Shepheards and Miniſters of the Church, it is not their word, but is given and inſpired in them by that great and One Paſtour, Jeſus Chriſt, who by his Spirit ſpake in the Prophets and holy men. And therefore this Booke is to be heeded, not as *Salomons*, but as Gods VVord, *verſ.* 11. *Job.* 10.

2 The ſecond kinde of Argument is from the fruitleſneſſe and vanity of other *B*ookes and ſtudies which men make & betake themſelves to, wanting ſupernaturall directions. The vanity is double:

1 In making of *B*ookes; proved from the multitude of them: It muſt needs be that mens writings ſhould give no full ſatisfaction, ſeeing no man thinkes another hath written ſo well, but that he may be amended, confuted, ſomething detracted, and one or other corrected. VVhence every day new bookes, and new diſcourſes of one and the ſame ſubject: and thus whilſt all will be ſtill writing, it argues that all their writings are imperfect and full of vanity: for he that comes laſt and ſees and reads all, will yet make a new booke more. Therefore it is good to ſtudy the Scriptures, which are perfect and compleat declarations of matters that are fully to ſatisfie our inquiries. [*In making many bookes there is no end*] true of all times, eſpecially in theſe daies, which hath infinite numbers of bookes, and few to any purpoſe.

2 In reading and ſtudying of theſe bookes, here cenſured to be a wearieſome, becauſe a fruitleſſe labour. It duls the ſpirits, weries the body, ſpends the time, but brings no ſatisfactory knowledge. [*Much reading is a wearineſſe to the fleſh*] VVherefore ſeeing we have the Scriptures in not ſo many nor ſo large volumes as the reading need weary us out, and yet ſo perfect and entire, as they are able to make us wiſe to ſalvation, let us beſtow thereon principally our paines and ſtudy, *v.* 12.

So much of the firſt concluſion: the ſecond followes.

2 Touching the right meanes of true happineſſe in this world, treated of in the latter part of this booke: the ſumme whereof, and of this whole booke, is, That mans perfect happineſſe ſo much ſought after, ſtands onely in the feare of God, and obedience of his Commandements. [*Let*

us

us heare the concluſion of the whole matter] touching this inquirie after true happineſſe [*feare God*] that is the firſt part and the roote, [*and keepe his commandements*] this is the ſecond part of bleſſednesse and a fruit of the former, and in theſe two ſtands mans whole duty, mans whole happineſſe, [*For this is* כל האדם *totum hominis, the whole duty of man*] *ver.* 14, which that we may doe, *Salomon* addes a ſtrong motive, from the judgement and ſentence that God will paſſe upon all the actions of men, whether for the

1 *Cor.* 5. 9, 10. *Act.* 24. 25.

- Manner { Open. / Secret.
- Matter { Good, or / Evill.

All muſt come under his ſtrict examination and ſevere cenſure. [*For God ſhall bring every work into judgment, with every ſecret thing, whether it be good, or whether it be evill,*] *verſ.* 15.

FINIS.

THE PERIOD OF THE PERSIAN MONARCHIE.

Wherein ſundry places of *Ezra*, *Nehemiah*, and *Daniel* are cleered.

Extracted, contracted, and engliſhed, (much of it out of Doctor *Raynolds*) by the late learned and godly Man Mr. WILLIAM PEMBLE, of *Magdalen Hall in* OXFORD.

Publiſhed and enlarged ſince his death by RICHARD CAPEL.

Poſtquam Gens Judæa cœpit non habere Prophetas, proculdubio deterior facta eſt; eo ſcilicet tempore quo ſe ſperabat, inſtaurato templo poſt captivitatem, quæ fuit in Babylonia futuram eſſe meliorem. Aug. de Civit. Dei, l. 18. c. 45.



OXFORD,
Printed by *H. HALL*, 1658.

A CHRONOLOGIE OF THE PERSIAN MONARCHY.

CHAP. I.

CYRUS tooke *Babylon* abut the 20. yeare of his reigne, and was after Emperour of that *Monarchy*. } Yeares 9 Moneths 5

2 *Cambyſes* his ſonne, called, *Dan.* 10.13. Prince of the Kingdome of *Perſia*, becauſe he did rule at home, as *Prorex*, during his fathers warlike expeditions abroad. Whiles his father lived, he hindred the worke of the Temple. But that he reigned with his father two yeares at leaſt, and that thoſe two yeares ſhould be part of thoſe ſeven which *Herodotus* gives him, cannot be proved. They may rather be part of thoſe nine yeares, that *Sulpicius Severus*, or of thoſe more that *Cteſias* and *Alexandrinus* aſcribe unto him. He ſlew his Brother, and not long after dyed of a wound he gave himſelfe by chance, having reigned after the death of his Father. } 7 5

3 *Darius Hiſtaſpis* (*Cambyſes* dying without iſſue) was choſen Emperour by the 7 Princes of *Perſia*. He reigned over the *Monarchie*. } 36 — *Funccius in Chronol. comm. lib. 2.*

4 *Xerxes* the ſonne of *Darius* by *Atoſſa* the daughter of *Cyrus*, ſucceeded his Father in the Empire. He had an elder Brother *Artobarzanes*, or *Artamenes*, who gave way to *Xerxes* his younger brother. This *Xerxes* was *Aſſuerus* the mighty Emperour, who married *Eſter* the Iew. He reigned after the deceaſe of his Father; and two yeares together with his Father, after the manner of the *Perſians*, as *Viceroy*. } 20 and above ſomewhat. — *Ezra 6. 11. 14.*

5 *Artaxerxes Longimanus*, the ſonne of *Xerxes* by Queene *Eſter*, being much-what about 14 yeares of age, ſucceeded his Father [*Artabazanus*, who affected the Crowne, & held up ſome (moneths being ſlaine) and reigned. They that give him but 40 doe disjoyne thoſe odde moneths, that *Xerxes* and *Zogdianus* reigned. *Ptolemy* and *Clemens Alexandrinus* joyne them with *Artaxerxes*, and ſo give him [41.] } 41 — *Nehem. 2. 4.*

6 *Darius*

Yeares	Moneths	
19	6	6 *Darius Nothus*, ſo called, becauſe he was *Artaxerxes* his baſtard, ſucceeded his Father. *Artaxerxes* had a young ſonne called *Xerxes*, who, ſome fortnight after his Fathers death was ſlaine, and deprived of his life and right by *Zogdianus*, or *Secundanus* his baſtard Brother, who took the Crowne, but held it not above 7 moneths. For being ſlaine alſo, this *Darius* called before *Ochus*, a baſtard alſo, took the Empire, and was called *Darius*, and held it (ſome give *Artaxerxes* his Father 41 yeares, ſome 46 yeares: but the moſt and beſt agree upon 40 yeares.) This *Darius Nothus* his baſtard ſonne had the honour to have the holy City builded and finiſhed in his daies. He reigned in all
43		7 *Artaxerxes Mnemon*, *Nehemia's* Lord and Maſter: In his daies flouriſhed the Prophet *Malachie*. *Cyrus* his brother, called *Cyrus* the younger, took Armes againſt him with the loſſe of his owne life. Whoſe expedition is deſcribed by that famous *Xenophon*. This *Artaxerxes* reigned.
23		8 *Ochus*, called *Darius Artaxerxes Ochus*. He reigned.
3		9 *Arſes* the ſonne of *Ochus* was ſlaine by *Bagoas* an *Eunuch*, who killed firſt *Ochus* his Father. *Arſes* reigned.
		Broughton leaves out the 20 yeares of *Ochus*, and makes *Ochus* and *Arſes* to be but one man: and thruſting out *Arſes*, gives unto *Ochus* his three yeares and no more. He was deceived by the *Florentine* Printer of *Clemens Alexandrinus*, printing for [Ὦχος εἴκοσι (or ϰ for 20, put by the Library) Αρσὴς τελα] Ὦχος ἡ Αρσὴς τελα. ἢ for ϰ.
6		10 *Darius Codomannes* his ſonne ſucceeded him: and in the 6 yeare of his reigne he was beaten by *Alexander Magnus*, and ſlaine by *Beſſus* Governour of *Bactria*, one of *Alexanders* Princes and Captaines, and ſo an end of the *Perſian* Monarchy. He reigned
		The whole time of the *Perſian* Monarchy was a matter of 228 yeares. *Cyrus* began to reigne in *Perſia* the 55 *Olympiad*. *Darius* the laſt was ſubdued by *Alexander* the 112 *Olympiad*. So betwixt *Cyrus* and *Darius* there fell in 57 *Olympiads*, and each *Olympiad* had the tearme of 4 yeares: ſo we find 228 compleat yeares, only adding the imperfect yeares of the 112 *Olympiad*: in which *Olympiad Darius* was ſlaine. Some petty differences there are about ſmall matters in judicious [a] *Chronologers*, (chiefly about *Cyrus* his time, after he was *Emperour*; for ſome give him but 3 or 4 yeares at the moſt.) But in the ſumme of the matter, the chiefeſt agree upon this reckoning, and give to the *Perſian Monarchy* about 228 yeares.

Diodor. Sicul. lib. 17.

Ὦχος ϰ Αρσὴς τελα.

[a] *chiefly about ſome pieces of yeares.*

CHAP. II.

CHAP. II.

An Explanation of the former Kings of the Perſian *Monarchie, out of* Daniel.

Dan. 11. 2. *There ſhall ſtand up yet three Kings in* Perſia; *and the fourth ſhall be farre richer than they all. And by his ſtrength through his riches, he ſhall ſtirre up all againſt the Realme of* Græcia.

THe former verſe ſhewes, this was in the firſt yeare of *Darius* the *Mede*; and therefore, where it is ſaid, *There ſhall ſtand up* [*yet*] *three Kings*: the ſenſe is, That from, or after *Darius* the *Mede* there ſhall be three Kings in *Perſia*. viz. *Cyrus*, *Cambyſes*, *Darius Hyſtaſpis*; and then the fourth is plainely *Xerxes*, as appeares by that of his great riches, and his huge and mighty preparations made to invade *Greece*. Now ſith'tis as cleere as day, that the fourth was *Xerxes*, the other three can be no other than *Cyrus*, *Cambyſes*, and *Darius Hiſtaſpis*.

The onely Objection that can be made, is of a *Magus*, named *Smerdis*, who tooke upon him to be the ſonne of *Cyrus*, and uſurped the throne after *Cambyſes*, againſt whom he conſpired. But the anſwer is, that the Holy Ghoſt doth not hold him worth the naming, and hee beares no place in the holy writ amongſt the Kings of *Perſia*: whether it be for that his time was ſhort; for, ere he ſaw ſeven moneths, the Nobles conſpired againſt him, and ſuppreſſed him: or whether he being a conſpiratour, is rather to be called a Tyrant, than a King. It is out of queſtion, the Holy Ghoſt doth paſſe this *Magus* or *Smerdis* over. Some doe take the odde moneths, that this *Smerdis* uſurped, and adde them to the time of *Cambyſes*; and ſo give him ſomewhat a longer time of reigne than I have done: but ſo ſmall a difference is not worth the ſpeaking of. Herodot. in Thalia.

2 Chron. 36. [a]20. *And they were ſervants to* [a] *him and to his* [b] *ſonnes.*

([a] *Nebuchadnezzar.*

[b] His Sonne *Evilmerodach*: 2 Reg. 25. 27.

His Nephew *Belſhazzar*, Dan. 5. 1. *And all Nations ſhall ſerve him, and his ſonne, and his ſonnes ſonne, untill the time of his Land come, when many Nations and great Kings ſhall ſerve themſelves of him.*

2 Chron. 36. 21. *To fulfill the word of the Lord ſpoken by* [c] Ieremiah, *untill the land had her fill of Sabbaths: for all the dayes that ſhee lay deſolate, ſhee kept Sabbath* [d] *70 yeares.*

[c] Ier. 25. 11. *And this whole land ſhall be deſolate, and an aſtoniſhment, and theſe Nations ſhall ſerve the King of Babell 70 yeares.* And Ier. 29. 10. [d] beginning when *Iehoiakim* or *Ieconiah* was carried away captive, ending at the firſt yeare of *Cyrus* and *Darius* the *Mede* Kings of *Perſia*. That they began at *Ieconiahs* captivity, is proved by *Ezek.* 40. 1. *In the five and twentieth yeare of our being in captivity, in the beginning of the yeare, in the tenth day of the moneth, in the fourteenth yeare after the Citie was ſmitten, &c.* Now *Ezekiel*, for the moſt part, reckons the yeare from the firſt of *Ieconiahs* captivity. As *Ezech.* 1. 2. And more plainely out of *Ieremiah cap.* 29. 2, 10. where, writing to thoſe that were carried away with *Ieconiah*, he tels them, that they ſhall be 70 yeares in captivity, from the time of their carrying away; as may appeare, if the Chapter be rightly conſidered of.

2 Chron. 36. 22, 23. *But in the firſt yeare of Cyrus King of Perſia, &c. Thus ſaith Cyrus King of Perſia.*

Together with *Darius* the *Mede*, whom *Cyrus* had of his owne accord admitted into the government of the Empire with himſelfe, as *Dan.* 5. 31. Darius *of the Medes tooke the Kingdome, being 62. yeares old*: and, Daniel 9. 1.

In the firſt yeare of Darius *the ſonne of* Ahaſhueroſh, *of the ſeede of the* Medes, *which was made King of the Realme of the* Chaldeans. For *Cyrus*, led with ambition, went about warres in other Countries: and therefore *Darius* had the title of the King, though *Cyrus* were King in effect.

Ezra 1. 1. *Now in the firſt yeare of* Cyrus *King of* Perſia, *that the word of the Lord by the mouth of* Ieremiah *might be accompliſhed, the Lord ſtirred up the ſpirit of* Cyrus *King of* Perſia, *and he made a proclamation throughout all his Kingdome, &c.*

When he firſt reigned over *Babylon*; for otherwiſe he reigned 30 yeares in *Perſia*, and in the 20 of his reigne of *Perſia* was this captivity of the *Iewes* ended.

Ezra 2.2. *Which came with* g Zerubbabel, *to Wit*, Ieſhua, Nehemiah, *&c.*

Ezra 3.1. *And when the 7 moneth was come, and the children of* Iſrael *were in their Cities, the people aſſembled themſelves as one man unto* Ieruſalem. *From the firſt day of the 7 moneth they offered burnt offerings.* Ezra 3.8. *In the ſecond yeare of their comming unto the houſe of God in* Ieruſalem, *&c. they began to ſet forward the worke of the houſe of God:* and v. 9. *they laid the foundation.* Ezra 4. 5. *And they hired counſellers againſt them to hinder their device all the dayes of* i Cyrus *King of* Perſia, *even* a *untill the reigne of* Darius *King of* Perſia.

a Incluſive accipiendum more Heb.

g *Zerubbabel* was chiefe Captaine. *Ieſhua* or *Iehoſhua* ſonne of *Iehozadak* high Prieſt, *Hag.* 1.1. But *Nehemiah* a man of great authority went not now, but came 64, or 54 yeares after.

h And *Cambyſes* his ſonne, *ſynecdochicè*.

i The ſonne of *Hyſtaſpes*, the third King from *Cyrus*, who either for to curry favour with the people, or for the love of *Atoſſa*, *Cyrus* his daughter (whom after he had gotten the Kingdom he married) did carefully ratifie every thing that *Cyrus* had done, that hereby he might eſtabliſh himſelfe; and therefore in his time alſo thoſe crafty underminers of the *Iewes* proſperity did prevaile.

6 k *And in the dayes of* Ahaſhueroſh (*in the beginning of his reigne*) *wrote they an accuſation againſt the Inhabitants of* Iudah *and* Ieruſalem

k That is, of *Xerxes* called *Ahaſhueroſh*, or *Aſſuerus*, (*q.d.*) an hereditary Prince, both becauſe he was borne after that *Darius* was King, as alſo becauſe he firſt was borne of *Atoſſa*, *Cyrus* his daughter, and ſo ſeemed by ſubrogation and repreſentation to ſucceed his b grandfather *Cyrus*.

b Vid Herod. principium Polymniæ.

7 l *And in the dayes of* Artaſhaſhte (*Mithridate Tabeel, and the reſt of the companions, &c.*) *wrote unto the King, for the ſtaying of the building of the Temple.*

l Or *Artaxerxes*, he namely that was called μακρόχειρ or *Longimanus*, the ſon of *Xerxes* by *Ameſtris* the daughter of *Otan*, (as *Herod. Polymn.*) whom *Cteſias* calleth *Amiſtris*, or *Amyſtres*, the daughter of *Onopha*; that is to ſay, by *Eſter* the daughter of *Abigail*, *Eſter* 2.15.

Ezra 5. 24 *Then* m *ceaſed the worke of the houſe of God, which was at* Ieruſalem, *and did ſtay unto the ſecond yeare of* n Darius *King of* Perſia. Ezra 5.1. *Then* Haggai, *a Prophet, and* Zechariah *the ſonne of* Iddo *prophecied unto the* Iewes *that were in* Iudah *and* Ieruſalem. Haggai 1. 1. *In the ſecond yeare of King* Darius, *in the ſixth moneth, in the firſt day of the moneth, came the word of the Lord by the miniſtry of* Haggai *the Prophet, unto* Zerubbabel *the ſonne of* Shealtiel, *a Prince of* Iudah, *and to* Iehoſhua, *the ſonne of* Iehozadach, *the high Prieſt*, chap. 2. *In the ſeventh moneth, and 21 day of the moneth, came the Word.* ver. 4. *Who is left* o *among you, that ſaw this Houſe in her firſt glory? how doe you ſee it now? Is it not in your eyes in compariſon of that, as nothing? The hands of* Zerubbabel *have laid the foundation of this houſe, and his hands ſhall alſo finiſh it, &c. In the eight moneth of the ſecond yeare of* Darius, *came the word of the Lord unto* Zechariah, *the ſonne of* Berechiah, *the ſonne of* Iddo, *the Prophet. And* v. 7. *In the eleventh moneth, &c.* Zachar. 7. 1. *And in the fourth yeare of King* Darius, *the word of the Lord came unto* Zechariah:

Zech. 4.9. Zech. 1.1.

m About

m About 41 yeares, for *Artaxerxes Longimanus* reigned 40: whereunto muſt be added the firſt yeare of *Darius*.

n Namely, *Darius Nothus* (for a baſtard was he) who before he was King was called *Ochus*.

o This and the verſes following are ſpoken by way of prevention, to comfort the *Iewes*, diſmayed at the conſideration of the meaneneſſe and ſimpleneſſe of this houſe, in compariſon of that which *Salomon* built; purpoſely done by the Prophet, becauſe about 106 yeares before this time, the very like griefe poſſeſſed the hearts of good men. *Ezr.* 3.12. Not that any of them that ſaw the firſt Temple were now alive, but by an uſuall *Hebrew* manner of ſpeaking: *Quaſi dicat*, Say that any of them were now alive, how would they weepe? Yet for all that, ſaith the Lord, Goe yee on: For the glory of the ſecond houſe ſhall exceed that of the firſt. For thoſe in *Ezr.* 3.12. were then ſaid to be old.

Ezra 6.10. *That they may offer ſweet odours unto the God of heaven, and pray for the Kings life, and for his* r *ſonnes.*

(*viz.*) *Darius Nothus* which made this decree.

r Namely *Arſaca*, afterwards called *Artaxerxes*, *Cyrus Arteſſe* and *Oxendre* perhaps, , if he were borne at that time. Now this the King did more earneſtly require becauſe ſome other of his children had ſoone died. *Cteſias.*

Ezra 6.14. *So the Elders of the* Iewes *builded, and they proſpered by the prophecying of* Haggai *the Prophet, and* Zecharaiah *the ſonne of* Iddo, *and they builded and finiſhed it by the appointment of the God of heaven, and by the commandement of* ſ Cyrus, *and*t Darius, *and* u Artaſhaſhte *Kings of* Perſia. v. 15. *And this houſe was finiſhed in the third day of the moneth* Adar, *which was the 6. yeare of the reigne of King* Darius, *and the 42, after their returne.*

ſ (*viz.*) *Cyrus* the great, who firſt gave commandement for the returne.

t (*viz.*) *Darius Nothus.*

u Or *Artaxerxes*, namely *Artaxerxes Mnemon*, who reigned together with his father *Darius Nothus*. And therefore it is, that *Plutarch* gives him 62 yeares reigne, becauſe from the beginning he was made Co-Emperour with his Father, by reaſon of the warres againſt *Secundianus* and other chiefe men of the Kingdome.

Ezra 6.22. *And they kept the feaſt of unleavened bread ſeven dayes with joy, for the Lord had made them glad, and turned the heart of the King of* Aſhur *unto them, to encourage them in the worke of the Houſe of God, even the God of* Iſrael.

Darius Nothus, who dividing his Kingdome with his ſonne *Arſaca* or *Artaxerxes* committed to his ſons charge the more Southerne parts of the kingdome, and reſerved to himſelfe ſuch Countries as lay more Northerly, as more befitting his age and experience in thoſe quarters. For whilſt his father *Artaxerxes Longimanus* lived, he was made Governour of *Hyrcania*, where alſo hee married *Paryſatis*. Now the Countries ſubject unto the *Perſian* King, are bounded within the two Seas, *Hyrcanum* and *Perſicum*. [a] All that tract bounding Northward on the *Caſpian* or *Hyrcanian* Sea is called *Aſſyria*. The other lying Southward toward *Mare rubrum* and *Sinus Perſicus* is called [b] *Perſia*. But ſpeciall mention is made here of the King of *Aſhur*, becauſe that theſe *Iewes*, which went with *Ezra* in the ſecond returne from the captivity, did come out of thoſe high and Northerne Countries; the former that returned under *Zerubbabel*, out of the Southerne Countries. That this is ſo, appeares in the 8 chap.

a Plin. lib. 6. cap. 13.
b Herodot. in Melpomene.

Ezra 7.1. *Now after theſe things, in the* y *reigne of* Artaſhaſhte *K. of* Perſia, *was* Ezra *the ſonne of* Seraiah, *&c. and he came to* Ieruſalem (*with other of the* Iewes) *in the* 5. *moneth*; *which was the* 7. z *yeare of the King.* v. 9. *For, upon the firſt day of the firſt moneth hee began to goe up from* Babel: *and on the firſt day of the fifth month, came he to* Ieruſalem, *according to the good hand of his God, that was upon him.* Nehem. 1.1. *The Words of* Nehemiah, *the ſon of* Hachaliah, *in the moneth* b *Chiſleu, &c. in the* 20 *yeare, &c.* v. 2. *came* Hanani *one of my Brethren, &c.* v. 3. *And they ſaid to me, The reſidue, &c.*

y (*i.e.*)

y (*i.e.*) *Artaxerxes Mnemon*, when after his fathers deceaſe, he alone ruled the Empire.

z After he began to reigne alone.

a *Artaxerxes Mnemon. Darius*, ſaith the *Geneva*.

b The third moneth of the yeare, according to the *Chaldean* calculation, which *Nehemiah* followes.

Nehem. 2. 1. *Now in the moneth* c Niſan, *in the* 20 *yeare of King* d Artaſhaſhte, *the wine ſtood before him, and I tooke up the cup, and gave it to the King.*

c The ſeaventh moneth by the *Chaldean* account.

d *Artaxerxes Mnemon, Darius Hiſtaſpis*, ſaith the *Geneva*.

Nehem. 5. 14. *And from the time that the King gave me charge to be Governour in the Land of* Iudah, *from the* 20 *yeare even to the* 32 *yeare, that is,* 12 *yeares, I and my Brethren have not eaten the bread of the Governour. Notwithſtanding the Wall was finiſhed on the* 25 *day of* Elul, *in* e 52 *dayes. When the Wall was builded, &c. Now the Citie was large and great, but the people were few therein, and the houſes were not builded: and* f Ioſhua *begate* Ioiakim, Ioiakim *alſo begate* Eliaſhib, *and* Eliaſhib *begate* Ioiada, *and* Ioiada *begate* Ionathan, *and* Ionathan *begate* Iaddua. *In the dayes of* Eliaſhib, Ioiada *and* Iohatham, *and* Iaddua *were the chiefe Fathers of the Levites, written in the reigne of* Darius *the* Perſian.

Nehem. 12. 10. 22.

e That is, The Locks, Gates and Barres were ſet up fifty two dayes after the ſtone wall was built: *ver.* 1.

f The ſucceſſion of the high Prieſts from the captivity to the tranſlation of the *Perſian* Monarchie to *Alexander* the Great, whom as *Ioſeph. antiq. Iud. lib.* 11. *cap.* 7. & 8. reports, *Iaddua* did meet as hee came towards *Ieruſalem*. Now none ought to wonder, that *Nehemiah* ſhould record this; for from the beginning of *Artaxerxes Mnemon*, whom *Nehemiah* attended, untill *Alexander Magnus*, are not threeſcore yeares.

g The laſt King of *Perſia*, called alſo *Codomannus*, him *Alexander* overthrew. *Nehemiah* lived till the time of *Darius* the *Perſian*. *Nehem.* 12. 22. Therefore the Altar erected by the *Iſraelites*, *Ezr.* 3. 3. not long after their returne, even while *Cyrus* yet reigned, could not be built by *Nehemiah*, unleſſe wee ſay that *Nehemiah* lived above 200. yeares; which is not credible: For ſo many yeares at leaſt were betweene *Cyrus* and *Darius* the laſt, whom *Alexander* overcame.

Nehem. 6. 15. 7. 1. 4.

CHAP. III.

Doubts removed, which ſeemed to prove the Perſian *Monarchie much ſhorter than the former accompt.*

I. ARGUMENT.

FRom the ſtory *of* Mordecay, *who, they ſay, was carried captive with* Ieconiah *from* Ieruſalem.

Anſw. That *Mordecay* was not carried captive from *Ieruſalem* with *Ieconiah*: That place, *Eſter* 2. 5. [*Who was carried away*] is neceſſarily to be referred to *Kiſh, Mordecay's* great Grandfather.

1 The accent *Tipcha* proves nothing.

2 Nor the Conjunction Copulative [&] *And he nouriſhed Hadaſſa.*

3 No more doth the hiſtory or narration of *Kiſh*, put betweene, in *ver.* 6.

4 If *Mordecay*, named, *Eſter* 2. 2. were the ſame that is mentioned in *Eſter*; yet it followes not, that he was carried captive with *Ieconiah* from *Ieruſalem*: For *Zerubbabel* himſelfe, with whom he is mentioned, was not carried captive with *Ieconiah*, but was begotten in the captivity by *Pedajah* the ſonne of *Salathiel*, ſonne by law though not by nature of *Ieconiah*. Againe, *Mordecay*, mentioned in *Ezra* 2. returned into *Iudea*, as is manifeſted by *Nehem.* 7. 7. but *Mordecay* in *Eſter* went not into *Iudea* at all.

Mat. 1. 12.

Arguments to prove it, are,

1 The

1 The Pronoune relative muſt be referred to the next going before it, and not to that which is further off, as 1 *Chron.* 2.7.

2 To what other end ſhould mention be made of *Kiſh*, unleſſe to ſhew by his carrying away captive, how *Mordecay* a *Iew*, borne of him, became Citizen of *Suſa*? Certainly he is not named to diſtinguiſh him from the other *Mordecay*, which is one rule why mans fathers and grandfathers are named in Scripture.

3 This confirmes the truth of Gods promiſe, which hee made to thoſe that were carried away captive with *Ieconiah*, *Ier.* 24 6. That they ſhould *returne, be built up, planted, and not rooted out, &c.* And therefore were commanded *to marry and beget children*, *Ier.* 29 6. Whereby it appeares, that the promiſe was made unto their poſterity alſo. The performance whereof by this ſtory of *Eſter* is excellently declared.

4. From the time. For if *Mordecay* were carried away captive with *Ieconiah*, then was he above a hundred yeares old in the 12 of *Aſſuerus*, according to *Broughton*. For by 2 *King.* 24. 16. wee may judge him to be at the leaſt 20 yeares old, when he was carried captive. From the 8. of *Nebuchadnezzar*. in which *Ieconiah* was captived, to the firſt of *Cyrus* are 63 yeares. From the firſt of *Cyrus* to the 12 of *Aſſuerus*, are 20 yeares. All make 103. at leaſt 100. At which age *Mordecay* was altogether unfit to performe offices and ſervices in Court, as *Barzillay* at a leſſe age. But reckon we the times of *Cyrus* and *Cambyſes* aright, and make (as the truth is) *Aſſuerus* to be *Xerxes*; and there are betwixt *Cyrus* his firſt yeare and *Xerxes* his twelfth, 60 yeares So *Mordecay* ſhall have lived about 140. yeares in the twelfth of *Xerxes*, being then to of ſtrong and able body, and likely to live longer. As may appeare *Eſter* 10. 2, 3. Abſurd. 2 Sam. 19. 3 6.

II. Argument.

Nehemiah *is named among thoſe that returned in the firſt yeare of* Cyrus *from* Babylon. Ezra 2. 2. *And this* Nehemiah *lived till the end of the* Perſian *Monarchy*. Nehem. 12. *therefore* (*ſaith M.* Broughton) *the* Perſian *Monarchie cannot be held to ſtand* 200 *yeares.*

Anſw. 2. There be two *Nehemiahs*; One mentioned, *Ezra* 2. Another who returned in the 20 yeare of *Artaxerxes Mnemon*; and lived till the raigne of *Darius* the *Perſian*.

III. Argument.

Ezra *is called ſonne of* Serajah. Ezra 7. 1. *Now* Seraiah *was ſlaine before the deſtruction of* Ieruſalem: 2 King 25. 21. *Therefore* Ezra *muſt needs bee borne at that time; who alſo lived untill the latter times of the* Perſian *Monarchie; therefore either the* Perſian *Monarchie muſt endure but* 130 *yeares: or elſe* Ezra *muſt live above* 200, *which is not likely.*

Anſw. 3. There is ambiguity in the word Sonne, which M. *Broughton* takes properly; as if *Ezra* had beene immediately the ſonne of *Serajah*: whereas indeed he was ſo *Serajahs* ſonne, as the *Iewes* uſed to call their poſteritie, even to the fifth deſcent, *Sonnes*. And *Zerubbabel* is uſually called the ſonne of *Shealtiel*, whereas he was but his nephew.

IV. Argument.

This 4. *Argument is from the* 70 *weekes of* Daniel, *which they ſay doe begin at the firſt yeare of* Cyrus, *and end with Chriſt, and are preciſely* 490 *yeares and therefore the* Perſian *Monarchie, cannot be, no not* 200 *yeares; for then from the firſt of King* Cyrus *will ariſe more than* 490 *yeares to the death of Chriſt.*

Anſw. 4. When *Daniels* 70 weekes begin, is uncertaine. Some will have them begin in the firſt yeare of *Cyrus*: ſome in the ſecond of *Darius Nothus*; others in the twentieth of *Artaxerxes Mnemon*. A man may follow his judgement: for neither the one nor the other is defined in the Text, *Dan.* 9. 25. but is abſolutely put [*from the outgoing of the Word*] which wee know went forth in three Kings raignes.

But for the end and period of them it muſt neceſſarily bee at the death of

Chriſt: and not as ſome will have it, at the deſtruction of *Ieruſalem* by the *Romanes*. Its plaine. *Dan.*9.24. But to grant this Propoſition true, though uncertaine, that *Daniels* ſeventie weekes beginne at the firſt yeare of *Cyrus*, yet doth not this follow thereupon, That from the firſt yeare of *Cyrus* are perciſely 490. yeares: For Numbers are either taken,

Properly, when they note that which naturally they ſignifie.

Improperly, or figuratively, when they ſignifie more or leſſe, in regard of the circumſtance of matter, and the ſpeakers intention. So is *Two* and *three* taken properly, *Matth.*16.21.& 27.23.& 20.19 Improperly, *Hoſ.*6.2. *Seven* properly, 1 *King.* 18. Figuratively, *Luke* 17.4. *Matth.* 18.22. *Ten* properly, *Exod.* 34.28. figuratively, *Num.*14.22. *Twelve* properly, *Matth.* 10.2 figuratively, *Apoc.*7. *Thouſands*, figuratively, *Dan.*7.10. So that often in Scriptures Numbers finite are put for infinite, certaine for uncertaine, perfect for imperfect, round and groſſe for corrupt.

2 Chron.26.21. *For the land reſted (or kept Sabbath) all the dayes of her deſolation, to fulfill 70. yeares.*

Theſe 70. yeares begin at the time of the firſt Captivity, in the reigne of *Ioakim*. Now from this time till the eleventh yeare of *Zedekiah*, when he was captived and the Temple and Citie burnt, the Land cannot be ſaid to keepe Sabbathes, becauſe the Inhabitants were not yet carried away: and therefore it was but a part of theſe 70 yeares that ſhe reſted.

Iudg.11.26. *Iſrael dwelt in Heſhbon, Aroer, and Arnon*, 300. yeares.

Not preciſely. For reckon from their firſt inhabiting of thoſe Cities, and we finde it but 260. yeares, or thereabouts: unleſſe wee adde the fortie yeares from comming up out of *Egypt*. But it ought to be underſtood *ſynecdochice* and *figurate*.

Apoc. 11.12.13. *Three yeares and a halfe, &c.*

Often mention is made of *three yeares and a halfe*, of 42. *moneths*, (which make ſo many yeares) of 1260. *dayes*, which alſo make ſo many yeares: In all which we muſt needs underſtand a certaine number to be put for an uncertaine, that is, for the whole time that runnes on from the paſſion of Chriſt till the end of the World.

Let us conſider the drift and ſcope of the Angels ſpeech. *Daniel* he underſtands by bookes, that the 70. yeares of Captivity were now even at an end: Hereupon he praieth that God would be mercifull to the people and holy Citie. An Angel is ſent to him, and talkes unto him, not of the 70. yeares of Captivity to be ended under *Cyrus*, but of ſeventy times ſeven yeares, of moſt glorious deliverance from the ſlavery of Hell and the Divell, to be purchaſed by Chriſt. As if the Angel had thus ſaid: Thou *Daniel* thinkeſt of 70. yeares, at "the end whereof thy people is to have a deliverance from carnall ſervitude un-"der *Babylon*, and a reſtauration of an earthly *Ieruſalem*: but I give thee to "underſtand of a farre more glorious liberty and freedome from Sathans ſla-"very, to be purchaſed by Chriſt for thy people after ſeventie times ſeven "yeares, Doe not thou thinke of ſeventie yeares which are now even gone and "paſt, but of ſeventie times ſeven yeares, which when they are come to end, "thy people and City for whom thou prayeſt, ſhall obtaine this great bleſ-"ſing.

Wherefore this is ſpoken in alluſion to the 70 yeares of Captivity, to ſhew that Gods mercy ſhould exceed his judgements, ſeventie times, which from that time ſhould endure ſeventie times ſeven yeares, till the comming of Chriſt, and afterwards for ever. It is therefore a *prophetical prediction*, and not an *hyſtoricall relation*: and the circumſcription of time is uſed only for memory ſake; that after theſe many yeares, they ſhould be ſure to obtaine ſuch a deliverance, as, than which they could deſire nothing more.

Gen 15.13. *Know for a ſuretie that thy ſeed ſhall be a ſtranger in a land that is not theirs* 400 *yeares, and they ſhall ſerve them.*

Not

Not preciſely. For from the time that God ſpake unto *Abraham* (whence the yeares muſt neceſſarily beginne) unto the comming of the children of *Iſrael* out of *Egypt*, are 430. yeares as *Moſes* witneſſeth, *Exod.* 12. If we ſay that they begin at the fift yeare of *Iſaac*: yet from the time that God ſpake, unto that are about twenty yeares. From that to the departure of the *Iſraelites* whole 400. Wherefore from the time that God ſpake this, till the departure from *Egypt*, are foure hundred *ſynecdochice*; above foure hundred preciſely.

Matth. 1. 17. *From* Abraham *to* David, *are* 14. *Generations*: *from* David *to the Captivity of Babylon*, 14. *Generations*; *from the Captivity of Babylon unto Chriſt*, 14. *Generations*.

What! preciſely fourteene in all? No. From *David* to the *Captivity* of *Babylon*, were twenty ſeven, as Mr. *Broughton* confeſſeth. In the other two were indeed fourteene.

Mat. 12. 14. *So ſhall the Sonne of man be three dayes, and three nights in the heart of the earth.*

Full and whole? By one meanes. For Chriſt was buried on the Evening of the ſixt day, the ſame day he died. The ſeventh day he reſted in the grave, upon the eight day early he roſe againe. So that hee was but two whole dayes in the grave, and ſcarce that neither. Now *the Day and the Night make one Day*, Gen. 1. And therefore becauſe Chriſt reſted in the Sepulchre part of three dayes, hee is ſaid by a *ſynecdoche* to be *three dayes and three nights in the heart of the Earth.*

If the Angel had ſaid, The ſeventy yeares of your Captivity in *Babylon* are now ended: But after 80 times ſeventy yeares, *Chriſt* ſhal be ſlaine, and ſo you ſhall obtaine a more glorious freedome; Then had the Angel ſpoken preciſely: for, from that time to the death of *Chriſt*, was preciſely five hundred ſixty yeares. But ſo the force and efficacy of the *Type* had beene obſcured. To which the Angel would allude by the name of ſeventy times ſeven yeares.

Antiochus his perſecution continued three yeares and a halfe preciſely, *Dan.* 7. Now *Antiochus* was a Type of Satan. And therfore the *Time, times, and halfe a Time, forty two months*, 1260 *dayes*, all making up the ſame number of yeares, are uttered by S. *Iohn Apoc.* 11. 12. 13. in alluſion to *Antiochus* perſecution. For by this hee comforteth the *Woman*, that is, the Church, *perſecuted by the Dragon* Satan; That this perſecution ſhould laſt but a little while, even as that of *Antiochus*; not properly, but figuratively: for Satan perſecuteth the Church unto the end of the World.

That the ſeventy weekes are not to be underſtood *preciſely*, but by a *ſynecdoche*, is thus proved. *Seventy weekes are determined upon thy People*, ſaith *Gabriel*, *Dan.* 9. *ver.* 24. That theſe are whole and full ſo many, is proved by their partition. For there are ſeven weekes from the going forth of the Commandement, *ver.* 25. and ſixty three weekes when the ſtreet and wall ſhall be builded; and againe, after threeſcore and two weekes, *Chriſt* ſhall be ſlaine. But not preſently after thoſe ſixtie nine weekes; but in the middle of the laſt weeke. *ver.* 27. Where it is ſaid, *And he ſhall confirme the Covenant with many for one weeke: and in the Middle of the weeke he ſhall cauſe the ſacrifice and oblation to ceaſe.* Then thus the Reaſon ſtands:

If *Chriſt* died in the middeſt of the laſt week; then from the firſt yeare of *Cyrus* to the death of *Chriſt*, are not preciſely 490. yeares, but 486. and a halfe. The reaſon of the conſequence is plaine: For if *Chriſt* dyed in the middeſt of the laſt weeke, *i.e.* the ſeventieth weeke, then to the death of *Chriſt* from *Cyrus* the firſt, are but ſixty nine weekes and a halfe. Now ſixty nine weekes *cum dimidio*, make but foure hundred eighty ſix yeares *cum dimidio*; whereas ſeventy whole weekes make foure hundred ninty yeares.

But *Chriſt* dyed in the middeſt of the laſt weeke. This is manifeſt; For *Chriſt* then dyed, when ſacrifice and oblation ceaſed. This is proved by the ninth and tenth to the *Hebrewes*. But ſacrifice and oblation ceaſed in the middeſt of the laſt

laſt weeke. This *Daniel* expreſſely ſaith, *Chap. 9. ver. 27.*

Therefore from the firſt yeare of *Cyrus* to the death of *Chriſt*, are not foure hundred ninety yeares preciſely: and by conſequent, the ſeventy weekes are to be underſtood *figuratè* and *ſynecdochicè*: not *præciſè* and *propriè*.

Chriſt was baptized about three yeares and a halfe before he dyed, and then (ſaith *Funccius*) was ſacrifice and oblation aboliſhed out of the place. *Matth. 3. ult. This is my beloved Sonne in whom I am well pleaſed.* And therefore God was pleaſed afterward with no other ſacrifice, but the immaculate Lambe *Chriſt*. But for anſwer: So God was only pleaſed with the ſacrifice of *Chriſt* before his Baptiſme: For he was a perpetuall ſacrifice from the beginning: and the other ſacrifices pleaſed him only as *Types* and *ſhadowes* of *Chriſts* ſacrifice of himſelfe. Secondly, *Moſes* ſacrifices and ſuch *Types* of *Chriſt* were acceptable unto God after his Baptiſme: which is plaine, *Matth.* 8 3. where Chriſt after his Baptiſme bids the Leper to *offer the gift, that Moſes commanded.* which was, *Levit.* 14.10. *Two Lambes and an Ewe Lambe, for a treſpaſſe offering and a burnt offering.*

Object. The word חצי muſt be tranſlated *Dimidio* not *Medio*. So that *Chriſt* ſhall be ſaid to aboliſh ſacrifice and offering, not in the middle of the weeke, but in halfe of the weeke: and this halfe muſt be the laſt halfe, and not the firſt.

Exod. 12. Med o noctis. Exod. 24. 16. dimidium ſanguinis

Anſw. Though the word ſignifie both wayes, ayet here it muſt be tranſlated *middle*, not *halfe*:

1. By the conſent of the Learned:

2. By this reaſon out of the Text. Chriſt is here ſaid, to Cauſe to ceaſe, or to aboliſh ſacrifice and oblations in the *middeſt* of the 70th. weeke. Now this Action is not *actio manens* and *continuata*, but *citò tranſiens*. For it is meant of the death of *Chriſt*. Vnleſſe therefore we will make *Chriſts* death to be a continued action, and ſay, that *Chriſt* dyed in the halfe of the Seventy Seven; *i.e.* his crucifying and death continued for the ſpace of three yeares and a halfe (than which, what more abſurd?) wee muſt needs grant that he died in the middle Had it beene ſaid, that *Chriſt* ſhould preach the Goſpell in halfe the laſt 7. it had beene truly; becauſe preaching was a continued action,

Not onely in this laſt weeke, but in ſome of the former is this *Synecdoche* to be underſtood. For the 70. weekes are divided into three parts: *ver. 25. Know therefore, and underſtand, that from the going forth of the commandement to bring againe the people, and to build Ieruſalem ſhall be ſeven weekes* (there is the firſt part) and *threeſcore and two weekes*, (there is the ſecond) *and the Wall, and the Street ſhall be built againe, in a troublous time.* After threeſcore and two weekes *Chriſt* ſhall be ſlaine. ver. 27. *And he ſhall confirme the Covenant for many one Weeke* (there is the third part:) *and in the middeſt of the Weeke, he ſhall aboliſh ſacrifice and oblation.*

The Reaſon is this then:

Seven Weekes are ſaid to paſſe before the building of the Street and Wall: But before the building of the Streete and Wall, above fortie nine were paſt. And therefore by theſe ſeven Weekes more yeares are meant, than are preciſely ſet downe.

The *Minor* is proved by the Story of *Scripture*. For (*Ezr.* 4.) the building both of the Temple and Citie, as appeares by the Letter of *Shimſhag*, was hindred all the dayes of *Cyrus*, till the ſecond yeare of *Darius*. And from the ſecond yeare of *Darius*, along unto the twentieth of *Artaxerxes*, who ſucceeded him, was it ſtill hindered, as appeares, *Nehem.* 1.1. The Wall was built afterward, *Chap* 4 6. The Street, *Chap.* 7. Whereby it is manifeſt, if we reckon the yeares from *Cyrus* the firſt, to *Artaxerxes* the 20. that the Wall and ſtreete could not be builded in the firſt ſeven Weekes. Therefore thoſe words [*In the other*] are falſely ſhuffled into the Text.

Euſebius, *Iunius*, and *Tremelius* ſay, That the Temple was built in the firſt ſeven Weekes.

CHAP.

Chap. IV.

Obſervations and explanations on ſome places of Ezra, *and* Nehemiah.

THe reſolution is; That we muſt reade on: for that nothing b is to be contemned in theſe holy writings, no nor to be skipped over, Say it be but the repeating, & cataloguing of names. There is no Booke, no Chapter, no line in the Word of God, but *is profitable, given by inſpiration of God, and written for our learning.* And if wee underſtand it not in ſome places; yet thoſe places have in them an *immanent* power to edifie: though as yet it be not *tranſient*, conveighing the profit of it to us, till in ſome meaſure we doe underſtand it.

b In ſacris Libris nihil contemnatur, aut obiter prætereatur: etiamſi nomina recenſeantur. *Chryſoſt. hom.* 21. & 24. ſuper *Gen.* Et in *Rom.* 16. Ser. 31.

2 The way to come to the underſtanding of them, is not to paſſe thoſe plaſes over; but to reade them. And when we are buſie in reading places which wee conceive not, c God opens the heart, and ſends us in the interpretation, as he did *Philip* to the *Eunuch*, Act. 8.

c *Chryſoſt. Ser.* 3. *de Lazaro.*

3 There is much to be had out of the *Genealogies*, to a wiſe, and diligent Reader. We learne the increaſe and decreaſe of the Church, the ſtrange holding out of ſome Families, as the *Servants* of *Salomon*, and the *Gibeonites*, called in theſe Bookes, the *Nethinims*: They were made drawers of water to the *Temple*, as a kinde of puniſhment. God made this croſe, a mercy Their employment ſo neere the houſe of God, gave them fit occaſion to be partakers of the things of God. And the Lord, we ſee, did wonderfully honour them. The nearer they were to the Church, the nearer to God. In a word, he ſees little, that ſees not many things of excellent uſe, to be gathered out of Chapters full of names.

4 Say, that as yet we can picke nothing out of ſome ſuch Chapters; yet muſt we not ſtep over them in our courſe of reading them: but we are in any hand to take them along in our reading, if it be but to ſhew our obedience to God in reading over all his ſacred Word.

Object. But doth not *Paul*, 1 *Tim.* 1. 4. warne *Timothy*, that hee ſhould not give heede to Fables, and endleſſe Genealogies, which miniſter queſtions rather than edifying?

Reſp. He doth. But he meanes Genealogies that were fabulous, not ſuch as doe edifie: Now *all the Scriptures tends to edifying*. *Cajetan* notes, that he meanes by *endleſſe Genealogies*, ſuch as are not in the Word, which *gender queſtions*, that the Scripture doth not end and determine. d No queſtion, the Apoſtle findes fault with ſuch fabulous Genealogies, as in thoſe dayes were too common among the Iewes, and after were written in the Bookes of *Talmud*. Saint *Paul* e 1 *Tim.* 4. 7. calls them *Old wives Tales*. And when men begin to be giddy, and to be ſicke of fooliſh pride, they ſtuddy much in doting pedegrees. *Paul* to *Timothy* and *Titus* both, meanes ſuch Genealogies as doe move and not end queſtions. Which *miniſter queſtions* (ſaith *Paul* to *Timothy*) not which end queſtions. What queſtions? *fooliſh queſtions*. And for thoſe Genealogies which had any pith in them, they became alſo uncertaine and endleſſe, when *Herod* had burnt up the Records, as *Joſephus* notes. Now f of ſuch queſtions there is no end: And we may alſo obſerve, that to be full of impertinent queſtions, comes from a weake underſtanding: as wee ſee in children, who will even tire one with babling queſtions. So the Apoſtles in their roder time, before the paſſion of Chriſt, and after too, before the comming downe of the Holy Ghoſt, were asking queſtions ſometime not ſo profitable, as *When the day of Iudgement ſhould be?* But when they were filled with the gifts of the Holy Ghoſt, *Act.* 2. wee heare no more of ſuch queſtions. No, no: They then found fault with ſuch curioſitie. The ſame holy Father doth obſerve, that *Thomas*, *Iudas*, and *Peter* were full of queſtions. But *John* whom Chriſt loved, and who might be moſt bold

d *Auguſt.* contra Adverſarios Legis & Prophet. lib. 2. cap. 1. tom. 6.

e *Aquinas* in 1 Tom. 1. 4. Tit. 3. 9.

f *Chryſoſt.* hom. 23. in Act. Quæſtionum nullus finis.

bold with him, was very ſparing that way. In a word, the *Genealogies* of the Word are of great uſe, and doe ſatisfie the doubts of men, and not move queſtions that can have no end.

Ezra Chap. 1. ver. 1. *Now in the firſt year of* Cyrus *King of Perſia, that the Word of the Lord by the mouth of* Ieremiah *might be fulfiled: the Lord ſtirred up the ſpirit of* Cyrus *King of Perſia, that he made proclamation throughout all his kingdome.*

This was not in his firſt yeare of his *Kingdome* of *Perſia*, but of his *Monarchy*, when he had conquered *Babylon*. Now how long he reigned after his Conqueſt, preciſely we cannot ſay. *Dan.* 10. 1. We read of the *third yeare of Cyrus*, and ſome Chronologers thinke that he lived not much above five or ſixe yeares longer.

It is ſaid, *The Lord ſtirred up the ſpirit of Cyrus.* There be that ſay, that *Cyrus* was converted, becauſe he is called *The Lords annointed* and *his ſervant.*

But *Saul* was the annointed of the Lord: yet none of the beſt men, or of the beſt Kings: He that doth looke over the Stories of *Cyrus*, ſhall finde that hee lived and died a meere Heathen. And the Prophet *Eſay*, *Chap.* 45. 4. ſaith in the Name of God, *That Cyrus had not knowne him.* And therefore, it was in reſpect of his office, and the worke the Lord did deſigne him to; though he never were really annointed with oyle, as *Saul* and *David* were. I ſay, in regard of his place, and this great worke of the Lord in his hand, he was called, *The anncinted of the Lord.* Out of which we may ſee, that the Lord doth many times doe great and famous matters for his Church, by the hands of wicked men. And their divinity is not ſound, who hold the contrary Tenet. It was the mighty worke of God to bring this wiſe and great Prince in the very firſt entrance into his Monarchy, before things were fully ſetled, to diſmiſſe ſo great and ſo g united a people, as the Iewes were, into their owne Countrey with ſuch a faire and ample patent as he did; they being held among the *Barbarians*, a People given much to inſurrection: But God muſt and will have his wayes take place. There is no reſiſting of his will by any: The will of men muſt goe after his decree. Which decres of God manifeſted no leſſe than 170. yeares before, did not leave this fact of *Cyrus* contingent, but made it neceſſary.

g In reſpect of their cuſtome and Religion.

They writ, that he was made to ſee the *Prophecie of Iſaiah*, where he finding his very name, ſo long before he was borne, was thereby moued to this great worke. That might be a perſwaſion; but the cauſe, we ſee, was; becauſe the Lord by a potent worke of his ſpirit ſtirred up the heart of *Cyrus* to ſend forth ſo gracious an Edict. And yet we muſt not thinke, that this his being made acquainted with the will of Gods decrees, gave to this his Act the Nature of *Obedience*; Obedience being properly an act of ours, when we doe obey the will of Gods command; hee by it impoſing on us and requiring of us, the worke as a duty. In the firſt of *Kings* 11. *Ieroboam* had it cleered to him, that Gods Will was, he ſhould be King over the ten Tribes: yet becauſe it was a will of Gods decree, not of his command, as of a duty to be done by him, he goes among Divines for an intruder, and an uſurper, in and for that fact of his. h It is *Obedience*, when we obey a *divine precept*: but not ever when we follow a *divine inſtinct*. i It is a worke belonging immediatly and only to God to worke effectually on the Will, and thus to ſtirre up the heart of a man. *Kings hearts are in Gods hands.*

h Vid. 23. q. 5. cap. 45. in annot.

i Davenant. in Col. 1. v. 2. p. 15, 16.

Ezr. 8. v. 7. *Alſo Cyrus the King brought forth the Veſſels of the houſe of the Lord: which* Nebuchadnezzar *had brought forth out of Ieruſalem, and had put them into the houſe of his God.*

This ſhewes us, that nothing that is once appointed by God in his worſhip, ſay, it be after uſed in Idolatrous worſhip, as theſe veſſels were, can be defiled, but it may and muſt returne to its ancient uſe; and be had in the worſhip of God againe. Whereas we reade, 2 *Kings*, 24. 13 that *Nebuchadnezzar did cut in pieces all the Veſſels of gold, which Salomon King of Iſrael had made,*

in

in the Temple of the Lord: The meaning is, that he did k curtaile, as it were, the Temple. For it is plaine, he did reſerve thoſe Veſſels whole. For *Belſhazzar* did after drinke in them. *Dan.*5.2. And there we find, that they were reſtored, and brought backe to the houſe of God againe.

k Heb. קצץ truncavit.

Ezr.1.8. *Even thoſe did Cyrus King of Perſia bring forth by the hand of* Mithridath *the Treaſurer: and numbred them unto* Shazbazzar *the Prince of Iudah.*

This *Shazbazzar*, the Prince of *Iudah* was *Zerubbabel*, called ſo in *Chaldea*. *Iunius* denies it: but our Engliſh Annotations, and that of *Deodat's*, in the *Italian*, doe with more likelihood affirme it. He was by the King ordained Head and Conductor of thoſe of his Nation who would be willing to returne. Thus God kept the *ſeignorie*, and the chiefe ſtaffe of Authority in the line of *Iudah*. *No length nor change of time can eat out, and breake off the decrees of God.*

CHAP. V.

This Chapter containes a liſt of ſuch as returned to Ieruſalem, at the firſt going up; and chiefly, of thoſe, who offered preſents for the reedifying of the Temple of the Lord.

Ezra. 2.

IN the Numbers you may finde ſome differences from that *Catalogue* we have, *Nehe.*7. As for example: Here v. 5. the Sons of *Arah* are ſaid to be 775. There, v. 10.652. Reconcile the places thus: 775. gave there names in *Babylon*, that they would return; only 652. mentioned in *Nehemiah* came up into *Iudea*; the reſt changing their mindes, or dying by the way. And where *Nehemiah* hath more, it might be by joyning with them in the way.

The [a] Anſwer that is made, I thinke, is ſound; That ſith in *Ezr.* 2. the ſumme of the Principles of the whole Body, that returned, beſides their followers, were 42360. But now reckon we the numbers of *Iudah* and *Benjamin* by the pole, which are punctually ſet downe, *Ezr.*2. and they come ſhort of the totall ſumme, a matter of 12000. Now theſe 12000 are thoſe of other ten Tribes, beſides *Iudah*, and *Benjamin*. We reade, that ſo many went over of other Tribes to *Rehoboam*, that, (as it is ſaid) *His Crowne was ſtrengthened by them*, and many of *Iſrael* came over to *Aſa*: and in *Hezekiahs* dayes, ſundry of *Aſhur*, *Zebulon* and *Manaſſe* joyned themſelves with *Iudah*. And who can doubt, but that in Captivity, being Countrey-men in forraine parts, much of the ten Tribes incorporated themſelves into the two Tribes? And no other but this is the meaning of the fifth *ver.* of the firſt *Chap.* of *Ezr.* *Then roſe up the chiefe of the Fathers of* Iudah *and* Benjamin *with all them whoſe ſpirit God had raiſed to goe up*: That is (ſaith *Deodate*) all thoſe of other Tribes; according as wee reade, 1 *Chron.* 9.3. *In* Ieruſalem *dwelt of the children of* Iudah, *and of the children of* Benjamin, *and of the children of* Ephraim, *and* Manaſſe; who no queſtion, in the Captivity for very conſcience and Religion, joyned themſelves to *Iudah*.

Queſtion 4. made, whether onely they of Iudah and Benjamin returned: a Sanctius in Zachar.8.13. ſect.32.

Ezr.2.ver.1. *Now theſe are the children of the Province, that went up out of the Captivity.*

By *Province*, our Engliſh Annotations meanes *Iudea*: but *Iunius* and *Deodate* doe ſeeme to me with more reaſon, to underſtand by *Province*, *Babylonia*, that is ſaith *Iunius*, thoſe who inrolled their names in *Babylonia*; called here a *Province*, ſaith the *Italian*, becauſe the other *Iſraelites* were diſperſed in ſundry other Provinces.

Ezr.2.v. 2. *Which came up with Zerubbabel, Ieſuah, and Nehemiah, Serviah, Reelajah, Mordecay, Bilſhan, &c.*

* Mat 1. 12. m *Chryſoſt.* Hom.7. in Mat.2.

Zerubbabel was ſon of * *Salathiel*; borne in *Babylon*, and accordingly he had [a] *Babylonian* [m] name. He was a Chiefe in the firſt yeare of *Cyrus*, and we finde in

in ſacred Story, that he lived to ſee the building of the *Temple*, about the ſixth year of n *Darius Nothus*. Now ſay he was but 14. o yeares of age, the firſt of *Cyrus*, yet to *Darius Nothus* is a matter of 100 yeares, as appeares by the *Chronologie*. Hence we ſee, that the Lord gave him a life much longer than ordinary. We read nothing when he died after the reedifying of the Temple. This cleares that in *Zachary* 4. 9. *The hands of Zerubbabel have laid the foundation of this houſe; his hands alſo ſhall finiſh it.* The very phraſe doth tell us, that the Lord did draw out his life of purpoſe, that he might live to make up that goodly worke. Like as *Moſes*, *Deut. ult.* had a longer life then uſuall given him, that he might bring the People of God out of *Egypt*. In that place of *Zachary*, the Lord doth promiſe *Zerubbabel* ſome ſingular matter, in that the Prophet affirmeth, that *the hands of Zerubbabel that laid the foundation*, the ſame *hand ſhall finiſh it*; meaning an exceeding long life. Thus we ſee how God doth cauſe ſome to live to be wondrous old, above others, becauſe he hath ſomething to be done by them. Then age is a crown indeed, when it is thus found in the waies of *Righteouſneſſe*. Neither hath it a good ſavour, for men to ſay of an old *Zerubbabel* when he is going hence, What matter is it to bear of ſuch an aged man dying, or dead? Wha? Doth not the Lord threaten it as a curſe, that he will take away? whom? the youth? No, *the prudent and the ancient*, *Eſa*: 3. 2.

n *Scaliger* de emendat. temporum, lib. 6.

o *Great men under ſome tutors are put in place of imployment young. Alcibiades hall men began about that age to be wiſe. And the Civill law ſaith, that men at 14. are fit for action.* Vid. Tertul. de anima, cap. 3. Zach. 4. 9.

Ezra 2. v. 2. *Of Nehemiah.*

This *Nehemiah* was not *Nehemiah* the famous, but another of the ſame name: as there were ſundry of the ſame name. One, *Ezra* 3. Another, *Ezr.* 8. 10. For this *Nehemiah* came up with *Zerubbabel* in the firſt of *Cyrus*: and *Nehemiah* the great lived till the time of *Darius* the laſt, beaten by *Alexander*; which is two hundred yeares and upwards. Now that in thoſe dayes *Nehemiah* ſhould live above two hundred yeares, ſounds not likely. *Nehemiah* was the penner of the Booke called *Nehemiah*, and in the book mention is made of *Jaddua* the *Prieſt*; of whom we read in *Ioſephus*, that he did meet *Alexander* the great in his *Formalities*, and ſtaid him from doing hurt to the City, and the Temple. Againe we reade, that *Nehemiah* was cup-bearer to p *Artaxerxes*, and the *Perſians* uſed to have young men for their Gentlemen about them. But this *Nehemiah*, comming up the firſt yeare of King *Cyrus*, muſt needs be ſtricken in yeares, in *Artaxerxes time.*

p Scal. de emend. lib. 6. Wolph. in tit. lib. Nehem. c. 12. Dion. Carthuſ. in Ezr. 2.

Ezra 2. v. 2. *Of Mordecay.*

He was not *Mordecay*, *Eſters* Vncle: but another of the ſame name. For this *Mordecay* came up with *Zerubbabel*. Now if *Eſters Mordecay* had returned with *Zerubbabel*, he would not have dwelt at *Suſis*, and trained up *Eſter* among the Heathen, but rather in the holy Land, among the people of God. And it is plaine, that this *Mordecay* did returne into *Iudæa*, *Nehe.* 7. 7. But that ever *Eſters* Vncle came into *Iudæa*, is unlikely. We muſt know, that it was a common thing among the *Iewes*, to have more names than one or two. Which we muſt conſider, leſt it breed miſtakes in reading the *Scriptures.*

הממת יחשים

q i.e. Genealogizatorum.

r i.e. *kept from the Prieſthood.* Heb. וינאלו & elongati ſunt: ſo Steph. Poluti à ſacerdotio i.e. ut poluti abſtenti ſunt à ſacerdotio. Iunius. Apparati del Sacerdotio come perſone non conſecrate, Deodat. i.e. *put from the Prieſthood as perſons not conſecrated.* Gen. 11. 4.

Ezr. 2. v. 61. *And the children of the Prieſts, the children of Habaja, the children of Koz, the children of Barzillai, which took a wife of the daughters of Barzillai, the Gileadite, and was called after their name.* a Verſ. 62. *Theſe ſought their Regiſter among thoſe that were reckoned by Genealogie: but they were not found, therefore they were, as polluted, put from the Prieſthood.*

In the Captivity, the Prieſts being in a ſtrange Land, were not to offer any other ſacrifices, except it were ſpirituall ſacrifices of praiſe: Whereupon there being not that commodity made of it, as was uſed to ariſe out of their ſlaine ſacrifices; ſome Prieſts, who had married themſelves into the Noble Family of *Barzillai*, tooke ſcorne to be in the *Regiſter of the Prieſts* in the time of the Captivity of *Babylon*; and took the name of *Barzillai* after the Family of their wives, now after the returne from the Captivity, the Prieſthood growing into ſame, and requeſt again, and there being holy things to eate of, theſe degenerate

nerate Prieſts would faine have taken place among the Prieſts of the Lord; but the Magiſtrate would not ſuffer them: becauſe, when time was, they did ſcorne the Prieſthood, the Prieſthood ſhould now ſcorne them. A juſt reward of God and man for ſuch proud and inſolent kind of people. It is common when men by their wit go about to get a name, that they loſe their name. After the flood they would needs build a towre to get a name to themſelves, and not to God; and it is their reproach to this day. And this was all the uſe that thoſe Creatures made of the late deluge, the greateſt judgment of God that ever was.

Verſ. 63. *And the* Tirſhaſha *ſaid unto them, that they ſhould not eate of the moſt holy thing, till there ſtood up a Prieſt with* Vrim [ſ] *and* Thummim.

[*The Tirſhaſha*] it is a name of office, *viz. the Gouernour* or *Deputy* of the King: We ſee he was a man of power that could keep thoſe great men from the Prieſthood, and forbid them to eate of the moſt holy things. By *Tirſhaſha* I conceive the ſame; who, *cap.* 1. 8. was called *Shazbazzar*: as *Daniel* was called *Balſhazzar*: An uſe among the *Chaldees* to change the name of *Iewes*. Now *Shazbazzar* was *Zorobbabel*, as we have ſhewed before.

[*Till there aroſe up a Prieſt with Vrim and* Thummim,] *viz.* to aske the Lords advice and counſell. By *Prieſt*, is meant the *high Prieſt*, for he had the *Vrim* and *Thummim*, and none but he. So when *Saul* murthered the Prieſts of the Lord, *Abiathar* fled to [t] *David* with the *Ephod* (ſaith the Text) that is, with the *Ephod* of the *high Prieſt*; and preſently *David* began to enquire by the *Ephod* of the Lord. A great providence of God for the comfort of his poor Servant *David!* and hence it is that we read, that the Lord anſwered not *Saul* by [u] *Vrim* and *Thummim*: for it was now with *David*, not with *Saul*.

This *Vrim* and *Thummim* was either loſt or burned, together with many other things, when that the *Chaldees* took the City of *Ieruſalem*, and was never found againe. How then doth he here ſay, *Vntill there ſtand up a Prieſt with Vrim and Thummim?*

1 It may be that *Zerubbabel* did not know but that *Vrim* and *Thummim* might by the providence of God be had againe.

2 Untill, that is, Never. An uſuall Phraſe in Scripture (*q.d.*) You ſhall never come to the Prieſthood againe, except God ſhall reveale his mind to be otherwiſe by *Vrim* and *Thummim*, which will never be. [*Vntill*] is thus taken in the word in many places.

Was it not a great decay to Religion, that Urim *and* Thummim *were loſt? Did not the Church now want a rule of certainty?*

1 No; for the Word of God was before *Vrim* and *Thummim*, the lively Oracle, the Rule of Roles, that was the ſacred Canon. For the old Teſtament was even compleate; and when there was ſo much of the word written, there was the leſſe uſe of *Vrim* and *Thummim*. And therefore after the loſſe of *Vrim* and *Thummim*, the Church was to keep the cloſer to the Law of *Moſes*: as *Malachy*, who lived after the loſſe of *Vrim*, and wrot laſt of all the Prophets, did command. *Mal.* 4. 4. *Remember the Law of* Moſes *my ſervant, which I commanded unto him in* Horeb, *for all* Iſrael, *with the ſtatutes and judgments.*

2 For ought I ſee, the *Vrim* and *Thummim* was not to decide matters of doctrine, but events, and facts, and ſucceſſes in war and peace, as we ſee in *David* often. *vid. Numb.* 27. 18. And this was in *extraordinary caſes: In things ordinary, the Prince was to have the Law before his face, *Deut.* 17. *Ieſ.* 1. but in extraordinary Accidens, he was to ſeek anſwer from God by the *Vrim* and *Thummim* of the Prieſt.

3 The *Church* was in as good caſe for certainty in things of ſalvation under the ſecond *Temple*, when the *Vrim* and *Thummim* was not, as under the firſt Temple when it was. That of *Rabbi Talmud in Ioh. cap.* 1. *fol.* 21. that not only *Vrim* and *Thummim*, but the Holy Ghoſt was wanting in the ſecond Temple, is blaſphemous. For, had not Chriſt and his Apoſtles the Holy Ghoſt? and did not

[ſ] *What* Vrim *and* Thummim *was*, vid. Pag. in Exod. 18. & Delr. diſquiſit. Magicas. l. 4. q. 2. ſect. 1.

[t] 1 Sam. 23 6.

[u] 1 Sam. 28. 6.

Or, unleſſe you be able to bring forth ſome expreſſe revelation like unto Vrim *and* Thummim.

Mal. 4. 4.

1 Sam. 23. 11. 12. & 30. 7, 8.

[x] Ioſeph. Antiq. l. 3. c. 9.

*Henry Ainſworth in Exod. 28. 30. *ſeemes to like too well this* Rabbinicall *Blaſphemy, as he doth in his annotations on the Rabbins too often.*

not they live under the ſecond Temple? Nay: Is not more and more full revelation promiſed in the ſecond Temple, than in the firſt? *Haggai* 1. 8. & *cap.* 2. 4, 10.

y Druſ. 2 Pet. 1.21.

4. Beſides, after *Urim* and *Thummim* was gone, they had ſome Prophets; as *Haggai*, *Zachariah*, and *Malachy*. I confeſſe, that Prophets by office and commiſſion ended in *Malachy*: yet y there be that hold, that after him there were now and then ſome Prophets onely by the Spirit. I know there was a great ſilence of Prophets after *Malachy*, to prepare the people for to expect the comming of that great *Prophet*. For though it were *vox populi*, and a tradition among the Prieſts z and *Levites*, that the great Prophet was one diſtinct from the Chriſt the *Meſſias*, yet I doubt not, but the Church did underſtand the great *Prophet Moſes* propheſied of, to be no other than the expected *Meſſias*: And therefore the dampe that was of Prophets after *Malachy*, turned to the good of the godly. It taught them, that *Chriſt Ieſus* was now at hand. And upon his comming, we find, that the Lord ſtirred up two Prophets in a line, (a) *Zachary* the Father, and *John* the *Baptiſt* his Sonne, to point out him; *Prophets* by grace rather than by office. And ſo I may ſay, that the want of *Urim* and *Thummim* did teach the Church, that they were ſhortly now to expect the true *Urim* and *Thummim*, Chriſt Jeſus, the high Prieſt of their profeſſion. And beſides, it ſhould have taught them to cleave the more to the written Oracles of God.

z Ioh. 1. 20, 21. & 7. 40, 41.

a Maldonat. in Ioh. 1. 21.

Chap. 3. v. 16. *They ſhall ſay no more, The Ark of the Covenant, &c.*

This *Ieremy* ſeemes to me to ſhew in the loſſe of the Arke: *viz.* That that loſſe ſhould be no loſſe. The people of God ſhould not care to look after the Arke any more, but ſet their hearts on the true Arke Chriſt Jeſus, the Arke of Arkes. This then the Church got by it; that by the want of *Urim* they learned, that the Ceremonies were going, and the *Meſſias* comming; that ſalvation was not to be placed in the ordinances of *Moſes*, ſince *Urim* and *Thummim* it ſelfe was utterly gone.

Laſtly, we ſee that the Church did ſtand, and was the *pillar of truth* without *Urim* and *Thummim*. The b Argument is looſe, that is made to prove the infallibility of the great Biſhop of *Rome* from the *Urim* and *Thummim* of the high Prieſt: For beſides, that the Argument may follow from the c *Leviticall* high Prieſt to Chriſt our high Prieſt, of whom that high Prieſt was a Type, and not of the Pope; yet we ſee that the Church ſtood to the word, when there was no *Urim* and *Thummim*, from the taking of *Ieruſalem* to the comming of Chriſt Jeſus; for in that *interim* the *high Prieſt* had no *Urim* and *Thummim*. And for that ſlender voyce called *Bath-col*, mentioned by *Tremelius* in *Act.* 12. 22. which *Henry* d *Ainſworth* would have to make ſome ſupply for the defect of *Urim*, it hath no ground; and is to be turned back to the fooliſh *Rabbins*, from whom it came. And therefore the *Law* and the *Prophets* was the *ſtandard*, and not the *Urim* and *Thummim*. I doubt not but the people had by ſome meanes perfect notice of the *Revelation* made to the *Prieſt*, and they were abſolutely to ſtand to the *Oracles* given by *Urim* and *Thummim* from the mouth of God: Yet me thinkes, it is hard to prove that the *Prieſt* did uſe it for matters of *Religion* and doctrine, and not onely for matters of fact and event: Nor that the *Prieſt* had anſwer when he would, though he himſelfe were never ſo wicked: Or laſtly, that the ſinnes of the people did not hinder the giving of the *Oracle* ſometime. It is enough that for ſome 550. yeares the *high Prieſt* was deſtitute of *Urim* and *Thummim*; and yet I hope the Lord did not leave his people all that time without a ſure and certaine rule of faith, & direction of life, which is the holy Word of God. And *Malachy* doth tell us, that though *the Prieſts lips* by their place and office ſhould have *preſerved knowledge*, yet often they did not: And though, while *Urim* laſted, it never gave any falſe or fallacious anſwers; yet many times, what for the ſinnes of the Prieſt, and what for the ſinnes of the people, the Lord refuſed to give any anſwer at all;

b Bellarm. de Rom. Pontif. lib. 3. cap. 4. ſect. quarto probatur.

c Heb. 4. 14. & 8. 1.

d On Exod. 28. 30.

and

and the anſwers that were given, were rather in matters of [e] fact than of doctrine and of faith.

The Argument is too weake, that the Cardinall doth draw from the *Iewiſh* Church, to prove, that the Pope hath the deciding Spirit and Voyce in matters of Faith; ſith from the deſtruction of *Ieruſalem* to *Meſſiah* the Prince (a ſpace of ſome 550. yeares) there was no Oracle by *Urim* and *Thummim*, no [f] ſucceſſion of Prophets, nor but a few Prophets at all from *Malachie* till *Zacharie* the Father, and *Iohn Baptiſt* the Sonne: No miracles (except the Poole of *Bethesda*, granted to the *Iewes* to ſtrengthen them in the true worſhip of God, under the perſecution of *Antiochus*) till the dayes of *Zachary* and *Iohn Baptiſt*, and the Lord *Ieſus*. And yet the providence of God did not leave the Church for all that time without ſufficient and ample meanes of their ſalvation. In a word, the loſſe of *Urim* and *Thummim*, the Arke, and other Ceremonialls, taught them to look off from the ſhadowes, and to look for the Truth, the [*Lord Ieſus.*]

[e] Numb. 17.21 1 Sam. 23. 11, 12. & 30. 7,8.

[f] Pſal. 74.9 *We ſee not our ſignes; there is no more any Prophet.*

CHAP. VI.

THey hired counſellers againſt them, to fruſtrate their purpoſe all the dayes of Cyrus *King of* Perſia, *even untill the reigne of* Darius *King of* Perſia. Ezr. 4.5.

Cyrus after the edict made in behalfe of the *Iewes*, was called abroad to the warres. He left his ſonne *Cambyſes* the power of a King at home; and *Cambyſes* hindred the execution of his Fathers Proclamation.

Queſtion is made, who this Darius *King of Perſia was, which of the* Darii.

1 Not *Darius Medus*, as *Ben-Gorion* ſaith: for he was predeceſſour to *Cyrus*. Now it is plaine by this Text, that our *Darius* ſucceeded *Cyrus*: And by the tenor of this fourth Chapter we find, that the building was letted the dayes of *Cyrus*, *Aſſuerus*, *Artaxerxes*, even untill the ſecond yeare of this *Darius*: therefore our *Darius* was not onely after *Cyrus*, but after *Aſſuerus* and *Artaxerxes* alſo.

2 Not *Darius Hiſtaſpis*, as *Ioſephus* thought: For, *Ezr.* 4. 6. 7. there is mention of *Aſſuerus* and *Artaxerxes*, who went betwixt *Cyrus* and our *Darius*. But *Darius Hiſtaſpis* was the immediate ſucceſſor of *Cambyſes*, and *Cambyſes* ſucceeded *Cyrus* his father: therefore our *Darius* cannot be *Darius Hiſtaſpis*. For, betwixt *Cyrus* and our *Darius*, *Ezra* mentions two: but betwixt *Cyrus* and *Darius Hiſtaſpis* there was but onely *Cambyſes*. As for the *Magus*, he is not in account among the Kings of *Perſia*; either for that he was a Tyrant, or elſe for that he ſtood but ſeven moneths.

* Joſeph. antiq. lib. 11. c. 3

3. Therefore this our *Darius* was *Darius Nothus*, the ſon of *Artaxerxes Longimanus*, named *Ezr.* 4. 7. the father of *Artaxerxes Mnemon*.

CHAP. VII.

HE *ſon of* Amaziah, *the ſon of* Azariah, *the ſon of* Merajoth, Ezr. chap. 7. v. 3.

Here are ſix Generations left out betwixt *Merajoth* and that *Azariah* who was the Prieſt, as it is 1 *Chron.* 6. *viz. Amariah, Ahitub, Zadok, Ahimaaz, Azariah, Iothanan.* Theſe were omitted here for brevity ſake, becauſe haſte is made, to ſhew only, that *Ezra* came from *Aaron*, to honour *Ezra*, and to give him the more authority. And likely it is, that thoſe are paſſed over who were borne in the time of the *Babylonian* Captivity: and thoſe ſet upon record here, as though they had been the very

next, whoſe memory was freſh and moſt famous, as being Prieſts about the time the Temple was ruinated. We may ſay, that he did ſet downe by name the Catalogue of thoſe his Anceſtours onely, who flouriſhed during the ſtanding of the Temple. And it is a truth, that *Ezra* was not the immediate, but the mediate ſonne of *Serajah*; and ſo *Ezra* uſeth the word *Son* in a many of places.

CHAP. VIII.

Ezr.10.11. *NOw therefore make confeſſion unto the Lord God of your Fathers, and doe his pleaſure, and ſeparate your ſelves from the people of the land, and from the ſtrange wives.* Cap.9. 1. *Now when theſe things were done, the Princes came unto me, ſaying, The people of* Iſrael, *and the Prieſts, and the Levites have not ſeparated themſelves from the people of the land, doing according to the abominations even of the* Canaanites, *the* Hittites, *the* PeriZZites, *the* Jebuſites, *the* Ammonites, *the* Moabites, *the* Egyptians, *and the* Amorites. Ver. 2. *For they have taken of their daughters for themſelves, and for their ſons; ſo that the holy ſeed have mingled themſelves with the people of thoſe lands; yea the hand of the Princes and Rulers hath been chiefe in this treſpaſſe.* Cap. 10.44. *All theſe had taken ſtrange wives, and ſome of them had wives, by whom they had children.*

The queſtion is, Whether in caſe a man marry an *Ammonite*, now an infidell, he be to put her away by vertue of this Law?

The Queſtion is, whether in caſe a man marry an Amorite, *now an Infidell, he be to put her away by vertue of this Law?*

No, by no meanes; he muſt keep her, if ſhe will ſtay with him: as *Paul* ſhewes, 1 *Cor.* 7. 12. And *Peter* inferres, 1 *Pet.* 3.1. where he ſhewes, that Chriſtian wives muſt by their converſation labour to win their huſbands, that obey not the Word, (that is) that are Heathens. Therefore they are not bound to part a believing man from an unbelieving wife, or a believing wife from an unbelieving and infidell husband. We muſt ſay then, that this Law in [h] *Ezra* was a part of *Moſes* policy, which did bind them then, but not us now.

Next I ſay, It did not bind them ſimply neither: but in caſe ſuch wives were not *Proſelites*, but did remaine in their ſuperſtition. For *Salomon* did marry *Rahab* a convert *Canaanite*, and did well in it: but theſe in *Ezra* did perſiſt in their infidelity and ſuperſtition. And if *Pharaohs* daughter were a *Proſelite*, *Salomon* did not ſin againſt [i] that Law of *Moſes* then; much leſſe was he bound to put her away. * He is deceived, who writes, that *Salomon* did not ill in it, not on this ground, becauſe ſhe was a *Proſelite*, but becauſe ſhe was none of thoſe ſeven curſed Nations, named, *Deut.* 7. 4. This evaſion is not current: For though thoſe ſeaven be only named, yet other the like are meant; And *Ezra* 9. 1. the *Egyptians* are ſet downe by name, and the *Moabites* (being none of thoſe ſeaven Nations, mentioned *Deut.*7. 4.) Yet *Boaz* did his duty in marrying of *Ruth* the *Moabiteſſe*, ſhe being now in faith and religion united to the people of God. The ſumme is: That it was a Law of *Moſes*, binding during the time of his policie, that if an *Iſraelite* ſhould marry an Infidell, remaining an Infidell, ſhe was to be put away, and it ſeemes her children too: which Law is not in force now; Chriſtians are not bound to it, but doe ſin if they divorce ſuch wives (very Infidels) that are willing to live with their Chriſtian husbands.

[h] Chytræus in Leviſ.18. 28.qu.1. cap. etiam citantur.

[i] Salomons *firſt wife was an* Egyptian, *but a* Proſelyte, Junius in 1. King. 3.1,2,3. è veriſimile che prima la facceſſe ammaſtiar nella vera relgione è renunciare alle ſue Idolo latrie. i e. *It is like he cauſed her to be inſtructed in the true Religion, and to renounce her Idolatry.* Deodat. Italian. Altra mente haurebbi peccato contra alla Legge. Deut 7. 3, 4. i.e. *Elſe he had ſinned againſt the Law.* Ibid. La quale benchirieguardi principalmente à populi Cananei male detti, ha pure una ragione generale dei periculo de eſſer indorto ad Idololatria. i.e. *Though the place in* Deut.6.7. *be chiefly meant of the* Canaanites, *yet it hath a generall reaſon from the danger of being drawn to Idolatry*: Deodat. ibid. * Piſc. in 1 King.3.1.

CHAP.

Chap. IX.

 *He words of* Nehemiah, *the ſon of* Hacheliah, *&c.* Nehem. 1.1.

This ſhewes, that *Nehemiah* was the penner of this Book: and therefore it is a miſtake in [k] thoſe, who make *Ezra* to be the writer of this Book of *Nehemiah*. And this appeares further, in that he ſpeaketh often of himſelfe in the firſt perſon (I *Nehemiah*) and not in the third perſon. For though ſome that are makers of a Book doe ſometime ſpeak of themſelves in the third perſon, (at *Matthew* and *John* do in their Goſpels, and *Moſes* in his hiſtory) [*Matthew ſaid, John ſaid, Moſes ſpake*] yet he that is not the Author of a Book never ſpeakes of himſelfe in that Book, in the firſt perſon; as in this book often *Nehemiah* doth. Neither is it any argument, that *Ezra* wrot it, becauſe in the *Hebrew* editions it is called *Ezra*; ſith the *Hebrewes* did this, to tell up the juſt number of twenty four Bookes of the old Teſtament. Both the Bookes of *Samuel* ſtands under his name; yet *Samuel* was not the writer of all, but part was written by [l] *Samuel*, ſome by *Nathan*, and ſome by *Gad*.

[k] Genebrard. lib. 2. *The Engliſh Argument on the book of* Nehemiah.

[l] Sixtus Senenſis Bibl. lib. 1.

Ver. 6. *Both* I *and my Fathers have ſinned.*

The Concluſion is cleare, That *we ought to confeſſe the ſinnes of our Fathers*: but Firſt, [m] not to have a pardon for them when they are dead and gone.

2 Nor that God pardons us their ſinnes, *The* [n] *ſoule onely that ſinneth, that ſhall dye.* No guilt neceſſarily paſſeth from the father to the ſonne, but that of *Adam*, together with the ſin. There is but one onely Originall ſin.

[m] Vid. Fewerbornii diſputat. An Deus poſteros puniat ob Majorum ſuorum flagitia?

[n] Ezek. 18.

The ſon is not guilty of the fathers ſin, any further than he doth make it his own ſin alſo, by ſome conſent; either affirmative, by doing or liking what his father hath done in point of ſin; being glad of the broth wherein the abominable thing was ſodden, and to ſubſcribe to it by a tacite and interpretative conſent: Or

2 Negative, when we doe not diſſent. A child is bound to humble himſelfe for his fathers ſinnes upward, as far as ordinarily he may come to the certaine knowledge of them; which ſometimes is, to the third and fourth generation. Now if he be not humbled, and doe not take them to heart, there is a ſecret conſent, becauſe he doth not by this act of humbling ſhew his diſſent: And had ſuch a child the occaſions and tentations his forefathers had, he would doe as they did. And thus he ſets his fathers ſins on his ſcore, and makes them his owne. According to that of *Daniel* to *Belſhazzar*, *cap. 5. ver. 22. And thou his ſon, O* Belſhazzar, *haſt not humbled thine heart, though thou knewſt all this*, viz. *Nebuchadnezzars* ſinne and puniſhment. In the Legall Covenant of workes, the guilt, together with the fault and corruption, did convey it ſelfe to the poſterity. Originall ſinne deſcends by force of that Covenant: and that commination to viſit the ſinnes of the Fathers, hath an eye to the Covenant of the Law. But now in the Evangelicall Covenant of grace, the ſinne, and the wrath of God goes no further than the very perſons offending: onely God doth ſometimes make the fathers ſinnes an *occaſion*, never a *cauſe* of puniſhing the child with ſome greater meaſure of puniſhment. Should perſonall ſinnes in the guilt, deſcend from fathers to the children, we ſhould have more Originall Sinnes than one.

When then in the Word they [o] were commanded to confeſſe, together with their owne ſinnes, the ſins of their forefathers, it was not that their forefathers ſins, that went no further any way than their forefathers perſons, ſhould be remitted to their forefathers being dead, or to them being alive, but that ſuch ſinnes which they themſelves had alſo in their owne proper perſons by occaſion of the example of their forefathers, committed by act or ſome conſent, might be forgiven unto them. So *Pſa.* 79. 8. [*Remember not*] againſt whom?

[o] Levit. 26.40.

עֲוֹנֹת רִאשֹׁנִים iniquitates præcedentium. Rainold. (*which we and our Fathers have committed*)

whom? Our Forefathers? No, But, Remember not [*againſt us former iniquities;*] that is, ſuch ſinnes as we have committed through the example of our Forefathers, at leaſt have one way or another made our owne. The Tranſlation reads it [*former iniquities.*] Word for word it is in the originall, [*The iniquities of thoſe that were before us;*] *i.e.* of our Anceſtors.

Geneu. note. [I.e iniquita depaſſati Ital.] *i.e.* de noſtri maggiori, è predeceſſoni, le quali noi habbiamo ſegnitate. *Deodat. i.e. the ſin of our predeceſſours which we have imitated.*

CHAP. X.

q 1 King. 5.6.

AND a letter unto Aſaph *the keeper of the Kings* q *forreſt, that he may give me timber to make beames for the gates of the Palace, which appertaines to the Houſe, and for the Wall of the City, and for the houſe that I ſhall enter into.* Neh. 2. 8.

That is; For the Houſe that he himſelfe was to have, being made Governour by the King.

It appeares by *Ezr.* 6. 15. and *Nehem.* 2. 1. that the Temple was built before the walls of the Citie. The walls of the Citie were firſt broken downe, and laſt built up, and that 14. yeares after the Temple. And one reaſon hereof is given, for that before in all the former edicts made in behalfe of the *Iewes* by *Cyrus* or any other, there was no word as touching the reedifying of the Citie, but onely to build againe the Temple. *Pareus* rather is in the truth, who holds, that *Cyrus* did by edict give leave to build the Citie: *Orat. de* 70. *hebdom. Dan.* but by reaſon of ſo great reſiſtance, they could doe little or nothing to the Citie. And therefore *Nehemiah* gets Letters Patents to build the Citie, and the walls of the Citie. And the truth is; That the *Iewes* after their returne grew ſecure and careleſſe, fell to r marrying ſtrange wives, and other diſorders, till the Lord ſtirred up the ſpirit and zeale of our *Nehemiah*, and he never gave over till he had finiſhed the worke. So much good may one man of place, power, and zeale, and courage doe for the Church. Neither was the Lord wanting to him in his bleſſed enterpriſe; but he ſent in *Haggai* and *Zachariah*, a paire of noble Prophets, to encourage the people in the worke of the Lord: Neither will the Lord be wanting to any of us in things that are good, if we be not wanting to him and our ſelves.

r *Vid.* Calvin. in Zach. cap. 1. v. 3.

Nehem. 6. 11. *Should ſuch a man as I flye? and who is there that being as I am, would goe into the Temple to ſave his life? I will not goe in.*

As if he ſhould ſay; It is not for me that have a calling from God to doe what I doe, which calling is a ſufficient teſtimony of his aſſiſtance and protection, for feare to leave the worke begun, and ſo to diſcover diſobedience and diffidence towards God. *Iunius* is of opinion, that he being a ſtranger, (*i.e.*) not a Prieſt, was not by law to goe into the Temple: as it is *Numb.* 3. 38. but I rather follow *Deodate*, who ſeems to like better to ſay, That he would not flee to the Temple. becauſe it was for *malefactors*, who uſed to take ſanctuary there to ſhift for their lives. *Exod.* 21. 14. 1 *King.* 1. 51. & 2. 28. *Semajah*, who perſwaded him to runne to the Temple, was a Prieſt, and he did put a colour of retired Religion on it too. So that even Prieſts were found ready to hinder the building of the Walls. But *Nehemiah* did look to God and not to Man, and therefore in the next verſe he ſaith: He perceived that God had not ſent him, for that he went about to draw him from his vocation, which had a ſure foundation. We muſt not ſuffer, no not Divines themſelves, to turne us out of our callings, places, and duties.

CHAP.

CHAP. XI.

AND all the people gathered themſelves together as on man into the ſtreet that was before the Water-gate; and they ſpake unto Ezra *the Scribe, to bring the Booke of the Law of* Moſes, *which the Lord had commanded to* Iſrael. Nehem.8.1.

Here wee ſee how forward the people were: they called upon *Ezra*, and *Ezra* thought it not much to be ſtirred up by the people to doe his duty. The winde of Gods Spirit bloweth where it liſteth, and ſometimes beginneth with the common people. The duty that they preſſed *Ezra* unto, was a plaine Text, *Deut.*31.10, 11. where God commanded in the feaſt of Tabernacles, that the Law ſhould be read unto the people. Where the people have Scripture for it they muſt ſay to *Archippus*, *Doe thy duty.*

Ver.8. *So they read in the Booke in the Law of God diſtinctly, and gave the ſenſe, and cauſed them to underſtand the reading.*

The people were too many to bee taught by one; and therefore they made ſundry companies and congregations, and had many Doctors of the Law to teach them: therefore it is ſaid, [*They read*] *in the Booke.* And having read, they gave the ſenſe, and made the people to underſtand the reading. The meaning is, That by ſ comparing places of the word of God, they did clearly expound to them the meaning. Reading and expounding, or preaching have beene uſed of old to goe together. So in the caſe of *Philip* and the Eunuch. And *Act.*13.15. *After the Lecture of the Law and Prophets, the Rulers of the Synagogue ſent unto them, ſaying; Men and brethren, if yee have any word of exhortation for the people, ſay on.* We ſee more Scriptures were read than were preſently expounded: yet when reading of the word was, there uſed to be expounding of ſome portion. 'Tis a poore conceit to ſay, That before the Captivity, there was nothing but bare reading; but after, when the people had loſt much of their Language, and did hardly underſtand the Tongue, that then literall expounding came in by learned men that had the skill of the Tongue: As though [*given of the ſenſe*] had been nothing but a *Grammaticall* interpretation of the word. Preaching is ancinter than ſo; *Noah* was a Preacher of righteouſneſſe: And *Act.*15.21. *Moſes of old time hath in every City them that preach him; ſeeing he is read in the Synagogue every Sabbath day. Moſes of old,* (*i.e.*) from the firſt time, from the very beginning ἐκ γενεῶν ἀρχαίων, *ab ætatibus antiquis.* A phraſe never uſed only of the Ages ſince the Captivity. And that it is ſaid, *Moſes*, and not *Moſes and the Prophets*, as *Acts* 13.15. it ſeemes to me to note the times of *Moſes* Law before the Prophets were.

The word tranſlated *Reading*, is ſ מקרא which doth properly ſignifie an Aſſembly, or Convocation: and here the Scripture is named by that name. to ſhew us, That the holy Scripture ought to be read in the Congregation and Aſſembly. Take it then for a truth, that before and after the Captivity, the Church of the Iewes had their Teachers, who did expound and preach unto them the meaning of the Scriptures: And *Ezra* with the reſt here are ſaid to interpret, not the words but the meaning. They gave the ſenſe, that is not the literall ſenſe of the *Hebrew* words, which the Iewes underſtood full well, but the ſpirituall ſenſe. I cannot beleeve, that the Iewes in Captivity loſt the uſe of theire native * Tongue; and I thinke it not credible, that the Iewes in the ſpace of ſeventy yeares, ſhould ſo forget their mother Tongue, they being a people ſo ſcruplous as they were, to have no more commerce with ſtrangers than needs muſt. And laſtly, *Haggai*, *Zachary*, and *Malachy*, who lived and

ſ Nehem. 8.8. וינינו במקרא *i.e.* dabant intelligentiam per ipſam Scripturam; *They gave the ſenſe by the Scripture it ſelfe.* συμβιβάζων collatis teſtimoniis, *by conferring of places.* Aug. q 83. quæſt.69. tom 4.

As Schoolemaſters doe, when they conſtrue leſſons to their boyes in Grammar Schooles. Brerewood *in his* Enquiries. Chap.9.

Vid. Syrum Paraphraſtem.

ſ *Vid.* pag nin.Ion 34.

2 Chron. 17.9. Iehoſaphat *ſens Levites and Prieſts, who taught in* Iudah, *and had the Booke of the Law of the Lord with them, and went about throughout all the Cities of* Iudah, *and taught the people.*

This teaching was our preaching, not onely conſtruing the words to the people; for in thoſe dayes, it is confeſſed, that the common people had not loſt any of the language, but underſtood the Hebrew *perfectly.* * Daniel *indeed hath a tincture of* Chaldee, *writing in the Captivity, and he being a Courtiour in* Chaldæa.

wrote

wrote after the Captivity, did ſpeake and write unto the people in the pure *Hebrew* Language: which they would not have done, but that the people underſtood the Language. The *Hebrewes* were in *Egypt* 220. in *Chaldea* but 70. In *Egypt* they were held to greater bondage [1] than in *Babylon*; yet they brought with them the purity of the Language out of *Egypt*: What? kept it 220. yeares in *Egypt*, and not 70. yeares in *Babel*?

[1] Daniel ſtiles the Chaldæan Monarchie Golden, by reaſon of the kinde and free uſage the people of God found in their capivity there.

CHAP. XII.

AND *foundeſt his heart*, (i. e. Abrahams) *faithfull before thee, and madeſt a Covenant with him.* Nehem. 9. 8.

That is, hee gave him a faithful heart firſt, and then findes his heart faithfull, not by nature, but by grace, and makes a Covenant with him: So * *Auguſtine*, *Prævenit hominis voluntatem, nec eam cujuſquam invenit in corde, ſed facit.* God doth at firſt, not finde, but make our wills and heart good. So *Aquinas*, [y] God is ſaid to give grace to the worthy, not that they are worthy before he gives them grace; but becauſe he by grace maketh them worthy, who onely can cleanſe that which is uncleane.

* Epiſt. 107.

[y] Aquin. 1. 2. q. 114. art. 5. ad. 2. Non tamen ita quod priùs digni fuerint, ſed quia ipſe per gratiam eos facit dignos: qui ſolus poteſt facere mundum de immundo conceptum ſemine.

Verſ. 20. *Thou gaveſt alſo thy good ſpirit to inſtruct them.*

Hee then doth abuſe plaine places of Scripture, who doth hold, that the Spirit teacheth not, but ſtirres up motions to learne. It doth both. It followes not to inferre: that if we ſay, the Spirit teacheth, we muſt grant Anabaptiſticall Revelations. Did wee ſay, that the Spirit did teach by rote, without the Booke, that were to joyne with the *Anabaptiſts*: but to hold that the Spirit teacheth by the Word, is to ſpeake with the Scripture *Epheſ.* 1. 17. the Spirit is called *the Spirit of Revelation in the knowledge of him:* 1 *Cor.* 2. 13. *which things alſo we ſpeake, not in the words which mans wiſdome teacheth, but which the Holy Ghoſt teacheth.* That men pretend the Spirit, is no Argument againſt the teaching of the Spirit: for men doe as much pretend the Church, and doe father their fancies on the Church. As for inward teaching without the Word; we leave that to the Anabaptiſts and to the Papiſt, who doth affix and appropriate an infallible teaching to the private ſpirit of the Pope. Which ſpirit, the Papiſt in the Pope and the Anabaptiſt in his Enthuſiaſt, make the Standard of all truth, and ſuperior to the Word. But to ſay that the ſpirit teacheth in and by the Word by [z] enlightening us, and caſting a cleering light on the Word alſo, is that which here wee reade in *Nehemiah*, and hath gone for good and ſound doctrine, till of late it hath beene otherwiſe taught without ground.

[z] V. Daughty, *of Divine myſteries*: p. 24. *Inſpirations* (ſaith he) *examined by the touch of ſacred writ, may be a rule: but I meane not new revelations*, reſpectu doctrinæ revelatæ, *but new* reſpectu actus revelandi, *enlightning both the Organ and Object.*

CHAP. XIII.

THen Nehemiah, *which is* Tirſhaſha; *and* Ezra *the Prieſt and Scribe.* Nehem. 8. 9.

Tirſhaſha is a *Perſian* word, and ſignifieth a man in high Office about the Prince; and ſuch an one was *Nehemiah*. Other there were that did beare the like office: as *Nehem.* 7. 70. it is ſaid; The *Tirſhaſha* gave to the Treaſure a thouſand drammes of gold. But this *Tirſhaſha* is ſome other Officer, and not our *Nehemiah*. We ſee the great goodneſſe of God, who did preferre to great place and favour ſome of his ſervants about Heathen Princes: And it is a comfort, that if God ſend us or ours into the Countries or Courts of Pagans, yet hee can preferre us then, and preſerve us there. *Nehemiah* is very great, and holds his goodneſſe. And *Daniel* with the reſt, were in as high place of dignity and command as ever they could have beene,

been, had the Court and Common-wealth of *Iſrael* ſtood. Doubt nothing, as long as we follow God: God can keep us to our conſciences, and our conſciences to him in *Babylon* it ſelfe. Let us teach our poſterity to pray and beleeve: and though they have not one penny in their purſes, yet faith and prayer will carry them all the world over. And if God in his providence make them great in a land of *Perſians*, in the houſes or Courts of Pagans; faith will keep them good.

Verſ. 17. *And all the Congregation of them that were come againe out of the Captivity made Boothes, and ſate under the Boothes. For ſince the time of* Joſhua *the ſon of* Nun *unto this day, had not the children of* Iſrael *done ſo; and there was very great joy.*

This Feaſt of Boothes, was a Feaſt of ſeaven daies: and it had theſe uſes:

1 That all Generations might by it underſtand, that when *Iſrael* came out of *Egypt*, the Lord made them to dwell in Boothes.

2 To remember the miſery paſt.

3 To look for redemption by the death of Chriſt. And therefore *Zachary* makes the ſignification of this holy feaſt to be, to ſhew us, that the memory of Chriſt redeeming us by his death, is to be kept with all manner of ſpirituall joy. Zach. 14. 16, 17, 18, 19.

4 Of thankfulneſſe for their fruits, it being kept at this time.

Verſ. 18. *And he read in the Book of the Law of God every day, from the firſt day unto the laſt: and they kept the feaſt ſeaven dayes; and on the* 8. *day a ſolemne Aſſembly according to the manner.*

But was this Feaſt diſuſed ſince *Ioſhuas* time? What? for a matter of 1000 yeares; ſuch a Feaſt as this, ſo expreſſely commanded by God, ſo utterly omitted in the times of ſo many godly Princes and Prieſts? I think not, rather that it had not been kept with ſuch devotion and celebration from *Ioſuah* till now, which I think is the reaſon why mention is here made of the Feaſt of *Boothes*. For here we find, *v.* 18. that all the ſeven daies, day after day, the Book of the Law of God was read, and they had Congregations to that purpoſe each day, and then they had a ſolemne Aſſembly on the 8. day according to the *manner*. By which word we ſee, that the *manner* had been to have a ſolemne aſſembly on the 8. day. But it ſeemes, the *manner* had not been to have Aſſemblies and reading from the firſt day to the laſt day, no not from *Ioſuas* time, as it was now: So that in *Ioſua's* time, they did uſe to read the Law in ſuch order and manner as they did now. In *Levit.* 23.35,36 there is required a holy Convocation, onely the firſt day and the 8. day. Did they more now in this Feaſt, than the very Law it ſelfe required? If they did, they muſt have warrant from the Spirit of God by ſome revelation made to *Nehemiah*, *Ezra*, or ſome other for it; which appeares not: or elſe, who required this at their hands, to do more than God commanded? And therefore I leave *Iunius* and *Deodate* in this, and do rather thinke, that in the Feaſt of Boothes, by the very Law, reading of the Word was required all the daies, though that the firſt and laſt were *daies of reſtraint*, more ſolemne Convocations and great holy-dayes, in which they might do no worke, as they might in the *interim* dayes. And ſo *Ioh.* 3.7. the laſt is called the great day of the Feaſt, a Deut. 31. 11.

I thinke there had been an omiſſion of (ſuch) reading of the Law, *viz.* day after day, which was required by the inſtitution in the Law, and had been in uſe till *Ioſua's* time, but was diſcontinued from his time till now, and now was brought into uſe againe. The manner had been continued to read on the 8. day, the ſolemne day: but now it was done every day of the Feaſt of *Tabernacles*. And therefore mention is made of the ſolemnizing of this Feaſt of Boothes in this place; to ſhew, that there was a great reformation of a diſuſe which crept in anon upon *Ioſua's* dayes, and had continued in the Church in very godly times now 1000. yeares. We ſee, that a neglect in Divine wor-

ſhip

ſhip may continue long in the Church, in the times of the beſt men.

2 Though it have laſted ever ſo long, yet it is our duty to doe what we can to ſet it right againe at the laſt.

This Feaſt was celebrated in Boothes made of the boughes of green trees, in remembrance of Gods favours to them in the wilderneſſe; at which time they had their dwellings in Boothes. The chiefe ſort of trees are named: and for Palmes, it is obſerved, that they carried them in their hands; it being an old wont, that branches of Palmes were carried as ſignes of [b] *victory* and great *joy*. Hereby, ſaith *Henry Ainſworth* on *Levit.* 23.40. we may ſee the reaſon, why at Chriſts comming to *Jeruſalem* (though at another time of the yeare) the people and children ſtrawed the way with branches of trees, and took branches of *Palme-trees*, and went forth to meet him, and cried *Hoſanna*, *Mat.* 21. 8, 9. *Ioh.* 12. 13. For all the Legall Feaſts (ſaith he) had their accompliſhment in him, and to him the honour and ſolemnity of every Feaſt did by right appertaine: So he. But what if theſe did it onely to teſtify their joy and exultation? it being a cuſtome in all Nations to ſhew their joy with boughes: And they being to entertaine Chriſt a King, did it with garments and boughes, ſuch things as came next to hand. Beſides, the boughes in the Feaſt of the *Jewes*, were more for their remembrance of dwelling in Boothes in the wilderneſſe, than for joy: Againe, this was not at the Feaſt of Tabernacles and Boothes, that Chriſt came to *Ieruſalem*; and were it not better to ſay, that theſe *Iewes* old and young did what they did by ſome inſtinct from heaven, than onely to imitate a cuſtome of a Feaſt, performed at another time of the yeare, that all might underſtand, that that which *David* had propheſied of the *Meſſias* to come, was now fulfilled in Chriſt? For certaine, neither humane counſell, nor imitation of a cuſtome, but onely a *divine inſpirement* could make infants to doe as here in *Matthew* we read that they did.

[b] Pauſanias in Arcadicis. Plutarch. Συμποσιακῶν. lib. 4. c. 5.

Mat. 21. 15, 16

Chap. XIV.

COmpare the eleventh Chapter with 1 *Chron.* 9. 2. and you ſhall find, that the number is greater in the *Chronicles*, than here. The anſwer is, that here only thoſe are reckoned, who inhabited *Ieruſalem* by lot: But in the *Chronicles* we have thoſe alſo recorded, who went willingly and of their owne accord, and therefore the ſumme is greater.

Chap. XV.

AND *one of the ſonnes of* Jehoiada, *the ſonne of* Eliaſhib *the high Prieſt, was the ſonne in law of* Sanballat *the* Horonite; *but I chaſed him from me.* Nehem. 13. 28.

By Sonne is here meant the Nephew of *Ioiada*, the brother of *Iaddua* the high Prieſt; his name was *Manaſſes* an *Apoſtata*: he did marry the daughter of *Sanballat* the *Horonite*, *i.e.* a *Moabite* * of *Honorajim*: And becauſe he could not continue in the Prieſthood by reaſon he had a ſtrange wife; he was minded to turne away his wife, that he might not be turned out of his Office. Now to keep him to his wife, *Sanballat* undertook to build a Temple, every way as ſtately and as goodly as that at *Ieruſalem*; and that it might have the more honour, on Mount [c] *Gerazim*, hard by the City *Sichem*; and that *Manaſſes* ſhould be chiefe Prieſt of the Temple. Which *Sanballat*, having firſt got leave of *Alexander*, did performe; and from this beginning

*Eſay 15. 5. Ier. 48. 3.

[c] Iudg. 9. 7. Ioſeph. lib. 11. cap. ult. Antiq.

beginning came that famous ſchiſme as touching the place where ſacrifices were to be offered, betwixt the *Samaritans* and the *Iewes*, Before God had pointed out a place, they did worſhip on high places where they pleaſed: but, when once the Lord had choſen Mount *Moriah*, and ſet his name there, it was unlawfull to ſacrifice any where but there. And though before, *Abraham* and *Iacob*, and others did pleaſe God with the high places; yet afterwards the Kings of *Iſrael* are ſhent for that they did not demoliſh the high places. Yet ſtill for other kinds of worſhip which were not tyed to one place, as ſacrifices were, the *Iewes* and d Chriſt himſelfe (the policie of the *Iewes* being not buried) did uſe many times to goe up to a mountaine, an high place to pray. But ſacrifices, they were only at *Ieruſalem*, and wheras the *Samaritanes* did pretend the Fathers, meaning by [Fathers] *Iacob*, and perhaps *Abraham* too; yet it was but a pretence; for they came not of *Iacob* but of the e race of the *Aſſyrians*: neither was the Temple on Mount *Gerazim* ancienter then the time of this *Manaſſes*. And this *Manaſſes* marrying the daughter of *Sanballat* the *Moabite*, a great man in place and power, bred this ſchiſme, *Iacob* did ſet up an Altar neere *Sichem*; but it was before God had confined his worſhip and ſacrifices to one place. As for a Temple there was none beſides that at *Ieruſalem*, till *Sanballat* on this occaſion did build one: which Temple remaines in the Eaſt unto this day. e *They uſe to brag of moſt antiquity that have leaſt cauſe, and have no better arguments for themſelves then to follow their falſe or fooliſh Anceſtors.*

Ioh. 4. 20.

d Luc. 6. 12. Rainold. prælect. 186.

e 2 King. 17.

Gen. 33. 18. 20.

e A me, & à vobis recedant, qui dicũt, Nolumus eſſe meliores quàm Patres noſtri. Bern. ep. 93. Chryſoſt. 1 Cor. 2. Hom. 8. in morali.

Chap. 5. 19. *Think upon me, my God, for good, according to all that I have done for this people.* Chap. 13. 14. *Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the houſe of my God, and for the Officers thereof.*

The laſt cleares all the reſt: * He produceth his good deeds as teſtimonies of his ſincerity, and of that willing minde that was in him to doe God ſervice: which Will of his notwithſtanding came from God, not from himſelfe. Hee prayes the Lord not to charge his ſinne upon him committed in other matters: and in the good hee did, he begs of God that he would regard only his ſincerity, and think upon him in mercy. Hee brags not, but prayes; produceth the good which through the grace of God he had done, yet claimes nothing as due in juſtice, but ſues to God to remember him in mercy and goodneſſe.

* *Remember me, O my God, for good.*

Ver. 22. *Remember me, O my God, concerning this alſo; and ſpare me according to the greatneſſe of thy mercy.*

No thought of merit, where the ſuite is, to be ſpared according to the greatneſſe of *Gods mercy.*

Chap. XVI.

An Appendix.

THe glory of the latter houſe ſhall be greater than the former, ſaith the Lord of Hoaſts: and in this place I will give peace, ſaith the Lord of Hoaſts. Hag. 2. 9.

Saint f *Auguſtine* by the latter houſe underſtands the Church of the *Chriſtians*, whereof the latter houſe was a type: but this needs not; ſith it holds true in the hiſtory and the letter. For the latter Temple built by *Zerubbabel* did come to greater glory than ever that had which was built by *Salomon*. As for the opinion of g *Ioſephus*, that *Herod* did demoliſh *Zerubbabels*, and built another in the place of it; it is exploded: and the truth is, that h *Herod* did not build a new, but beautifie the old.

f De Civitat. Dei. l. 18. c. 48. Cyril. lib. 5. in Geneſin. Ambroſ. lib. 3. cap. 12.

g lib. 15. c. 14.

h Sanct. in Hag. c. 2. 10. 1 King. 6.

In outward glory the former Temple did excell the laſt beyond compariſon. Beſides, the exceſſive deale of gold that was in the former, there were five things in the Temple of *Salomon*, which were not in that of *Zerubbabel*.

1 The

1 The *Cloud*, an Embleme of Gods preſence.

2 *Fire*, which conſumed the ſacrifice.

3 *Urim* and *Thummim*: Though i *Ioſephus* ſay it laſted till 200 yeares before his time; but he is out in this.

i Antiq. lib. 3. cap. 9.

4 The *Arke*.

5 The ſucceſſion of *Prophets*, which went on under the former houſe without any great interruption. Some little pauſe there was ſometimes: but God uſed to ſtirre up *Prophet* upon *Prophet*. In the Captivity *Ezechiel* propheſied till about the 14 yeare of that Captivity when the Citie was ſmitten: After, we reade not of any till towards the returne. Then ſtood forth k *Daniel*, *Haggai*, *Zacharie*, who were whiles the Temple was in building; *Malachie*, when it was new built; as we ſee by his reproving of that ſinne in corrupting the holy ſeede, by marrying ſtrangers, (**Sixtus Senenſis* cannot prove his opinion, who placeth him as low as about 500 yeares afore Chriſt) and therefore *Malachie* doth cloſe up all, by referring the Church to the written Law. Signes and miracles did weare out, and prophecies were no more. Now this great eclypſe was to tell the Church, that the great *Prophet* was to be expected, in whom all prophecies, ſignes, and miracles were to meet.

Ezek. 40. 1.

k *Theſe were but few: and they were rather writing than preaching Prophets.*

* Bibl. ſanct. l. 1.

Joh. 3.

Beſides thoſe that were burnt, many of the things of the Temple were carried away in the firſt deportation under *Ioiakim*; many in the ſecond under *Jeconiah*, and the cleane riddance was made in the third under *Zedechiah*. The Scripture nameth thoſe of Braſſe and the leſſer, much more than thoſe of Gold and the greater were carried away. For it appeares by *Ezekiel*, 9. 3. that the Arke was not carried away with *Jeconiah*, but under *Zedekiah*. For in that place we find, that the Prophet had revealed unto him, that the time was now at hand, when the Arke and the Cherubins ſhould be deſtroyed, and the whole Citie made a prey. Now *Ezechiel* wrote in the 5. yeare of *Jehoiakim*, and lived untill the twenty fifth. And we finde, that ſhortly after in the dayes of *Zedechiah* all was loſt and gone. The Tabernacle and Altar of incenſe were carried away before. For, among the Treaſures of the Lords houſe, there ſpoken of, were the Tabernacle and the golden Altar. Now in that there were ſo many ornaments of note and uſe in the former Temple, that were not in the latter; we conclude, that *Salomons* Temple did farre ſurpaſſe *Zerubbabel* in outward glory. And therefore, whereas the Prophet doth preach here, that the ſecond houſe ſhall put down the firſt houſe in glory, and they by experience ſhould find no ſuch matter in regard of outward pompe: (whether they reſpected frame and building, or furniture) they were then to look to the perſon of the *Meſſiah*, who ſhould and did honour the ſecond houſe with his bodily preſence: which made it glorious ſpiritually; and ſhed his blood to reconcile all to himſelfe, during the eſtate of the latter Temple. And therefore it is in our Text; *And I will give peace*, meaning *inward ſpirituall peace*; peace in heaven, peace on earth: *Chriſt Jeſus* being our peace. Though this ſecond Temple was built by *Zerubbabel*, yet it was called commonly *Salomons* Temple. I am ſure that a *Porch* was uſually called *Salomons Porch*; whether becauſe *Salomon* built this *Porch* long after the finiſhing of the Temple; and others doing the like, this was for diſtinction called *Salomons Porch*: or rather (ſith queſtion may be made of the truth of that ſtory in *Ioſephus*) becauſe it was by *Zerubbabel* built in the very ſame place, and right after the ſame forme that *Salomons* was; that therefore it kept the old name. The gate of this *Porch* was called *Beautifull*; and the Prince only did enter in thereat, and not the people; for the people entred in at the North gate, and at the South.

2 Chron. 3. 18.
2 King. 24. 13.
Ier. 25. 19. & 27. 19, 21.

2 King. 24. 15.

Luc. 19. 38.
Luc. 2. 14.
Eph. 2. 14.
Ioh. 10. 23.
Act. 3. 11. & 5. 12.
De bel. Iudaic. c. 6. l. 6.
Dendt. annot. on Ital. Tranſl.
Ezek. 44. 3.
Ezek. 46. 9.

CHAP.

CHAP. XVII.

BUt *Daniel had determined in his heart, that he would not defile himſelfe with the Kings meat, nor with the wine which he dranke*, Dan. Chap. 1. verſ. 8. Dan.c.1.8.

Why defile himſelfe? Deut.14.3. Dan.5.4. Rom.14.21. 1 Cor.10.20. Dan. 1.7,8.

Becauſe, 1. It was often ſuch as was againſt the Law of God.

2 Uſed ſo, as would defile them, being againſt the word of God.

3 *Daniel* ſaw that the Kings love and proviſions were not ſingle and ſincere; but that he meant his owne profit: which his fellowes alſo *Ananias*, *Miſhael*, and *Azarias* ſaw.

The Kings drift in training them up, that they might ſtand before him, was that they ſhould attend him as *Courtiers* in his Palace: And (they being of the bloud royall, and ſeed of the Nobility) that he might thereby better aſſure the Land of *Judah*. Dan.1.12.

But did not *Daniel* afterwards eate? *Verſ.4.19.*

He did, when he was in his greatneſſe, and could command what ſort of diet, he himſelfe pleaſed; ſuch as neither in nature nor in uſe, was againſt the Leviticall Law of God. The *Jewes* were not bound to the Judiciall Law; but onely within the Kingdome of *Iſrael*: For *Daniel* and *Mordecay* were great Officers and Magiſtrates in forraine parts; and no queſtion, they did miniſter juſtice according to the notionall lawes and cuſtomes of thoſe Countries, and not according to the Judiciall Lawes of *Moſes*: But yet the *Jewes* were moſt ſtrictly tied all the world over to an exact obſervation of the Ceremoniall Lawes of God: and therefore *Daniel*, though out of his Countrey, durſt not eate, leſt hee ſhould defile himſelfe by tranſgreſſing the Ceremoniall Law. Verſ.3

Dan.2.v.46.47. *Then the King* Nebuchadnezzar *fell upon his face, and bowed himſelfe unto* Daniel, *and commanded that they ſhould offer meat offerings and ſweet odoures unto him. Alſo the King anſwered* Daniel, *and ſaid: Of a truth it is, that your God is a God of Gods, and a Lord of Kings, and a revealer of ſecrets, ſeeing thou couldeſt reveale this ſecret.*

Nebuchadnezzar being amazed with the worke of *Daniel*, went about, in his perſon, & by his command to make a God of him. Had he only bowed to him in reverence, in that affection which may well be towards a Prophet of the Lord, (as *Alexander* did to the high k Prieſt, and is indeed lawfull to be done,) *Daniel* might have accepted it: But the King went too too farre: and that act of his to command meat offerings and ſweet odours to be offered to him, was flagrant Idolatry: and therefore it could not ſtand with the pietie of *Daniel*, who would not ſo much as eat of the Kings meat, to give the leaſt entertainment to any ſuch Idolatry. And though it be not expreſſed in ſo many words, yet it is plaine enough; that *Daniel* did reprove this fact of the King, and thereupon was nothing done. And the words themſelves in *Nebuchadnezzars* reply give us this meaning: *The King anſwered unto Daniel* (ſaith the text:) therefore *Daniel* had ſpoken his minde to the King, though the words be left out (*Of a truth it is, that your God is a God of gods*) This ſhewes, that *Daniel* had enformed, that there was but *One onely God*, and that divine worſhip was due to that *One God onely*. We may receive Prophets and Preachers *as Angels*: but we muſt not receive them *as Gods*. k Joſeph. antiq.l. 11.c.8. Gen.13. 29. 41. 1 Sam. 10. l Lyran. Perer. Sanctius ad locum Tremel. Deodat. è noſtris. Gal.4.14. Act.10.25. & 14.13. & 28.6.

Dan.4.53. *The ſame houre was the thing fulfilled upon* Nebuchadnezzar: *and he was driven from men, and did eat graſſe as Oxen: and his body was wet with the dew of heaven, till his haires were growne like feathers, and his nailes like birds clawes.* Some have ſaid that *Nebuchadnezzar* was metamorphoſed into a very beaſt: but it is the truer opinion to ſay, that his malady was in mind not in body. God ſtroke him with a kinde of melancholy madneſſe, Inſomuch that he loſt all Perk Caſ.l. 1. c.1.2.& 2.q.5. Deod. in Dan. 4.25.

judgement, ſenſe, and uſe of reaſon; living and doing like a beaſt of the field. His life was a wilde kinde of life, out of the communion of men. And they may as well ſay, he was turned into an Eagle, becauſe it is ſaid, that his haires were growne like Eagles feathers, as to affirme that he was changed into an Oxe, becauſe he is ſaid to eat graſſe like an Oxe. The concluſion would as well be, that he was converted into Oxen; becauſe as our Tranſlator reads it according to the originall, it is not ſaid [as *an Oxe*] but [*as the Oxen*] in the plurall number. *Pride hath beene puniſhed with the heavieſt hand of God*: The Angels through pride loſt their habitation, and are now in hell. It was pride that made of an Angel a *Devill*, turned them out of Heaven into Hell. *Adam* through pride loſt himſelfe, and all his Poſterity, as farre as lay in him, was caſt out and kept out of Paradiſe; and was the cauſe of all the ſinnes and ſorrowes, that have beene, are, or ſhall be in the world. *Nebuchadnezzar* a mighty Monarch, for his Pride made for ſeven yeares a wilde man, loſt the uſe of reaſon, and lived like a beaſt: and it is worſe to be like a beaſt than to be a beaſt (ſaith the Philoſopher.) And *Herod* another King, as proud as he, for his very pride in onely admitting of the Acclamation (*It is the voyce of God and not of man*) he did not procure it: behold I ſay he was (for ſuffering divine honour to be given to him, and affecting to be a lowzie god, eaten up of wormes. The God of glory hath ever reſiſted the proud afarre off: what ever he gives to any, he will not give his glory to another. When Satan came once to looke after divine honour, *Chriſt* puts him off with a ſhort anſwer: *Avoid Satan.*

Act. 12. 22, 23. Joſeph. Antq. l. 19. c. 7. Euſebius Hiſt l. 2. c. 10. Mat. 4.

CHAP. XVIII.

THen I contended with the Nobles of Judah, *& ſaid unto them What evill thing is this that ye doe, and prophane the Sabbath?* Nehem. 13.17.v.18. *Did not your Fathers thus? and did not our God bring all this evill upon us and upon this City? yet ye bring more wrath upon Iſrael, by prophaning the Sabbath.*

A chiefe ſinne, for which the children of *Judah* were carried into Captivity, was, as ye ſee, becauſe their fathers had prophaned the Sabbath; Gods judgements ever following this ſinne, as the ſhaddow doth the body. And ſee I the hand of God was ſcarce off them; but this people are madde after their prophets, and doe abuſe the Sabbath as bad, if not worſe than ever. So, almoſt impoſſible it is for a man to caſt out of his heart and life, ſins that bring in profit: which, *Nehemiah* comming with authority from the great King, as a Lord Deputy, makes uſe of his Commiſſion to redreſſe. This was ſo grand an affront to the Ordinances of God: that ſuffer th s, and ſuffer all: and therefore we find him here round with them. And he works upon them firſt with words, and if that would not doe, then he threatens blowes: and found ſucceſſe.

Nehem. 13.v.19. *And it came to paſſe, that when the gates of Jeruſalem began to be darke before the Sabbath, I commanded that the gates ſhould be ſhut, and charged, that they ſhould not be opened till after the Sabbath. And ſome of my ſervants ſet I at the gates, that there ſhould no burthen be brought in on the Sabbath day.* Ver. 20. *So the Merchants and ſellers of all kinde of ware lodged without Jeruſalem once or twice,* verſ. 21. *Then I teſtified againſt them, and ſaid unto them: Why lodge ye about the Wall? if ye doe ſo againe, I will lay hands on you. From that time forth came they no more on the Sabbath.*

Here we ſee, that as *Nehemiah* a Civill Magiſtrate; ſo Civill Magiſtrates now may and muſt take ſtrict courſes for the ſetting and keeping in order of the Service of God. They doe them the greateſt wrong, who would turne them over to the ſecond Table. The Kings of *Iſrael* were moſt curious of all in matters of Gods worſhip: and can we finde that ever they went or ſent to *Jeruſalem* to know the pleaſure of the high Prieſt? And in their ſteppes did the Kings of Chriſten-

Chriſtendome tread for many Ages: Begin with *Conſtantine* and downe to *Charles* the *Great*, and ſome yeares after. The Emperours have ever tooke it, & uſed it, as the chiefeſt flower in their Crowne, and the *principall Verbe in their Office*; to carrie the ſway in diſpoſing of the things belonging to the managing of the worſhip of God: And that without once looking after any power *in* or *from* the *Biſhop* of *Rome*.

The matter we looke after is, That by this of *Nehemiah* we ſee, that it was not held by him a lawfull thing for them then to worke; or for him to ſuffer them to worke on the Sabbath in times of harveſt. Their treading of wine-preſſes doth evince, that the time was harveſt time; in that the worke was an harveſt worke. A cuſtome they had got to keepe a ſhambles, a faire on that day, and to labour at their harveſt. *Nehemiah* ſaw that Religion would ſoone die, if thus they might go on. And therefore he gave not over, till he had made them give over. Authority in the hands of a reſolute man is of great force and uſe.

As touching harveſt-worke, in my minde, the queſtion were an end, if we did but diſtinguiſh betwixt ordinary and uſuall Caſes: (and then, as we have moſt reaſon to ſerve God in harveſt, and moſt need of reſt, we and our people, when we uſe to labour moſt; common underſtanding will grant, that then there lies a *prohibition* againſt labour.

And extraordinary and unuſuall occaſions. And ſo whodoubts but it is lawfull then to labour? Indeed when the caſe ſtands in *æquilibrio*, and one is as like as the other and no man can ſay, but the precious fruits of the earth are as like to be ſaved as ſpoiled: here my opinion is, That we are to put the matter into the hands of God. But when the caſe ſtands ſo, that either we muſt worke, or there is a morall certainty, that the fruits of the harveſt will receive a ſenſible hurt to the pejudice of our life or livelihood; here I conceive it to be a duty to worke: Here, I ſay, we breake the Sabbath, except we breake it. *Chriſt* ſaith, That the Prieſts labouring in the Temple, did prophane the Sabbath: (*m*) & yet were guiltleſſe. How ſo? prophane and yet guiltleſſe? Becauſe thoſe their Temple works (had it not beene on ſuch occaſions) would have beene a profanation of the *Sabbath*. The ſenſe of a Law, is the Law: and in the ſenſe of the Law, the labour of the Prieſts was an hallowing of the Sabbath: But in the meere Letter; (which the *Phariſees* with whom *Chriſt* did diſpute, did follow) it was, to ſee to, a profanation of the *Sabbath*: but in the true meaning they did ſanctifie, and not prophane it. Right ſo: In caſe of neceſſity, we prophane the Sabbath, except we profane it: we periſh, except we periſh. For *neceſſity* herein hath no Law: and it doth adde a new relation to the worke we doe: no new *Ens*, but a *Modus Entis*. And there is not the greateſt toyle in the world; but in this ſenſe, it is a keeping of the (*n*) Sabbath holy. For the Sabbath was made for man (*i.e.*) not onely for the very being of Man; but for his well-being. And therefore whatſoever by *neceſſity*, without fraud or covin, is to be done on that day for the comfort of man, that now is turned into a very *Sabbath*-worke. I binde not man in a *Mathematicall* manner to poynts of *Phyſicall* neceſſity. And therefore, if it ſtand for the convenience of Man, and there were nothing to the ° contrary (*à parte ante*, nor *à parte poſt*,) I meane, that it might not have beene done as well before, or deferred till after the Sabbath: ſo I call it a *neceſſary Worke*. *Chriſt* cured ſome upon the ᵖ Sabbath day, whoſe life lay not upon it, but that they might have ſtaied till the morrow: And the Diſciples in that of plucking the eares of Corne (wherein they are juſtified by *Chriſt*) were not in that extremitie, but they might have put it off, till they came to Towne: and therefore they were to doe many corporall workes on the Sabbath and were yet guiltleſſe; nay guilty even of breaking the Sabbath, except they did doe them.

And as the Sabbath was made for man; ſo for the creature too, in reference to

Matth. 12. 5. *m* Marc. 2. 27. Vid. Maldonat.

n *Vid.* Pound lib. 1. pag. 217 Walæ. de 4. præcept pag. 129.

o *When thou canſt not doe it before, nor well deferre it after the Sabbath.* So Zan. *in* 4. præc.

p Matth. 12. 1. *It appeares by* Luc. 6. 1. *that is was the 7th day of unleavened bread: which was a Ceremoniall Sabbath: but yet by Chriſts juſtifying of them from the Prieſts prophaning the weekely Sabbath guiltleſſely, it is plaine that the reaſon of both ſorts of Sabbaths in this was alike*, Luk. 13 15.

man for the *Oxe*, the *Aſſe*, &c. And therefore when the creature, that is, a neceſſary creature, is in danger of receiving any notorious dammage, that may make it unſerviceable for man, did they breake the Sabbath if they did worke to ſave it? No, The Sabbath was broken except they did work: Neither is it any thing to ſay, we muſt rather let our hay & corne fall into, and lie in the ſuddes, and accept therein the chaſtiſement of our ſinnes. What? and perhaps famiſh? And muſt we ſuffer our Oxe to ſtick in the mire, as a rod from God? What? not lift the poore Oxe out? And yet a man that is rich feeles no loſſe in an Aſſe or a Sheepe: In mercy then to the poore creature we muſt let all lie and ſee it done. It is a concluſion held on all hands, That an houſe on fire is warrant enough for a whole Pariſh to lay about them on the *Sabbath* day, to quench it. And is not water as unmercifull an Element as fire? Yea to preſerve life, man did (q) fight and (r) flee on the Sabbath day; and did well. Then we conclude, That in mercy to the creature, (to preſerve it) in mercy to our ſelves, (to preſerve that which doth preſerve us in good liking) and in both (to ſhew our obedience to God) worke at any *bodily worke* we muſt on the Sabbath; and are free. *Nehemiahs* caſe lay not in ſuch exigents: and therefore *Nehemiah* did like himſelfe, in reproving and reforming. Nothing is to be concluded againſt what I have ſaid, out of that in *Exodus*, That in harveſt, they were to ceaſe on the ſeventh day. I have read an anſwer, That this was a priviledge of that nation, that they had a *Writ of protection* againſt *all Inundations*: As God undertooke for them during their Journey up to the *anniverſary Feaſts*, to keepe all well and ſafe at home the while; So the promiſe of the former and latter raine in ſeaſon, was peculiar to the Iſraelites. But what needes this, ſith a reconciliation is at hand; that this prohibition is to be conſtrued with the exception ſtill of *neceſſity*? *Tremellius*, a Jew by nature, is of the mind, that by the very *Talmud*, dangers of life, though not evident, were cauſe enough for a Jew to worke upon the *Sabbath* day. And t *Lyra* another Chriſtian of the ſame Nation, writing on the very words of the Law, is plaine, that for all the words of the Law, it was lawfull to do thoſe workes which could not well be deferred to the next day, nor done the day before. He ſaith not, which could not ſimply be deferred; but, which could not well be deferred: His meaning is in *u* caſualties, as he himſelfe cals them.

Luk. 14. 5. *Matth.* 12. 11.

q *Joſh* 6. 4. 1 *Kin.* 20. 29. Zanch. in 4. præc. Danæ. Eth. Chriſt. lib. 2. cap. 10. Walæ. in 4. præcept. pag. 115. 12 *Kin.* 19. 1. Thom. 2æ. 2æ. q. 122. art. 4.

ſ Tremel. in Marke 2. 1.

t Lyra in Exod. 20.

A maine obſervation out of the words of *Nehemiah* is, touching the perſons with whom *Nehemiah* is ſaid here to conteſt. Our laſt and beſt Tranſlation reads it, *Nobles*: I have read, that it were fitter to tranſlate it, *Freemen*. And this is, to beare out an Opinion, that even among the Jewes a ſervant did not ſinne in working on the *Sabbath* day, in caſe his Maſter command him: As though *Nehemiah* had conteſted with all and with onely Freemen: and that therefore the ſervants were in no blame. *Navarrus* to helpe this his Opinion, puts in two Clauſes of exception: One is, That the ſervant is to heare one *Maſſe*: the other, that the Maſter doe not enjoyne him worke on the holy day in contempt: If he doe, then the ſervant is rather to die the death, than to worke at his Maſters command.

u In Caſualibus.

x Manual. cap. 13. n. 7.

CHAP. XIX.

A Word of the Argument, & then more at large of the proofe of the Argument. *Say*, the word did ſignifie Maſters (which it doth not;) yet I deny the Argument: He conteſted with the Maſters: therefore the Maſters onely were in fault. And the reaſon why I deny it; is becauſe I finde it granted, that the ſervants would have reſted with thankes, if they had not beene conſtrained to worke. What needs then to urge the ſervants to doe that, which of themſelves they would faine doe? The Maſters were chiefe in fault: therefore he conteſts with them. The Maſters had in their power to reforme all: therefore *Nehemiah*, like a *wiſe* and *juſt* Prince deales with them. He was

was a *Magiſtrate*, and his buſineſſe being not for correction of what was done, but for reformation, that they might doe ſo no more; whom in reaſon ſhould he ſpeake unto, but the Superiours? mend them, mend all. The ſervants would come in of themſelves: if they would not the Maſters had power to force them to it whether they would or nor. Me thinks then it is an argument to be pitied, to fall from the penne of any learned man, as from this to conclude, That the Servants did not ſinne, becauſe in that *Sabbaticall* reformation *Nehemiah* did conteſt with the *Maſters*, and not with them by name. But what if we prove out of this very Chapter, That *Nehemiah* did conteſt with all, Servants and all? Looke but into the 15. *verſ.* and there we reade, that *Nehemiah* ſaw ſome treading Wine-preſſes on the Sabbath day (and theſe are confeſſed to be Servants) and bringing in ſheaves, and lading Aſſes, as alſo wine grapes, and figges, and all manner of burdens which they brought into *Jeruſalem* on the Sabbath day. All theſe, or the moſt of theſe, I am ſure were ſervants: For who uſed to beare burdens but the Servants? And were not theſe in fault? Elſe, why did *Nehemiah* conteſt with them? He was to deale *wiſely* and *juſtly*. The Text ſaith, That he teſtified againſt them: and therefore not onely the worke was done by them; but a x ſinne was committed by them. As good an Argument as the former might have aroſe to inferre that onely ſervants were in the ſinne, becauſe he teſtified againſt the Servants, and not the Maſters by name. But the thing we looke is not to be denied: and that is, Becauſe here, *verſ.* 15. *Nehemiah* teſtified againſt the Servants that did beare burdens, that therefore *They* did ſinne. For we have it confeſſed, that they would not have troden the Wine-preſſes, nor carried the burdens, except their Maſters had commanded them. And therefore, albeit their Maſters did charge them to doe it: *juſt* and *wiſe Nehemiah* did teſtifie againſt thoſe Servants, for thoſe workes on the Sabbath day; which workes they did in obedience to their Maſters. And out of this, he that hath halfe an eye may ſee, that the Servants did ſinne. He did looke beſides the Booke then who did and durſt write, That *Nehemiah* did not reprove the Servants, by whoſe employment and labour theſe things were done: For, the Text is expreſſed, That *Nehemiah* did teſtifie firſt againſt them: *viz.* The Servants that did tread the Preſſes, and beare the Burdens, *verſ.* 15. and then the *Nobles*, *ver.* 17.

x *There was not onely* Voluntas facti, ſed peccati.

Once more from the very Text in hand, I prove That *Servants*, as ſervants were in the ſame ſinne with their *Maſters:* though not in the ſame point and degree of ſinning. I ſay in the ſinne as ſinne, to ſhut out all cavill. For it is a very riddle to me in a matter ſo expreſſe and evident, a ſervant ſhould concurre to the fact, and not to the fault, I meane ſo farre as to make them guilty as well as the Maſter, though not ſo much as the Maſter. Thus I argue.

Thoſe, whom *Nehemiah* did conteſt againſt, *verſ.* 21. were in a ſinne (elſe he dealt neither *juſtly*, nor *wiſely* to contend with them.)

But (beſides the *Merchants*) *thoſe who were ſellers of all kindes of ware:* I thinke, the moſt of them, I am ſure many were ſervants. For who be they that in all trades, places, markets, faires, ſell? What? not the ſervant as well as the Maſter? Therefore they did ſinne.

Againe, Thoſe whom *Nehemiah* threatned to lay hands on, were in a ſinne in *Nehemiah's* opinion; elſe neither his *wiſedome*, nor *juſtice* would, that he ſhould lay them up. But he ſaid, *he would lay hands on the ſellers of all kinds of ware*, who lodged about the Walls of *Jeruſalem*. And amongſt theſe ſellers, there muſt needs be many ſervants. Neither doth *Nehemiah* threaten ſome, but all, (indefinitely) the Sellers: for ſellers of all kindes of ware, is all one with all ſellers of wares. The tearmes are *æquipollent*: And therefore ſervants were in fault.

Now how poore and weake this kind of diſputing is, we will ſhew out of *Nehemiah* 5. v. 7. There *Nehemiah* is ſaid to rebuke the z *Nobles* and a *Rulers*, for that they did exact *uſury* of *their* brethren. The word engliſhed *Nobles* is by the

z החרים
a הסגנים

Septuagint (who being Jewes, are ſaid to know beſt the ſenſe of their owne Language) I ſay the word is by them tranſlated ἐντιμους [*men of renowne*] and it muſt meane ſuch, becauſe in order they are before Magiſtrates. Well then; Can any man once imagine, that men of fame and renowne onely did put their money to hire? And yet we ſee *Nehemiah* then and there is ſaid to conteſt with the Nobles and Rulers onely by name. Is it not now a ſimple piece of Logicke, thus to argue? *Nehemiah* conteſted with the *Nobles* and *Rulers* onely for Uſury: therefore Uſury was a ſinne onely in *Nobles* and *Rulers*; or that none were Uſurers then but the *Nobles* and *Rulers*.

Doe but read *Nehemiah* 13.10. and there we find the portions of the Levites had not been given them. By whom? By the b*Iſraelites*. They to ſave their purſes brought in nothing. Whom doth *Nehemiah* reprove? The words be *verſe* 11. that he *contended with the* c*Rulers*, Did none refuſe to pay their portions but the *Rulers*? Yes, the whole body of the people: The corruption was generall. The *Levites* and the *Singers* were made to fight ſo low, that they were fled: the exigent was ſo that they muſt flie or famiſh. Which could not have beene, if none had beene delinquents but the *Rulers*. He that runnes may read this to be ſo, *verſe* 12. *Then brought all Judah* (*viz.* after *Nehemiah* had made the reformation) *marke* [*All Judah*] *then brought the tithe of the corne*. And therfore all *Judah* ſinned in not bringing the Portions of the *Levites* & *Singers*. [*All Judah*] Out of the text it ſelfe I prove, that ſuch a concluſion as this holds not. *Nehemiah* reproved the *Rulers* onely: therefore the *Rulers* onely were in tranſgreſſion: For the words, as they lie, ſhew us that all *Judah* offended: And yet *Nehemiah* cals onely the *Magiſtrates* to *coram*: And why? they had power in their hands to reforme this in all. So here he contended with the *Nobles*. I ſay then, as the truth is, that *Nehemiah* dealt onely with the great ones, becauſe they were chiefe in the ſinne to ſuffer it; and it was in their power and place to reforme it: That ſo he and they joyning together to bring about the full reformation, the Lord might have his Sabbaths againe. Having cleered, as I take it, the weakeneſſe of the Argument, we are now to ſhew; that the proofe is of no force.

b *Vatablus in locum.*

c *i.e.* הסגנים *Rulers. The proper ſenſe of the words, is a Ruler in* Heb. *and in the* Chaldee *alſo, as* סגנין Dan. 2. 48. and סגניא *Dan.* 3.2. *A Governor, and nothing but a Governor* סגן Princeps Magnus: *A great Prince. Pagnine.*

Chap. XX.

IT is laid in the ſenſe of the word חר, which our Tranſlation Engliſhed Nobles, and that rightly, The Word naturally, doth ſignifie a *Grandee*, a Chiefe as head over the reſt in Power, or Authority, or both. One that with his Countenance is able to doe much upon the reſt, whether they be ſervants or not. No man hath reaſon to ſay the contrary, ſith it doth radically ſignifie ſome great Men, whether Magiſtrates, or Magiſtrates fellowes. The Hebrew word which indeed doth ſignifie, and is commonly uſed to ſignifie a *Freeman*, is חפשי. Which is up and downe tranſlated a *Freeman*, in all verſions that I know. But our word חר comes from a roote, which ſignifies d *White*. Becauſe States uſed to be clad in *White* in thoſe times and places. But the *Septuagint*, who were naturall *Jewes* render it ἐλεύθεροι, which is properly *Freemen*. The thing I am to prove then, is. That the *Septuagint* underſtood by חרים, Men of *Quality*, *Nehem.* 4. *v.*14.19. The words be [*I ſaid to the Nobles and Rulers, and to the reſt of the people.*] The word tranſlated *Nobles* is חרים: and ſo rendred it muſt be.

d Schindl. Penteglor. c ad חור quòd aulici Proceres olim candidis veſtirentur; quod de Joſepho legimus Gen. 41.42. & de Mordochæo. Eſt. 8.15.

For read it *Freemen*, and what a poore ſenſe doe we put upon the holy Text. I *ſaid to the Freemen, and Rulers and the reſt of the People*. What, *Freemen* put before *Rulers*. Again, *Freemen* oppoſed *to the reſt of the People*. Were not the *Commons* many of them *Freemen* now? Nay. The word *People* is ſo farre from being reſtrained to *Meane*, onely *Servants*: that *Servants* are rather excluded than otherwiſe: not meant at all, rather than onely meant. *Nehemiah* had neither

ther need nor cauſe to ſpeake to the *Servants*, whoſe *Maſters* had power over them, to bring them into his *Will*. How then doth the Text oppoſe them to *Freemen, and make them as two ſeverall diſtinct Branches?* But what ſay the 70 here? ἐντίμους, *i.e. Honourable men*, And therefore the 70. themſelves tooke *Nobles*, *Honourable*, to be the meaning of חרים. The like we have, *Nehe.* 5. 7. Where *Nehemiah* dealt in the matter of e Vſury. What be the words. *I rebuked*, ſaith he, חרים. *The Nobles and Rulers*, ſaith our *Engliſh*. Me thinkes it makes the holy Ghoſt to ſpeake Backward to *Engliſh* it thus, *I rebuked the Freemen and Rulers*. And here we have the 70 for us againe, they tranſlate it ἐντίμους, *honourable*. A third place we finde, *Nehem.* 6. 17. *The Nobles of Iudah ſent many letters to Tobija*. It makes a kinde of *Non-ſenſe* of it to reade it. *The Freemen of Iudah ſent many letters*. The word is, חרו. And muſt we make them a *Popular State*, and turne their Common-wealth into a *Democracy*, that Letters muſt be written in the name of every *Freeman*. And here (as before) the *Septuagint* have it ἐντίμων. No no, They were the *Nobles* that wrote, whoſe Letters were like to carry ſome ſtroke with *Tobija*. And can it ſinke into any mans head, that all or moſt of the *Freemen* muſt meete many times, to write many Letters to *Tobija*? Thus wee ſee, how often in this very Booke of *Nehemiah*, which beſt of all opens it ſelfe, the word חרים is uſed, where it can poſſibly (both by the *Scripture* and by the *Tranſlation* of the ſeventie) ſignifie nothing but *Nobles*. And were not the *Septuagint Iewes*? Did not they beſt know how to give the right meaning of their owne *Language*? Now what ſay we to other places of *Scripture*? We reade, *Eſa.* 34. 12. *They ſhall call the Nobles to the Kingdome*. The word is חריה. Read the word *Freemen*: it is ridiculous. They ſhall call the *Freemen* to the Kingdome. And here, once more, the *Septuagint* are for us. The Greekes is ἀρχοντας, *i.e. Princes, great Officers, men of place, power*: and the like we finde, *Ier.* 27. 20. The words be *Nebuchadnezzar carried away with King Ieconiah all the Nobles*, The Originall is, (כל-חרי) What? did he carry away all the *Freemen*? No ſuch matter. He left all the *Freemen*, or all almoſt behind him. They were not carried away in the deportaion of *Ieconiah*. But the *Nobles* he did all, or as good as all. But we muſt conſult with the *Septuagint*. There it is, Ἀρχοντας, *Potentates*. And one place more, if you will in *Ier.* 39. 6. Where we reade, That after *Nebuchadnezzar* had ſlaine the ſons of King *Zedekiah*: the text ſaith, That the *King of Babel* ſlew all the *Nobles of Iudah*. The Originall hath [חרי] Tranſlate it *Freemen*, and there is as little truth as good ſenſe in it. For he did not then kill all the *Freemen* of *Iudah*. So to *Engliſh it* is to father untruth's upon the Booke of God. We muſt not leave out the *Septuagint*. They muſt be heard by all meanes. And how doe they *Greeke* it here? Why [ἀρχοντας] *Princes* againe. By all theſe places, we ſee how little truth there is in ſuch bold aſſertions as theſe, that חר doth properly ſignifie *Freemen*. That the *Septuagint*, who were *Iewes* by Nature, and could beſt ſay what is the ſignification of the words in their owne *Language*, do ſo underſtand it. Which we ſee, is neither ſo, nor ſo. But if a thouſand *Septuagints* had ſaid that *Freemen* is the proper and naturall ſignification of the word (ſith we ſee the contrary in almoſt all the places of the *Bible* where the word is uſed:) wee muſt crave pardon, if we be hard of beliefe in the point. But do not the 70 here, in the very place, *Nehem.* 13. 17. tranſlate the word חרי ἐλεύθεροι They doe. Doth not ἐλεύθεροι naturally and Grammatically ſignifie *Freemen*? It doth. And did not the ſeventy know what חרי meant? They did. What will you doe now? No hurt done. I meane not, nor need to diſable the Verſion of the 70 (as a great f *Hebrician* and *Divine* both doth. Nor am I about to ſay, that the Edition that we now have, is ſo vitiate, that one would thinke it were not the ſame, but ſome impoſtor rather.) Yet g *Bellarmine* is ſo bold with the 70. It is enough to carry it on our ſide, that in ſo many places (as above) the 70 themſelves conſtrue the word חרים by ſuch *Greeke* words as never can ſignifie a *Freeman*, as ſuch: but ever *A man of Eminency* and *Port*. And now, whereas in our place, the *Septuagint* doe tranſlate

e *Not that Nobles were all Vſurers: but becauſe it was their ſinne to ſee it and ſuffer it, when in their power to redreſſe it. Neither can it bethought that all the Freemen were Vſurers: and therefore to render it Freemen cannot hold.*

f Hieronym. in Iſay 10. & paſſim.

g De Verbo Dei lib. 2. c. 6.

late חרי ἐλεύθεροι, The meaning is, not to note out free men ſimply, but ſuch *Freemen* as were alſo men of Note and Qualitie above the reſt. And let the reaſon of this *Metaphoricall* uſe of the word be. Becauſe ſuch Men ſhould be of a free and generous ſpirit. Or elſe, Becauſe *Rulers* were taken and choſen (when choſen) never out of *Servants*, but of ſuch, whoſe houſes were free in *Iſrael*. We will not looke after other Authors: but (to leave this place till anon) prove out of ſome other places of *Scripture*, That the 70 cannot ſtill meane *Freemen*, when they doe tranſlate [חרים] ἐλευθέρους. Which they do, but rare and ſeldome. To begin with 1 *Kings* 21.8. Where we finde, That *Iezabel* wrote Letters in *Ahabs* name to the Elders, and to the *Nobles* that were in his City. The *Hebrew* word tranſlated by our *Engliſh* (*Nobles*,) is our word חרים where it is by the 70. done into *Greeke* ἐλευθέρους. Now by the very Text it appeares, that ἐλεύθεροι cannot be tranſlated a *Freeman*. For it is not to be imagined that *Iezabel* did write and direct her Letters to the *Elders* and *Freemen* of that *City*. What had the *Freemen* to doe with her practiſe? She had a bloudy ſecret in hand, which ſhe neither would, nor need, to impart to every *Freeman*. But the Rulers and Nobles, they were the men, that were onely fit to be entruſted with her feat, and able to ſatisfie her wicked turne. Her drift was to put off the matter with a faire colour, and to cover it from the eyes of the Commons. Which ſhee could not doe nor meant to doe, if ſo be ſhe had written to the *Freemen* in the Kinges name. The *Freemen* except ſuch and ſuch *Freemen*, that were fit for her deſigne, were not to be made acquainted with that horrid plot? What? write that to the *Freemen*, which by all means her deſire was to keep ſecret from the *Freemen*. And ſhe might well thinke, That all the *Freemen* Would not have come in to her minde to maſſacre a man and his family, for nothing but his conſcience. And therefore I take it as a cleare caſe. That by חרים here are meant *Nobles* & not *Freemen*. And yet the 70. have it in the *Greeke* ἐλευθέρους. Therefore in this place they doe not thinke that חרים ſignifies *Freemen*. Nor do they by their ἐλευθέρους intend to expreſſe *Freemen* (*quà tales*) but great men.

And the ſame is alſo proved by *Eccleſh* 10. 17. *Bleſſed* (ſaith the holy Ghoſt there) *art thou Land, when thy King is the ſonne of Nobles.*] The Hebrew is our word in queſtion חרים, In the *Septuagint* it is ἐλευθέρους. What Engliſh is this? *Bleſſed is the Land when the King is the ſonne of Freemen.* A wiſe bleſſednеſſe. And Tranſlations agree in the beſt Linguiſts, to give the word חרים, ſuch words in Latin, as can beare no good Engliſh, except by ſuch a word as *Nobles*, Illuſtrious, Renowned, And in theſe places, it is not to be denied. That when the 70. tranſlate חרים ἐλευθέρους: though ἐλεύθεροι doe in the Grammaticall ſignification of it properly ſignifie any *Freemen* as *Freemen*: yet, the 70 doe by it underſtand a Potent, a Man of place, and accompt. As it is plaine and proved to be plaine by the places before cited, which are all the places I know, (except this in *Nehemiah* now in queſtion) where in the 70 חרים is done into the Greeke ἐλευθέρους. And the reaſon was, as I ſaid, becauſe ſuch ſhould be of a free and noble mind. And doth not this make it plaine? That when ever the 70 are to tranſlate חפשי which is radically and properly a *Freeman* as a *Freeman* ſimply, as oppoſite to a *Bondman*, there they ever uſe to tranſlate it by the, word ἐλεύθεροι: but when they are to tranſlate חרים uſually they doe give it a word in Greeke which ſignifies a Gentleman, or rather one a ſize above a Gentleman. And in theſe few places where they put it into the word ἐλεύθεροι (as in thoſe places I have ſet downe, and in this of *Nehemiah*) the ſcope of the places doe ſhew, that they meane to note therby nothing leſſe than nakedly a *Freeman*. & if chalenging were ſo fit among Schollers, methinks I might put any man to prove, that in any place where חרים is uſed in the Originall, or where ἐλεύθεροι is made by the 70 the tranſlation of חרים: that then and there in any one place it muſt, yea, or may be rend ed a *Freeman*, *Quatenùs* a *Freeman* contradiſtinct to a ſervant. The briefe of all is in two words. In other places where ἐλεύθεροι is made by the 70, the tranſlation of חרים it cannot ſignifie *Freemen* and therefore

h Eccl. 10. 17. *Vulgar.* Nobiles. *Vatab.* Filius Nobilium. So Pagnine, Tremel. Clariſſimi. Piſcator. Cujus Rex natus eſt viris illuſtribus *His* Scholiõ. Heb. Cujus Rex filius Candidorum eſt Hebræi חרים candidos ſeu albos. intelligunt viros principes, claros, & illuſtres: vel quòd gererent candidas veſtes, vel quòd nomine ſapientiæ, & virtutis illuſtres & clari eſſent. *The very word* ἐλεύθεροι *in divers ancient Writers is taken metaphorically applied to the mind, and not only for civill freedome. In the compound* ἀνελεύθερος *in the abſtract* ἀνελευθερία, *meaneneſſe, baſe, baſeneſs. See plenty of inſtances, out of Greeke Authors, in* Scapula, *and* Stephanus.

fore

fore it doth not follow that it *muſt* here, in our place of *Nehemiah*.

And now at laſt to come to the very place, I ſay, that here it doth not ſignifie a *Freeman*, and therefore the 70. who being Iewes borne knew beſt to tranſlate their owne Language, do not here (tranſlating נדיבים ἐλευθέρους) meane thereby a *Freeman*; but a man of Note and Name. It is a poore piece of Learning then to ſay, that it doth properly ſignifie, a *Freeman*, when there is no one place in all the Bible, where it *muſt*, (ſay I? nay) where it *may* handſomely be tranſlated *Freeman*. And for this place I dare appeale to all Interpreters, where ever any did tranſlate it by a word that is ever uſed in any tongue to ſignifie a *Freeman*. Onely excepted this queſtioned tranſlation of the 70. now in hand. When I ſay all: I meane all I have ſeene, and by them I judge the ſame of all the reſt, I have not ſeene, Divers words they have: but all the wit in the world cannot expreſſe what they all meane in a more full formall, and ſignificant terme than *Noble*, which is our laſt *Engliſh*. To ſay all in a word, the 70. tranſlate commonly נדיב by ἔντιμοι and ἄρχοντες which of force ſignifie *Nobles*: and in two or three places (where they render it ἐλευθέρους they muſt and did meane *Nobles*.) And ſo doe the circumſtances of the very place (*Nehem.* 13.17.) evince it to be underſtood here. Conſider that the ſame forme and manner of chiding and reproving which he followes here he uſed before, *Verſe* 11. Where he ſaith, he contended with the *Rulers* about the abuſe of the *Levits* portion. But there the men reproved were great men. For the word is סגנים which is there in the ſeventy [k] στρατηγοῖς and that is nor can be nothing but *Rulers*. In regard of their place of Office, he cals them their *Rulers*. In regard of their Birth or other Titles and dignities he calls them here (*Verſ.* 17) *Nobles*: in both, the ſame ranke of men. But becauſe the *Septuagints* tranſlation of the word in this place ἐλευθέρους is by ſome made ſuch a matter: We will therefore ſhew, it is not for nothing, that we affirmed the 70. to meane by ἐλευθέρους, A man of free and a noble ſpirit: Conſider we then that [נדיבים] properly and originally doth ſignifie Ingenuous men. Now an ingenuous man is defined in [l] Law to be one borne (not made) a *Freeman*. Yet a common uſe of נדיבים in Scriptures is to ſignifie princes, Potentates, Rulers, Nobles. The 70. who being Iewes, beſt know the uſe of their owne mother Tongue, doe [m] often tranſlate it by words, which doe and in very grammaticall etymology muſt ſignifie Rulers. And the [n] learned are in the right, when they teach us, That *Luke* (22.25.) by εὐεργέται *Benefactours bountifull* doth expreſſe the Hebrew [נדיבים] and that Saint *Luke* doth import men of authority and place. Two of the *Ptolomej* Kings of *Egypt* tooke to them this Title to be called *Ptolemeus Euergetes*. And why? But becauſe *Princes* and *Grandees* ſhould be men of a bountifull mind, and of a free and moſt ingenuous ſpirit. And [o] *Ariſtotle* ſaith, That Kings were created for their Beneficence. And gives this reaſon. For that good men are highly eſteemed for their virtue. As then the Hebrew and Greeke words, which ſignifie properly ingenuous, free, munificent, are uſed for Princes as common as may be, becauſe ſuch men ſhould have ſuch conditions; and he wrongs the Text, that ſhall tranſlate נדיבים Ingenuous: may I not in like manner ſay. That the 70. in our place uſeth the word ἐλευθέρους, which thematically and properly ſignifies *Freemen* for *Noblemen*, becauſe men of quality, ſhould be endued with ſuch qualities. The very ſame we ſee in the word (p) πρεσβύτεροι, whoſe immediate and literall ſignification is an elderly man, a Senior. Yet how often in the old Teſtament is it uſed to ſignifie a Ruler in the State? And all over the new Teſtament very often for Rulers and Rectors in the Church. And why? Becauſe men are not uſually ſo fit to be put in place in either, till they come to ſome yeares. The reaſon

i Hieron. Optimates. *Vulg.* Optimates. Beda. Optimates. Pagn. in Theſauro, Magnates. Schindl. Primates. Buxt. Clariſſimi. Tremel. Clariſſimi. Interlin. Heroes. French. les gouverneurs. Spaniſh, a los ſennores. *Engliſh tranſlat. Geneva. Rulers liſt, Nobles.* Ital. gli huomini Notabili.

k *Vid.* Ariſt. polit. l. 6. cap. ult. *who having occaſion to treate of ſome Magiſtrates, ſaith,* καλουσι δὲ στρατηγούς.

l Inſtitut. Juris lib. 1. tit. 4.

m *Pro.* 19.6. Βασιλέως. King. *Pſal.* 118.9. & 47.10. 83.12. 113.7. ἄρχεσι. Princes 1 Sam. 2.8. ἀνδρεσῶν. Powers. pro. 8.16. Τυράννους. Tyrants or Kings. *The word Tyrant was anciently of a good meaning.* Scapula.

n *Beza* in Luc. 22.25. Janſen. concordant. cap. 133.

o ἀπὸ εὐεργεσίας καθίσταν τὰς βασιλείς. Ariſt. pol. l. 3. cap. 11. Qui magiſtratum ambiebant boni dicebantur, quia munus non niſi a Bonis adminiſtrari vel ambiti fas erat. Seneca lib. 1. ep. 3. Sic qui publica curabant Optimates, quia non niſi Optimis committi debebant publica negotia. 1 King. 21.8. ἀ πρὸς τὰς πρεσβυτέρους. *i.e. To the Elders, meaning the chiefe Magiſtrates and Maſters of the City,* et paſſim.

we

we have in the q Philoſopher. Becauſe a man is not fit for a Councellour in the State, till he be of ſome good experience, which a *Junior* cannot have: Nor in the Church, till he be of compoſed manners, which is, not found every day among the younger ſort. Old in time, and old in manners uſually goe together: To come to the point then. Sith moſt an end the 70. doe tranſlate חרים by words expreſſing *Nobles*; and ſith in thoſe few places, where the 70 do make uſe of the word ἐλευθέρους, the Circumſtances of the place, doe carry it, That ſimply *Freemen* as *Freemen* cannot be meant, but Noblemen, becauſe they ſhould be men of free mindes (as the word ברי׳ם ἐλεύθερα, φρονήματι are tranſlated in like ſort from the literall ſenſe to ſignifie men of place and qualitie;) And ſith all tranſlations (I thinke,) I am ſure all that I have ſeene, do in the Nationall and learned verſions and tranſlations turne it by words expreſſing *Nobles*, Lords, Worthies, Heroicall perſons, Potentates, Illuſtrious and the like; Sith I ſay all theſe proofes meet, as moſt pregnant to evince the true and full ſignification of the word חרים to be *Nobles*; the concluſion is ours: That *Nehemiah* did conteſt not with all the *Freemen*; but with the *Nobles*, as men that were in place and power to redreſſe the Profanation of the Sabbath day.

q πολιτικῆς ἐκ ἔστιν ἐπιεικὴς ἀκροατὴς ὁ νέος. Eth. lib. 1. c. 3. διὸ ἀρόνησις ἐν πρεσβυτέροις ἐστίν. Polit. lib. 7. c. 9. Τίτυ; ἂν εἴη ταῖς ἰσηγούναις ἀποδοτέον. Ibid.

CHAP. XXI.

THe Argument to prove the word חרים to ſignifie *Freemen*, from the uſe of the Chaldee word חורין was not worth the Printing. What? doth not that Chaldee come by etymology from the Hebrew word, and doth the Chaldee uſually ſignifie *Freemen*? and yet do you ſay, the Argument thence is of no force? No. Of none at all. For to paſſe it over, that the Chaldee edition is but a Paraphraſe, no punctuall Tranſlation; neither is it, as it is, ſo exact; (ſo ſaith r *Bellarmine*) neither is it ſ ancient enough to carrie a concluſion for the uſe of a word (for in ſo many hundred of yeares as the Chaldee is latter then *Nehemiah*, it is uſuall for ſignifications of words to change; It is Uſe rather than Grammar that brings in ſignifications of words. (t Uſe is *Norma Loquendi*.) To paſſe over all this, what if the Chaldee חורין be uſed to ſignifie *Nobles*, as well as the Hebrew חרים? Where is all this boaſting then? Looke but in *Daniel* 7.9 (and *Daniel* lived about the dayes of *Nehemiah*) and there onely, that I Know, we have the Chaldee word. It is חור. It ſignifies, and is tranſlated White, juſt as the Hebrew word. And Nobles uſing to apparell themſelves in white, thence they were both in the Chaldee and Hebrew words called חרים and חורין. Neither doe we ſpeake at randome. For u *Schindler* (as great a Linguiſt as Chriſtendome hath known, diſpraiſe to none) doth aſſure us, That the Chaldee חרין doth ſignifie men of place; and he doth expreſſe the meaning of the Chaldee by three Latine words, *Principes*, *Magnates*, *Primates*, all which ſignifie great men. And if the Chaldee Paraphraſe may be heard for good; then looke *Jer.* 27.20. where for our Hebrew word חרים which we tranſlate (*Nobles* of *Judah*) The Chaldee hath רברבי, that is, The Princes. Both come to one.

r De *Verb. Dei.* l. 2. c. 3.
ſ Aquila *is thought to floriſh under* Adrian *the Emperour after Chriſt.*
ſ Onkelos, *but forty yeares before the birth of Chriſt.*
t Horat. in arte poëtica.
u In radice חור.

Therefore the *Chaldee* himſelfe being Judge, the *Hebrew* חרי is not *Freemen*, but *Princes*. But doth not חורין in *Chaldee* properly ſignifie *Freeman*? It doth. Is it not derived by etymology from the *Hebrew* חרים? I thinke ſo; I grant it; and yet all this comes not home to the point. For words have the ſignification from the common uſe, and the *Chaldee* comming in long after, had ſome alteration from the *Grammaticall* ſignification. And that I doe not onely ſay, but prove. For becauſe the *Chaldee* doth not uſe to expreſſe the *Hebrew* חרים by the *Chaldee* חרין (though חרין be derived from חרים,) but to ſhew a difference, the *Chaldee* paraphraſe is conſtant in uſing to render the *Hebrew* word חפשי, which is indeed preciſely a *Freeman*, by the *Chaldee* word

word חורין, which was in the *Language* when the paraphraſe wrote *Freemen*. As *Ezr.* 2 1.2. חפשי in *Hebrew*; in the *Chaldee* לבר-חורין, *i. e.* the ſonne of the *Freeman*. Sith then the *Chaldee* doth not expreſſe חרים by חרין, but by ſome other word ſignifying *Nobles*, x but חפשי he doth ever uſe to tranſlate by חורין; therefore I conclude, that in the judgment of the *Chaldee* Paraphraſt himſelfe, our word חרים doth ſignifie *Nobles*, and not *Freemen*.

x Chaldæus paſſim pro חפשי habet בר חורין *Filius liberorum*. So pag. in Theſ. in radice חור

To argue from a ſignification of a word, that it now hath, to prove the ſignification it had foure hundred, or five hundred yeares agoe, is of no force; ſith the uſe of words doe come and goe, almoſt as faſt as the faſhion of Cloathes. As it followes not that becauſe *wegir* doth ſignifie a Tyrant now, that therefore it did never ſignifie a King. Times doe change, and words doe alter with Time, both in pronunciation and ſignification. And ſo I thinke that the *Chaldee*, which in the Paraphraſt his daies did ſignifie *Freemen*: long before, when it came firſt out of the *Hebrew* word חרים, did ſignifie *Nobles*. Howſoever men pleaſe to thinke of that Conjecture, I have my deſire in that the *Chaldee* himſelfe doth not tranſlate חרים by חורין, ſignifying *Freemen*; though radically חורין doth derive it ſelfe from חרים. But חרים they doe conſtrue by words ſignifying *Nobles*.

Say then that *Nehemiah* had not teſtified againſt the ſervants, which the Text flatly ſaith he did, & ſay that חרים did ſignifie Maſters, which we have proved to be very falſe: yet thus to diſpute; *He conteſted with the Maſters*, Ergo, *the Maſters were onely in the ſinne*: And, *The Servants did not ſinne, becauſe not conteſted with*: This I ſay is ſuch an *Enthymeme*, that a *Freſhman* newly come from turning over *Brierwoods* Notes, can tell how at the firſt ſight with reaſon to denie the *Conſequence*. For *Nehemiah* did reprove the *Nobles*, becauſe they were in greateſt fault to ſuffer it. And in their hands it lay much to reforme it. And *Nehemiah* would not be ſaid in it, but threatens them all, rich and poore, mightie and meane, bond and free, Maſter and Man, one with another. And he had his Will. God gave him good ſucceſſe. For the Text ſaith, *That they went away, and from that time forth, they came no more on the Sabbath day*. And what a mercie were it, if the Lord would be pleaſed ſo to order the hearts, pennes, and tongues of the Learned, that from henceforth, they would give over and ſpeake, and write no more againſt the Sabbath Day.

FINIS.

A SHORT AND SWEET EXPOSITION VPON THE FIRST NINE CHAPTERS OF *ZECHARIE.*

BY WILLIAM PEMBLE.

No Propheſie of the Scripture is of any private interpretation, 2 PET. 1. 20.

Aug. de utilit. Cred. ad Honorat. cap. 7.

Nulla imbutus poetica diſciplina Terentium ſine Mogiſtro attingere non auderes? Aſper, Cornutus, Donatus, & innumerabiles alii requiruntur ut quilibet Poëta poßis intelligi: Tu in ſanctos libros ſine duce irruis, & de his ſine præceptore audes ferre ſententiam?



OXFORD,
Printed by HENRY HALL, 1658.

TO THE RIGHT WORSHIPFVLL, KATHARINE the Wife of *Nath. Stephens* Eſquire, GRACE *and* PEACE.

Right VVorſhipfull;

ALthough the Scripture be in it ſelfe moſt [a] perfect, both for [b] ſufficiencie and [c] perſpicuity; yet in reſpect of us, cleere and familiar Expoſitions have beene, even from anon after the Apoſtles times, held of uſe and profit in the Church of *God*. For the ſame *God* who gave the Scriptures to be the [d] Rule of Faith and Manners, gave alſo [e] Doctors and Paſtors, for the worke of the Miniſtery, to the edifying of the Church: the Scriptures to be as the materials, Paſtors as the [f] Builders. The Scriptures, I know, are darke to many, becauſe they are [g] blinde, to ſome becauſe they are [h] blinded; and to all in ſundry places, becauſe our ſight is dimme & but in [i] part. A darke eye (we know) hath need of a Spectacle, be the light ever ſo cleere, and the letter ever ſo plaine; and the explanations of the godly and learned on the Text, are as a ſpirituall ſpectacle, to helpe to perfect the imperfect ſight of our mindes. Now the Scriptures are opened to us, not onely by the publick Preaching of the Word, but in its kinde and place, alſo by the Writings and Commentaries of the Learned; whoſe pens and hands are, I doubt not, guided by a ſweete influence of the providence of *God*, and ſome inſtinct of his holy Spirit: this difference being ever obſerved, That the Writers of the Scripture were ſo [i] moved by the Holy Ghoſt, that they could not erre; but Commentators and Expoſitors lye open to ſome errours, they ſometimes ſpeake as men, and not onely [k] may, but now and then they doe, and [l] muſt miſtake. 'Tis true, that the Word of God is ſo briefe, that none can ſay he wants leiſure to reade it; and ſo plaine (in neceſſaries to ſalvation) that none can pretend he cannot underſtand it: but withall it is moſt certaine, that as there are plaine places to feed us, ſo there are obſcure places to exerciſe us, which harder bookes and places the better to underſtand, its our wiſdome, firſt, to be qualified with a [m] ſimple and a [n] meeke heart, and then to acquaint our ſelves not onely with the publick Miniſtry, but alſo with the printed Expoſitions of ſuch Writers as are ſound and cleere. Now amongſt

a *Pſal.* 19.8.
b 2 *Tim.* 3.16. 17.
c *Prov.* 8 9. *Pſal.* 119.105.
d 2 *Tim.* 3.16.
e *Eph.* 4.11,12.
f 1 *Cor.* 3.10.
g 2 *Pet* 1.9.
h 2 *Cor.* 4.4.
i 1 *Cor.* 13.9.
i 2 *Pet.* 1.21.
k *Rom* 3.4.
l *Rom.* 8.28. *Quæ humiliores requunt & doctiores.* Aug: de correp. & grat. c. 9. *cum Rom.* 12.3. Rainold. Theſ. 2. ſect. 12.
m *Pſal.* 19.7.
n *Pſal.* 25.9.

the hardeſt Bookes of Scripture the Prophets may have place, and amongſt the Prophets *Zechary* is a Deep wherein an Elephant may ſwimme, and therefore I cannot but commend the wiſdome of that man of God (the Author of this Booke) who beſtowed his learning and his paines to open the myſteries of this Prophecie. Death ended his dayes ere hee could quite finiſh his Worke, and great weakeneſſe hindered an intended ſupplement: It is even pitty the Church ſhould want it any longer, and therefore I make bold to publiſh it under your name, deſiring God to give a bleſſing to all that reade it, but chiefly to your ſelfe, whom the Lord in mercie hath made a ſincere lover of the Word of God.

Yours in the Lord Jeſus

RIC. CAPELL.

AN

AN EXPOSITION UPON THE PROPHESIE OF ZECHARIE.

CHAP. I.

IN the eight moneth, of the ſecond yeare of Darius, came the Word of the Lord unto Zechariah, the ſonne of Berechiah, the ſonne of Iddo, the Prophet, ſaying;

2 The Lord hath beene ſore diſpleaſed with your Fathers.

3 Therefore ſay thou unto them, Thus ſaith the Lord of Hoſts, Turne ye unto mee, ſaith the Lord of Hoſtes, and I will turne unto you, ſaith the Lord of Hoſtes.

4 Be ye not as your Fathers, unto whom the former Prophets have cryed, ſaying. Thus ſaith the Lord of Hoſte, Turne you now from your evill waies, and from your wicked workes: but they would not heare; nor hearken unto me, ſaith the Lord.

5 Your Fathers, where are they? And doe the Prophets live for ever?

6 But did not my Words and my Statutes, which I commanded by my ſervants the Prophets, take hold of your Fathers? And they returned, and ſaid, As the Lord of Hoſtes had determined to doe unto us, according to our owne waies, and according to our workes, ſo hath he dealt with us.

7 Upon the foure and twentieth day of the eleventh moneth, which is the moneth Shebat, in the ſecond yeare of Darius, came the Word of the Lord unto Zechariah, the ſonne of Berechiah, the ſonne of Iddo, the Prophet, ſaying,

8 I ſaw by night, and behold a man riding upon a red Horſe, and hee ſtood among the myrtle Trees that were in a bottome, and behind him were there red Horſes ſpeckled and white.

9 Then ſaid I; O, my Lord, what are theſe? And the Angel that talked with me, ſaid unto me, I will ſhew thee what theſe be.

10 And the man that ſtood among the Myrtle Trees anſwered, and ſaid, Theſe are they whom the Lord hath ſent to goe thorow the world.

11 And they anſwered the Angel of the Lord, that ſtood among the Myrtle Trees, and ſaid, We have gone thorow the World, and behold, all the World ſitteth ſtill, and is at reſt.

12 *Then the Angel of the Lord anſwered, and ſaid, O Lord of Hoſtes, How long wilt thou be unmercifull to* Jeruſalem, *and to the Cities of* Judah, *with whom thou haſt beene diſpleaſed now theſe threeſcore and ten yeares?*

13 *And the Lord Anſwered the Angel that talked with me, with good words,* and *comfortable words.*

14 *So the Angel that communed with me, ſaid unto me, Cry thou, and ſpeake, Thus ſaith the Lord of Hoſtes, I am jealous over* Jeruſalem *and* Zion *with a great zeale.*

15 *And am greatly angry againſt the careleſſe Heathen: for I was angry but a little, and they helpedforward the affliction.*

16 *Therefore thus ſaith the Lord, I will returne unto* Jeruſalem *with tender mercies: mine Houſe ſhall be builded in it, ſaith the Lord of Hoſtes, and a Line ſhall be ſtretched upon* Jeruſalem.

17 *Cry yet, and ſpeake, Thus ſaith the Lord of Hoſtes, My Cities ſhall yet bee broken with plenty: the Lord ſhall yet comfort* Zion, *and ſhall yet chuſe* Jeruſalem.

18 *Then lift I up mine eyes and ſaw, and behold, foure hornes.*

19 *And I ſaid unto the Angel that talked with me, What be theſe? And hee anſwered me, Theſe are the hornes which have ſcattered* Judah, Iſrael, *and* Jeruſalem.

20 *And the Lord ſhewed me foure Carpenters.*

21 *Then ſaid I, What come theſe to doe? And he anſwered, and ſaid, Theſe are the hornes which have ſcattered* Judah, *ſo that a man durſt not lift up his head; but theſe are come to fray them, and to caſt out the hornes of the* Gentiles, *which lift up their horne over the Land of* Judah, *to ſcatter it.*

THis Booke ſeemes to containe the ſumme of five Sermons, delivered by the Prophet *Zechary* at ſeverall times; partly,

1. *Doctrinall*, as the firſt, *chap.* 1. to the ſeventh *verſe*, being a Sermon of Repentance, prefixed as a Preface to the other Prophecies both of Mercies and Judgments: and that fitly; Repentance being the onely preparative to fit a people to heare of Mercy, and an onely meanes to eſcape Judgement. In this Sermon we are to note.

1. The Circumſtances, which are three, *viz.*

1. The Time, [*In the eight moneth*] two moneths after *Haggai* began to prophecie, *Hag.* 1. 1. when as the *Jewes* were in ill ſtate through Famine and the worke of the Temple but newly taken in hand, [*of the ſecond, yeare of* Darius] There was no King in *Iſrael*, from whoſe reigne to date their Prophecies: And who this King of *Perſia* was, whether *Darius* the ſonne of *Hiſtaſpis*, or *Nothus*, weel'e leave to enquire, till we come to the twelfth *v.* of this Chapter.

2. The Preachers Authority and Commiſſion; and that is Divine, from immediate inſpiration [*came the word of the Lord.*]

3. The Perſon, by whoſe Miniſtery the Meſſage is delivered: deſcribed unto us by his Name, Pedigree, and Office [*unto* Zechariah, *the Sonne of* Berechiah, *the ſonne of* Iddo, *the Prophet*] that [*the Prophet*] is to be referred to *Zechariah*, not to *Iddo*: Though there were one of that name a Prophet; yet that *Zechariah* was of his progenie, is utterly uncertaine. This *Zechariah* is the ſame that is mentioned, *Matth.* 23. 35. *Luke* 11. 51. who, after *the re-edifying of the Temple was ſlaine by the *Jewes*: Nor needs any long diſpute about it, ſeeing both the name of his Father is the ſame, *Berechiah*, here and in *Matthew*. And alſo the manner of Chriſts account eaſily perſwades to it: who reckoning up the innocent blood ſhed by the *Jewes*, begins at *Abel*, and ends even in the laſt of the holy Prophets. Whereas after that *Zechariah*, 2 *Chron.* 24. 22. many other Prophets and holy men were put to death. And moreover, What warrant is there to turne *Iehoiada's* name into *Berechiah*? Is it likely he was *tri-*

*Chap. 11. 1, 13.

nominis,

nominis, *Jehoiada*, *Berechiah*, and *Iohanan*? for ſo he is called in the Catalogue of the High Prieſts, 1 *Chron.* 6.9. Or what ground is there, to * ſay *Zecharies* progenitors were *Iddo*, *Berechiah*, *Jehoiadah* &c. when no ſuch thing appeares in Geanealogie? beſides, it is not unlikely, that that *Zecharie*, in the ſecond of *Chronicles*, was ſlaine in the Court of the People, after he had preached unto them, ſtanding in an high place among them, as appeares *Verſ.* 20.21. but this was ſlaine in the Court of the Prieſts, *viz.* betweene the Temple and Altar: whither, being aſſaulted, hee ran for ſanctuary, as others before him had done, though they were no Prieſts, as it may be our *Zecharie* was not. Some thinke, it was *Zecharie* the Father of *John Baptiſt*, *Luke* 1. that Chriſt ſpeakes of; but it is without all ground of good reaſon: and therefore I reſt on the firſt, as a truth.

* Genev. Note on 2 Chron. 24.22.

2. The ſubſtance of the Sermon; which is an exhortation to Repentance, briefly ſet downe, *verſ.* 3. [*Turne ye unto me*] This exhortation is,

1 Confirmed and enforced by three Arguments.

1 From Gods fierce anger againſt their forefathers: [*The Lord hath beene diſpleaſed*] not in an ordinary manner, but [*ſore diſpleaſed*] קצף with boyling or foaming anger, [*with your Fathers*] of former and later times, as ſtories of the one, and wofull experience of the other, ſhew you, *ver.* 2. Therefore turne and repent yee their poſterity.

2 From Gods Soveraignty and high power to command, or puniſh: [*Thus ſaith the Lord of Hoſtes*] and againe, [*Thus ſaith the Lord of Hoſtes*] againſt whom there is no hope to rebell, and proſper, *ver.* 3.

3 From Gods promiſe of mercie upon their repentance: [*I will turne unto you*] in pardon of ſinne, and delivery of them out of the ſcarcity and dangerous condition they were then in, into a better eſtate of peace and plenty, and outward proſperity. This promiſe alſo is ſtrengthened by the former attribute of Gods power (*ſaith the Lord of Hoſtes*] who have command over Man, and all other Creatures, to make your Enemies at peace with you, or to defend you from their force, and to cauſe the Earth to be fruitfull for your neceſſities, *verſ.* 3.

2 Ampliſied by a removall of one maine impediment of this peoples repentance; and that is, The bad example of their fourefathers, and their good opinion of them: A point prevailing much with all, but very much with the *Iewes*, who were great admirers and ſtiffe imitators of their Ancientrie. From this the Prophet dehorts them, [*Be not as your Fathers*] No? Why not? The Prophet gives two reaſons to perſwade them to the contrary.

Jer. 44.17. Mat. 5.21.

1 From their Diſobedience. Your Fathers were not ſo honeſt men as you may deeme them to be, they were Rebels: Which appeares by

1 The preachings of the Prophets in former times, convincing them of their wicked courſes, and calling upon them for repentance: [*unto whom the former Prophets*] as we now to you their poſterity [*have cried*] ſpake loud enough to be heard and heeded [*ſaying, Thus ſaith the Lord of Hoſtes, Turne you now from your evill waies, and*] that is, [*from your wicked workes.*]

2 The practice of the people of thoſe times, obſtinately refuſing to yeeld obedience. [*But they*] as you now, for all is ſpoken with reference to the preſent eſtate [*did not heare;*] that was much, when the Prophets ſpake ſo audibly; but it is God that opens the eare: [*nor*] [much leſſe [*hearken unto mee*] give attention, to lay up in their hearts what was ſpoken, but ſlighted all: or, they did not ſo heare, as to hearken, *id eſt*, obey what was ſpoken [*ſaith the Lord.*] And if any ſtand

ſtand for them, and ſay it was not ſo, they ſpake a lye, *verſ.*4.

2. From their Puniſhment: which is here more largely amplified, as an enforcement of the firſt reaſon of the Prophets exhortation to repentance; *viz.* the fathers were puniſhed, therefore the Children ſhall not goe ſcot-free. This the Prophet doth elegantly, preventing that Opinion which deeply poſſeſſeth the mindes of impenitent ſinners, *ſcilicet*, that Gods Judgements in former times, and his Miniſters preaching to ages paſt, doe not a whit concerne poſterity; that which is paſt, is gone, and no more to be heeded. This he refuteth,

1. By a conceſſion in part: that it is true, their Fathers were but men, and dead they are; nor can they now tell us how it fared with them. [*Your Fathers where are they*] *id eſt*, they are not. And for the Prophets themſelves, they were no more than men, and cannot live alwaies to teach and preach, or to ſee that fulfilled which they propheſie of. [*And doe the Prophets live for ever?*] They doe not: or, Shall the Prophets live for ever? [יחי] *Zechariah* including himſelfe, and others then living in the ſame condition, with the former Prophets; and, if *Sanctius* be not deceived, ſecretly implying the defect of Prophecie ſhortly to enſue in the *Iewiſh* eſtate. Some expound this Verſe Dialogue-wiſe; as if the latter queſtion touching the Prophets, were made by the people in anſwer of Gods queſtion touching their Fathers. But ſo the ſenſe and connexion of this Verſe with thoſe following, is obſcured; as it is likewiſe, if it be interpreted of the falſe Prophets. The former ſenſe is cleare, and drives at this, that the power of Gods Word depends not on any mens perſons, nor is limited to any one age, *v.*5.

2. By a vehement Inſtance and Oppoſition. Your Fathers are dead, yet their puniſhments are not to be forgotten: and the Prophets are dead too, but the truth of their Prophecies was not buried with them; but was in every point fulfilled, according to their preaching. Which appeares,

1. By the experiment, and manifeſt proofe of Gods judgements inflicted on them; ſo eaſily to be diſcerned, that poſterity could not chuſe but take notice and example of it. [*But did not.*] He appeales to their owne conſciences and obſervation to judge of it [*my words and my ſtatutes*] my decreed and fore-appointed Judgements חקי [*which I commanded by my ſervants the Prophets*] *viz.* to be publiſhed by them, and heeded by your Fathers, [*take hold on your Fathers?* [חשיגו] overtake and catch them (as Huntſmen the prey, or one * Enemy another, in flight) though they ſought meanes to make their eſcape.

*1 King. 18. 27. 2 King. 25. 5.

2. By their owne Confeſſion, which the feeling of Gods hand upon them, did draw from them: *viz.* That they were puniſhed according; firſt, as God threatned before; and ſecondly, as themſelves deſerved, [*And they returned*] it may be repented, or rather, were better adviſed, and came to the right knowledge of their ſtate, as *Malac.* 3. 18. [*and ſaid, as the Lord of Hoſtes, &c.*] *v.*6.

So much of the firſt Sermon: Now followes the ſecond; which, with the reſt, for the moſt part, is

2. *Propheticall:* Conſiſting of eight diſtinct *Viſions*, touching the reſtauration and reformation of the Church and State. All which being, as it ſeemes, ſhewne unto *Zecharie* ſucceſſively without interruption, were likewiſe declared unto the people in one Sermon. Wherein, as the former, we have,

1. The Circumſtances, the ſame that before, *v.*7.

2. The Matter of it, namely, the Viſions themſelves, which, without any further Analyſis, and ſtrayned Coherences, we will conſider in order as they lye before us.

Viſion 1.

Viſion 1. The Scope of this Viſion, is, to let the *Jewes* underſtand the providence and care which God had of them in this their miſerable eſtate, when God ſeemed to neglect and caſt them off. Here we are to note,

1. The Deſcription of the viſion: *verſ.* 8. [*I ſaw by night*] I had a Viſion in the Night; a time fit and uſuall for ſuch revelations: [*and behold a Man riding*] an Angel in mans ſhape; even Chriſt, the Captaine of the Lords Hoſt, *Joſh.* 4. 14. and formoſt of the Troope; in likeneſſe of an Horſeman, ready appointed to make out for his peoples good: The ſame that *Dan.* 10.13.21. is called *Michael*, Prince of the *Jewes*. [*Upon a red Horſe*:] Why Red? In the ſame ſenſe, that this colour is given to his Garments, *Eſa* 63.1,2,3, *&c.* and to the Angels Horſe, *Revel.* 6. 4. *Junius* interprets it *Fiery*, for protection of the Church, and conſumption of the Enemies. [*And he ſtood among the Mirtle Trees*] in a ſhady grove, and that [*that were in a Bottome*] not lying to open view: both ſhadowing out, how ſmall appearance of helpe there was at this time for the *Jewes*, who could hardly diſcerne where and whence ſuccour might ariſe for their reliefe: which yet was ready for them, though as it were lying in ambuſh, to breake forth upon opportunity. Interpreters conceive in the Mirtles a type of the Church, and the godly that were left among the *Iewes*, of whom God had a care, *ſed quære.* [*Bottome*] מצולה ordinarily taken for the bottome of Waters: and therefore *Ribera* underſtands by it, a River which had Mirtles on both the Bankes; alleaging that of *Virg. Georg.* 4.—*Et amantes littora Myrtos.* Further grounding upon the interpretation of the Paraphraſt, who here renders בבבל במצולה a flat Countrey, full of Rivers and low grounds; ſuppoſing this Viſion to have beene ſhewed, as in *Babylon*. But we neede not believe the *Chaldæan* here more than in *Eſa.* 44. 27. where he likewiſe paraphraſes לצולה to be על בבל contrary to the meaning of the Text. It is not much materiall, whether there were a River there, or onely an hollow Valley and Bottome among ſome [a] Mountaines where this viſion ſeemed to appeare; it may be there was both. [*And behind him*] as the Captains, Attendants, and Curriers [*were there red Horſes, ſpeckled and white.*] Who theſe Horſemen were, is interpreted, *verſ.* 10. *viz.* Angels waiting on Chriſt, deputed to ſeverall Offices and Executions for Judgement, for Mercie, or both; ſhadowed by the divers colours of their Horſes. Not, as ſome, Angels, Guardians and Governours of divers Provinces and State; ſome bloody, ſome peaceable, ſome wavering and changeable.

[a] *For there alſo Mirtles grow, Plin. l. 16, c. 18.*

2. The interpretation and Application of it to the comfort of the preſent ſtate: Which is expreſſed Dialogue-wiſe. The Speakers are five:

1. *Zachary* the Prophet, confeſſing his ignorance of this Divine Revelation, and deſiring information from the Angel, by whoſe Miniſtery, this Viſion was ſhewed to him. [*Then ſaid I, O my Lord, what are theſe?*]

2. An inferiour Angel, ſent to inſtruct the Prophet about this Viſion; who willingly applied himſelfe to teach the Prophet where he was ignorant. [*And the Angel that talked with me*] ſhewed mee, and bad me take notice of the Viſion [*with me*] ב' not אל' within me, ſay *Rib.* and *Sanctius*. Hence diſputing, how Angels reveale things to men, by working on their phantaſies and ſpirits. For the manner how ſuch inward revelations are wrought, it is not neceſſary to enquire; the thing it ſelfe may well be granted, the Scripture elſe-where uſing like phraſe, *Heb.* 1. 1. λαλήσας ἐν τοῖς προφήταις, *&* 1 *Pet.* 1. 11. although ב doth ſignifie [*Ad*] as well as [*In*] as *Pſal.* 19. 5. *&* 91. 12. [*ſaid unto mee, I will ſhew thee what theſe be*] what is the meaning of this Viſion, *v.* 9.

3. The Prince and Captaine of Angels: who being aſked by that other

other Angel, gives him inſtructions touching the meaning of this myſteries (for even Angels, in theſe things, get their knowledge from Chriſt) [*And the Man that ſtood among the Myrrhe Trees anſwered*] being asked by the foreſaid Angel [*and ſaid*] to the Angel in *Zecharies* hearing [*Theſe*] on the red Horſes ſpeckled and white [*are they*] thoſe miniſtring Spirits [*which the Lord hath ſet to walke *to and fro thorow the Earth*] as Agents and Spies, to give intelligence of all things done in the World, and to receive and execute the Commands of God, for Mercies or Judgements. Not that God without them, is either ignorant, or weake: but it ſerves for the honour of his Majeſtie, and comfort of our infirmity, that he hath ſuch Miniſters. Hereby he teacheth the *Iewes*, that God was not idle, nor they forgotten; but that his providence was awake, and working for the Churches good: *verſ.* 10. After that Chriſt hath thus ſhewed what office theſe his attendants had, let us heare in the fourth place,

4. The Angels waiting on Chriſt among the Mirtles, making report unto their Chiefe, of the Execution of their Office [*And they anſwered*] being commanded by Chriſt to make relation what they had found: [*the Angel, &c. and ſaid*] their report is double; Firſt, of their Induſtrie and Diligence, [*We have walked to and fro thorow the Earth*] wee have tooke a ſurvey of the ſtate of every Countrey, [*the Earth*] eſpecially of the *Babylonians*, and other Enemies of the Church, and State of the *Iewes*, as appeares by *verſ.* 15 & 19 *infra*. Secondly, of their Obſervation: They finde, that the Enemies of God are in better caſe than his people: [*and behold*] a thing very much to be pitied [*all the earth*] the Adverſaries of the *Iewes*, further we neede not extend it [*ſitteth ſtill, and is at reſt*] as of *Laiſh*; *Judges* 18.27. Whether there were no Warres abroad at this time in any Countrey about *Iudea*, Stories cannot informe us: it ſufficeth, we believe the Angels report, that the *Babylonians* and others abroad enjoyed more peace and ſecuritie than the *Iewes*. *verſ.* 11.

This newes being brought unto Chriſt, hee is much moved with it, and as Mediatour prayes unto his Father for his afflicted Church. [*Then the Angel of the Lord*) *id eſt*, Chriſt, our Mediator and Interceſſor: though ſome thinke it was the Angel that talked with *Zecarie*; becauſe, upon this prayer, anſwer is made unto him, *verſ.* 13 *ſeq.* Hence concluding, that the Angels pray for the proſperity of the Church. [*anſwered and ſaid*] This prayer is made in forme of a vehement and paſſionate expoſtulation (like that, *Rev.* 6.10.) The petition is, that God would now at laſt put an end to the miſeries of the *Iewiſh* Church, [*O Lord of Hoſtes, How long wilt thou be unmercifull to* Jerulalem, *and the Cities of* Juda] *id eſt*, be at laſt merciful, to repaire the deſolations of that Church and State. Which requeſt is fortified with a double reaſon to move mercie and pittie.

1. It is *Ieruſalem*, and the Cities of *Iuda*, that favour is begged for; Gods owne people, and place of his worſhip: And what pittie, yea, indignity is it, to ſee the Heathen round about to flouriſh in plenty and ſecurity, and both Church and Common-wealth of *Iſrael* to lye waſte, tronbled, and afflicted?

2. It is not yeſterday they came under this miſery; 70. yeares hath this burthen laine heavy on them, and that was the time prefixed for their puniſhment: which now being ended: it is time to fulfill the promiſe of reſtoring them to their former eſtate. [*againſt which thou haſt had indignation theſe* 70 *yeares*] according to the Propheſie of *Ieremie*, *chap.* 25.11. & *chap.* 29.10. *Verſe* 12.

But much adoe here is about this number of 70, how it may be ſaid at this

this time, that God had beene angry with *Jeruſalem* 70. yeares. The former expoſition ſeemes to give the ſcope of the place; but yet we may touch upon the doubts that are made, and ſo paſſe on. The Queſtion is, what account *Zecharie* here followes, and how the 70. here mentioned can agree with the Prophecie of *Jeremie*, and its accompliſhment. By which it is manifeſt, that the 70. yeares of Captivity had their ending in the firſt of *Cyrus* his reigne, whereſoever they tooke their beginning. Now from the firſt of *Cyrus* to the ſecond of * *Darius*, wherein *Zecharie* propheſied; if *Darius Hyſtaſpis*, there are 12. yeares; if *Darius Longus*, there are 108. yeares paſſed betweene: Yet *Zecharie* in this verſe ſaith, that God had beene angry with *Jeruſalem* זה שבעים שנה *jam* 70. *annis* now 70. yeares, as *Iunius* and the old Tranſlators render it; whereas it was at this time either 82. or 178 yeares that all had lyen waſte. *Ribera* and *Sanctius* unlooſe this knot, by diſtinguiſhing of a double 70, one beginning at the firſt of *Nebuchadnezzar*, and ending at the firſt of *Cyrus*, which *Ieremie* ſpake of; another, beginning at the 19. of *Nebuchadnezzar*, and ending at the ſecond of *Darius Hiſtaſpis*. Thus,

Nebuchadnezzar	45	Ex 2. King. ult. v. 8. cum v. 17. & chap. 24. v. 12.
Evilmerodach	23	Ex Seder Olam, c. 29.
Belſhazzar	3	Dan. 8. 1.
	71	According to *Jeremies* account.

Againe,

Nebuchadnezzar, beginning at his 19. yeare	26	
Evilmerodach	23	
Belſhazzar	3	
Cyrus	7	Xenoph. lib. 8. Cyrop.
Cambyſes	8	Herod. l. 3.
Darius Hyſtaſpis	2	
	69	According to *Zecharies* account. For the odde yeare, they ſtand not upon that.

But this account of the Jeſuites carries little ſhew of good reaſon with it: For firſt, they begin the Captivity at the firſt of *Nebuchadnezzar*, and the third of *Iehoiakim*, when the Citie was firſt taken, 2 *King.* 24. 1. *Dan.* 1. which ought with much better reaſon being at the eight yeere of *Nebuchadnezzar*, when *Jechoniah* was carried away captive: or * beſt of all, at the nineteenth yeare of *Nebuchadnezzar*, when all, Temple and Citie was ruined, 2 *King.* 25. 2 *Chron.* 36. 21. Secondly, their Arithmetick is not good, for the reigne of the Kings betweene *Nebuchadnezzar* and *Cyrus*. That but onely two ſucceeded betweene, *viz.* *Evilmerodach* and *Belſhazzar*, is plaine by *Ier.* 27. 7. but how long each reigned, is uncertaine: yet moſt agree, the former reigned 23. the next, not 3. but 17. as *Ioſeph. Antiq. l.* 10. *c.* 12. and ſo their reckoning, for *Zecharies* 70. falls out farre amiſſe. Thirdly, they take it for granted, that *Darius*, here ſpoken of in *Zecharie*, was the ſonne of *Hyſtaſpis*, which is very doubtfull: for firſt, How ſhall the order of ſo many Kings be ſalved up, who are reckoned betweene the time of *Cyrus* and *Darius*, in whoſe time the Temple was finiſhed? which Catalogue we gave, *Ezra* 4. Secondly, What ſhall be ſaid to the *Jewes*, *Ioh.* 2. who affirme, the Temple was 46. yeares in building? ſpeaking of this Temple, not of *Herod's*, which was but ten yeares in trimming, *Joſeph.* 15. *Antiq. c.* 14. Now betweene their delivery, the firſt of *Cyrus*, to the finiſhing of this Temple, the ſixt of *Darius Hyſtaſpis*, is but 16 or 17. yeares. Shall we ſay boldly as *Ribera* doth, that the *Jewes* either told a lye of malice, or ſpake like ignorant fooles?

On

* Anno 2. Imperii Darii Hyſtaſpis ac. 1. Olympiadis 65. repetitum eſt opus reædificationis Templi Prophetentibus Haggæo, & Zacharia Zorabeli Præſide et Jehoſhua ſummo Sacerdote: Poſtquam impeditum fuerat quaſi à 3. anno Imperii Cyr. plus quam 22. annos, ac plane omiſſum ab Imperio Magi. Sunt enim à cœpta poſtrema obſidione Hieroſolymorum Babyloniса ad hoc uſque tempus 70 anni. juxta Zacharium, c. 1. v. 12. Lydiat. Emend. Temp. Anno Mund. 3485.

* Sir W. R. Hiſt. l. 3. c. 1. ſect. 3.

On the other side, if we take the account of *Junius*, *Helvicus*, *&c.* who thinke, *Zecharie* propheſied in the ſecond of *Darius Nothus*; the difficultie is as great, ſeeing the Deſolation had continued at that time not 73. yeares onely, but even 180. yeares. Now there are preſumptions and probabilities againſt this alſo, that the time of this Propheeie was not in *Nothus* his reigne. Firſt, it ſeemes not likely, that the Temple ſhould remaine unbuilt, and the Citie unrepaired for ſo long a time as 108. yeares after the peoples returne home: Strange, that there was never a Prophet to admoniſh them: that *Zerubbabel* and *Jehoſhua* would for all that time be ſo careleſſe, and that the continuall plague of Famine and Penurie would not quicken to them their dutie. Secondly, *Nehemiah*, 33. yeares after the propheeying of *Zechary* and *Haggai*, comes to *Jeruſalem*, in the 20. yeare of *Artaxerxes Mnemon*, and then he findes, *Neh.* 7.4. that the Citie was large and great, the people in it few, and the * Houſes not builded. A very ſtrange matter, that in the compaſſe of an 140. yeares after their returne, the *Iewes* being at their returne [a] 42000, and upwards, had increaſed into no greater multitudes to people the Citie, conſidering the naturall fruitfulneſſe of that Nation, and thoſe infinite multitudes whereunto, notwithſtanding the continuall Warres that conſumed them, they grew within 400. yeares after this time, till unto the comming of Chriſt, and finall deſtruction of that State. Which is further manifeſted by *Nehemiah* 11.1. where, by reaſon of the ſcarcity of Inhabitants, the tenth of the people were taken out of the Townes and Villages about, to dwell in *Jeruſalem*. This Tythe amounts to about three thouſand; which deducting the Inhabitants that before this Tything might already dwell in *Ieruſalem*, is in a manner but the tenth of the whole Congregation which came up, in the firſt of *Cyrus*, with *Zerubbabel*. Thirdly, beſides, is it credible, that even halfe of thoſe that returned with *Zerubbabel* ſhould live till they were two hundred yeares old, and behold both Temples? Thus

From the end of the Captivity, to the ſixt of *Darius Nothus*	112
The Caprivity	70
Before the Captivity, we may well conceive them to be almoſt twenty yeares old, to obſerve the beauty of the firſt Temple. But ſay	15
	197, too

great an age for ſo many to live. Some one might have lived to it: but at the foundation of the Temple, it was hard to diſcerne which number or noyſe was the bigger, of thoſe that wept, or them that rejoyce, *Ezra* 3. 12, 13. But who will not loſe himſelfe in the Chronologicall Labyrinths of theſe times? It ſhall ſuffice me, till I meete with ſome *Ariadna's* thred, that the 70. yeares of the Captivity, determined upon this people, was now at an end when this Angel prayed: and therefore, that God, who before that time would by no meanes be entreated, might now be uſed unto, to ſhew favour to this people, according to his promiſe: Which perhaps is all that is here meant, *ver.* 12. Come we to the fift Speaker in this Viſion, and that is

5 God himſelfe; who heares the prayer of his Sonne in behalfe of his Church, and returnes him a gracious anſwer; which is here directed to the Angel that talked with *Zecharie*, and was to reveale it to him. [*And the Lord anſwered the Angel that talked with me.*] This Anſwer of God is ſet downe,

1. Summarily, in ſhort compriſing the nature of it, *viz.* that it was all of favour, mercie, and comfort towards this people, [*with good words and comfortable words*] thoſe for the future, this for the preſent neceſſity,

* And yet Haggai complaines of their too much forwardneſſe in brave Buildings for their private, Hag. 1.49.

[a] Ezra 2.64.

And Zerubbabel, muſt have beene, by this account, at leaſt 140. yeares old at the finiſhing of the Temple, ſuppoſing him to be 20. when he was Captaine of that Returne.

Vide Lyd. Emend. Temp. A. M. 3485. Vid. Can. Loc. Theol. l. 11. c. 5. ſect. Objici. tur primum.

ceſſity, ſaith *Ierome*: or, good, *id eſt* comfortable words; ſuch promiſes as tended to the reliefe of the preſent miſeries they were in, *Verſe* 13.

2 Diſtinctly, and in the parts of it: And this is done by the Angel, who tels the prophet what God had anſwered him, and bids the Prophet publiſh it to the people. [*So the Angel that communed with me, ſaid unto me, Cry thou and ſpeake, Thus ſaith the Lord of Hoſts.*] The Anſwer conſiſts of two parts; both comfortable:

1. Touching his love to the Church: Which he was ſo far from caſting off, as that he bare an extraordinary affection to her, even as a man to his Wife [*I am jealous for Ieruſalem and for Zion*] and that in more than an ordinary manner [*with a great jealouſie*] and therefore muſt needs be offended, if either ſhe offer me any diſhonour, unbefitting an obedient Spouſe; or the enemy offer her any injury, which may redound to the impeachment of my glory, *verſe* 14.

2. Touching his anger againſt the enemies of the Church [*I am ſore diſpleaſed with the Heathen*] or the Nations [*that are at eaſe*] that have and doe moleſt the Church, and are at quiet themſelves, according to the Angels report, *Verſe* 11. They proſper and live at eaſe, yet I am extreamely diſpleaſed with them (as proſperity is no ſigne of Gods favour;) and *per tacitam antitheſin*, You are troubled, yet I love you (as adverſitie is no token of Gods hatred.) The reaſon of Gods juſt diſpleaſure is added, drawne from the ambitious, covetous, and over-cruell execution of Gods judgement upon his people [*I was a little diſpleaſed*] meaning to correct in judgement and meaſure, [*and they helped forward the affliction*] but they, beyond all meaſure, enraged with hauty, revengefull, and malicious deſires, did what they could to lay no more loade, and bring my people to the utmoſt extremity. This made God as angry with thoſe he ſet a worke, as them againſt whom they were imployed; ſo hatefull is cruelty and ambition to him, and ſo different is his mind, and mans, in inflicting the ſame puniſhment. Compare with this *Eſay* 47. 6. *Eſa.* 10. 5. *&c.* 2 *Chron.* 18. 9. *Pſal.* 69. 26. Alſo with *Ezek.* 25. of the Ammonites, Moabites, Edomites, and Philiſtims, eſpecially. *Verſe* 12. *&* 15. *Obad. verſe* 10. *&* *ſequent.* Of Tyrus likewiſe, *Ezek.* 26. 2. All theſe, beſides the Babylonians, added to the afflictions of the Iewes, and were in the end all plagued, *Verſe* 15.

Now both theſe affections in God towards his Church and the Enemies thereof, are here further amplified by their ſeverall effects.

1. Of his Love and favour to the Church: the effect whereof is in generall, the reſtoring of his people to their former eſtate, out of the deſolations and diſtreſſe they were then in [*I am returned to Ieruſalem with mercies:*] I went away; and hid me from it, in my anger, *Hoſ.* 5. 15. but am come againe with many comforts and tender mercies רחמים to relieve it. This generall is ſet forth in three particulars:

1 Re-edification of the Temple, and reſtoring of the Worſhip of God [*My Houſe ſhall be built in it.*]

2 Reparation of the Citie, and reſtitution of the forme of the Common-wealth, ſet out figuratively by the Inſtrument of Architecture [*a Line ſhall be ſtretched forth upon Ieruſalem*] to deſcribe the Streets, to raiſe up the Walls, &c. *Verſ.* 16.

3. Proſperity and Abundance, both of Men and Maintenance. Which ſeemes to be ſet downe by way of prevention to an Objection the people might make: Well it may be, that the Temple and Citie may be repaired; yet for all that, we are brought ſo low, our number is ſo few, our poverty ſo great, that there is no hope of any flouriſhing and proſperous eſtate to be looked for. To this the Angell bids the

Prophet anſwer as it were with another Proclamation [*Cry yet*] moreover, [*Thus ſaith the Lord of Hoaſts: My Cities, through proſperitie, ſhall yet be ſpread abroad:*] [*My Cities*] not this onely of Jeruſalem, but others alſo round about, of inferior marke, [*through proſperity*] מטוב plentifull increaſe of men, cattell, and all manner of fruits of the earth, as *Chap.*2.*v.*4. [*ſhall yet*] notwithſtanding the meane and poore eſtate of the whole Countrey is now in [*be ſpread abroad*] תפוצינה *diffundentur*, diffluent or effluent, *Targum* יתמלין *replebuntur*: a Metaphor from Veſſels; ſo filled, that they run over; or Fountain, that ſwell over and run abroad, *Prov.* 5, 16. פרצו. *Junius* underſtands this of the ſpreading of the Church beyond the limit of Judæa, to all Countries of the Gentiles, *ex Iſa.*49.19. *& ſequitur. Sed quare.*

Now the meanes of procuring all this good unto this people, depends not on mans either

Power, [*and the Lord ſhall yet comfort Zion*] He onely will and can doe it. No State ſtands on ſuch deſperate tearmes, but he can ſet all to rights; and will do ſo for his people.

Or Worthineſſe. God reſpects himſelfe, and his owne free election of Grace: And becauſe he hath choſen the Jewes to be his peculiar People, therefore he meanes them all this favour, [*and ſhall yet*] neither their ſinne, nor their Miſery, ſhall make void his Election [*chuſe Jeruſalem*] above all other places, wherein to be honoured and worſhipped, and whereupon to beſtow his favours, *Verſ.*17.

2. Of his wrath and indignation againſt the enemies of his People: the effect whereof, is their overthrow and deſtruction; deſcribed unto us in the ſecond Viſion ſhown unto our Prophet, which we are next to conſider of.

Viſion 2. Which hath two parts.

1. Concerning the Enemies themſelves; repreſented unto *Zechary* under the ſimilitude of foure Hornes. [*Then I lift up my eyes, and ſaw, and behold, foure Hornes*] *Verſe* 18. Who theſe were, is interpreted by the Angell, *verſe* 19. [*And I ſaid, &c. Theſe are the Hornes*] *id eſt*, Enemies, figuratively from fierce Beaſts, whoſe ſtrength and wrath lies in their Hornes, [*which have ſcattered*] זרו *Ventilarunt*, toſſed them up in the ayre, as furious Beaſts doe with their hornes [*Judah, Iſrael, and Jeruſalem.*] Why all three? And Iſrael, as well as Iudah? And why Judah and Jeruſalem? *Quare.*

2. Concerning the meanes of their Deſtruction; here ſhadowed by foure Carpenters, or Smiths, [*And the Lord ſhewed mee foure Carpenters*] חרשים, any kinde of Artificers, but here moſt likely, Smiths; as 1*Sam.*13.29. where alſo the word is uſed, without any Epithite of diſtinction. And we may well thinke, that as thoſe Hornes were of Iron: So theſe Smiths came with iron Inſtruments to batter and breake them. Whether one or other, we have in the next *Verſe* 21. the Imployment they came about, declared unto *Zechary*, upon his queſtion and deſire to know what they were. [*Then ſaid I, What come theſe to doe? And he ſpake, ſaying,*] The interpretation of the Viſion is ſet downe by oppoſition of both parts, foure to foure, on the one ſide, [*Theſe are the Hornes which have ſcattered Judah, ſo that no man did lift up his head:*] He continues the Allegory, from ſtrong Beaſts, that ſo gore and beare downe the weaker, that they dare not turne head againſt them: And in ſuch ſort had the Nations round about oppreſſed and over-run this People, as they had no meanes to make reſiſtance. On the other ſide, [*But theſe are come to fray them*] to repreſſe and to reſtraine their violence: He goes on in the Allegorie, [*to caſt out the Hornes of the Gentiles*] ſo to terrifie the Enemies, as to breake their power, and to drive them out of the Incloſures of the Church; over which they had broken in, like wilde Beaſts, to devoure and diſturbe all: [*Which had lift up their Horne over the Land of Iudah, to ſcatter it.*] *Verſ.*21.

CHAP.

CHAP. II.

I *Lift up mine eyes againe, and looked and behold a man with a measuring Line in his hand.*

2 *Then said I, Whither goest thou? And he said unto me, To measure Ierusalem, that I may see what is the breadth thereof, and what is the length thereof.*

3 *And behold, the Angel that talked with me, went forth: and another Angel went out to meet him,*

4 *And said unto him, Runne, speake to this young man, and say, Ierusalem shall be inhabited without Walls, for the multitude of men and cattell therein.*

5 *For I, saith the Lord, will be unto her a Wall of Fire round about, and will be the glory in the middest of her.*

6 *Ho, ho,* come forth, *and flee from the Land of the North, saith the Lord: for I have scattered you into the foure Windes of the Heaven, saith the Lord.*

7 *Save thy selfe, O Zion, that dwellest with the Daughter of Babel.*

8 *For thus saith the Lord of Hostes: After* this *glory hath he sent me unto the Nations, which spoiled you: for he that toucheth you, toucheth the apple of his eye.*

9 *For behold, I will lift up mine hand upon them, and they shall know, that the Lord of Hostes hath sent me.*

10 *Reioyce, and be glad, O Daughter Zion: for loe, I come, and will dwell in the middest of thee, saith the Lord.*

11 *And many Nations shall be joyned to the Lord in that day, and shall be my people: and I will dwell in the middest of thee, and thou shalt know that the Lord of Hostes hath sent me unto thee,*

12 *And the Lord shall inherite Iudah his portion in the holy Land, and shall chuse Ierusalem againe.*

13 *Let all flesh be still before the Lord: for he is raised up out of his holy place.*

Vision 3. THis Vision, as the former, containes matter of comfort to the now-distressed Iewes; promising unto them the restauration of their State, the re-edifying and re-peopling of Ierusalem, and the rest of the Countrey. In scope, it differs not much from the first; And surely, great need there were, by strong and often-repeated Comforts, to strengthen this peoples faith, and bring them to some good hope and courage, who even despaired for their forlorne estate at this time. The scope is, to shew, That how strait and miserable soever the condition of the Iewes was now, yet they should be restored to an Ample, Peacefull, and Glorious Estate. A doubt is made, when this was performed, and whether it be at all to be meant of the Temporall Ierusalem, or onely of the Mysticall, the Church and Evangelicall promises thereto belonging. But I suppose there is nothing hinders us, why we may not take it literally and Historically touching the present state of the Iewes; for the Comfort of whose present Distresses, this Vision was shewed. Yet if, under this, there be also a Typicall prefiguration of the Church, not long after this, to be collected among the Gentiles, we may take that too, and both senses may have their due place. To come to the Vision; we are to consider of,

1 The Declaration of it, what it was, in the first and second Verses, [*I lift up mine eyes againe, and looked and behold, a Man with a measuring Line in his hand.*] A Master Builder passing along, ready furnished with his Implements, to take the Plot of something, *Verse* 1. What he went about, himselfe being asked by the Prophet, tells us, [*Then said I, Wither goest thou? And he said to me, To measure Ierusalem, to see what is the breadth thereof, and the length thereof*] to lay out the Plot of the Citie, and the *Ichnographia* of the building therof; or to see whether the Citie had roome enough, in length and wideneſse, to containe the Inhabitants that should re-people it; as the *verse* 4. *seq.* gives the sense.

2. The Interpretation of it: which is,

1. Set down in briefe and plaine termes, *verſe* 3,4,5. containing,

1. The perſons, by and to whom this Interpretation was made: which are three two Angels, and *Zecharie*. [*And behold, the Angel that talked with me*] that attended on *Zecharie* all this while, to inſtruct him in theſe Viſions, [*went forth*] to meet that other Angel which came towards him: [*and another Angel, &c.*] Chriſt, (as is very probable, both here and in the firſt *Verſe*) who being the Architect, and the Maſter-workman of his Church, after he had meaſured the citie, comes back to tell *Zechary*, who ſtood afarre off looking on, what he meant by it: But *Zecharies* Angel ſeeing him come againſt him, goes forth, preſents his ſervice, and receives inſtructions to give unto the Prophet. *Verſe* 3. [*And ſaid unto him, Runne*] Chriſt commands, and Angels doe it with ſpeed [*Speake to this young man*] it may be *Zechary* was now a young man, though a Prophet; nor doth Youth hinder the beſtowing of Gods favour in this or'other kindes: Albeit we may take it in that other ſenſe which is alſo uſuall in * Scripture for a Servant or Miniſter (עבר *pro* בער) becauſe young men are moſt apt for ſervice; or, becauſe the leſſe ſerves the greater. But there is no need to go from the plaine meaning of the Word.

The Angel tels the Prophet, but the Prophet muſt tell the people: God uſing not the Miniſtry of Angels, but men, (Earthen Veſſels) to deliver his Meſſages to his People. *Vid.* Act. 8. 26. Act. 16. 9. & 9. 6.

*Eſay 37. 6 Eſt. 22. Luk. 1. 69.

2. The Interpretation it ſelfe; which conſiſts of three Promiſes.

1. Of a Populous and plentifull State. [*Jeruſalem ſhall be inhabited as Townes without walls* (פרזיה) *for the multitude of men and cattell therein*] For the underſtanding of this place, we are to know, that the Iewes were at this time few in number, their cities barely and nakedly inhabited, even Ieruſalem it ſelfe; the Countrey deſtitute alſo of cattle as well as men. Which came to paſſe, by reaſon of the ungratefull ſlacknes of the greateſt part of the Iewes; who refuſing the benefit of their deliverance, choſe rather to remaine at eaſe in Babylon: ſo that of great multitudes, onely between fortie and fiftie thouſand returned: A poor number to repleniſh a large Countrey, and great cities, which in the time of the Captivity had beene utterly waſted and over-run at pleaſure by all the neighbouring Nations. For as touching that Report which *Joſephus* makes ἀρχαιολ. *l.* 11. *c.* 4. and *Sanctius* approves *viz.* that ἀπῳκίσθησαν ἔτη ιβ', ἡνίκα γεγόνασιν ἐκ τῆς Ἰουδαίας φυλῆς καὶ Βενιαμίτιδος ἄνδρες μυριάδες ἑξβ', καὶ ὀκτακισχίλιοι, *id eſt*, that of the Tribes of *Iuda* and *Benjamin*, there returned 4628000. of ſuch as were at leaſt fourteen yeares of age; beſides of Levites, Women, and the promiſcuous multitude, a great number, which he there reckons up. I dare ſay of this Relation, that it is a lowd lye, as many other in the ſame Writer are; no way agreeable either to Scripture, or likelihood of reaſon. Who can believe, that the two Tribes, waſted and conſumed by their Captivities, (wherein we find but ſmall numbers carried away neither) ſhould in 70 yeares multiply to almoſt 8 times as many as the whole twelve Tribes were, at their comming forth out of *Ægypt*? Had not an Armie of almoſt five Millions of men been able both to over-run the *Babylonians*, and all parts of the Eaſterne world beſides, and alſo to repeople not only two, no very great Provinces, *Iuda* and *Benjamin*, but euen all from *Dan* to *Beerſheba*, had the countrey of *Canaan* been as bigge againe as it was? And why then doth *Nehemiah* after this time complaine, *Chapter* 4. that the Citie was naked of people? and tells us, that they gave thankes to ſuch as upon the Tithing were willing to dwell in *Jeruſalem* the Head citie, *Chap.* 11. *verſ.* 2. Beſides, the Scripture is plaine, that the number

2 King. 24.

ber of men which returned with *Zerubbabel*, was but 42360. beſides ſervants, &c. *Ezr.* 2. 64. Now among many other diſcouragements this people had, this their thinne and ſmall number, joyned with the deſolation and waſtneſſe of the countrey, was a maine cauſe to quaile their courage, and daſh their forwardneſſe in building the Temple, or any other publike enterpriſe. Wherefore in theſe words God promiſeth, that there ſhall be ſuch increaſe both of men and cattell, as not onely Jeruſalem and walled Cities; but villages and unwalled Townes ſhall be repleniſhed with them. Jeruſalem is found by the Angels meaſure to be too little to containe ſo great multitudes. So that the meaning of the words lyes plainely, as I conceive, thus [*Jeruſalem*] *i. e.* by a common Metonymie, the Citizens of Jeruſalem, and people of the Jewes [*ſhall be inhabited*] תשב taken many times paſſively, as *Ezech.* 26. 20. but here reade it actively, as properly it ſignifieth, *ſhall inhabite*, [*as Townes without walls*] *leg. in*, or, *the*, [*ſhall dwell in Townes without Walls*, or, *Villages*] This cannot be meant of the ſafetie of their Habitation, ſeeing walled Townes are more ſecured from enemies, than Villages; nor can it be taken properly of Jeruſalem, which was not inhabited in this ſort: For though all lay open now, yet ſhortly after, by *Nehemiah*, and in ages following, the walls were repaired double and treble. Therefore underſtand it, as the reaſon following enforceth, of ſuch an increaſe of men and cattell, as they ſhould ſpread over the whole countrey, and inhabite as well the Villages as the walled Townes, though now they lay unfrequented and deſolate, as they did, *Judg.* 5. 7. and do alwayes, in time of Warre and common danger [*for the multitude of men and cattell therein*] which muſt have more roome, &c. But why makes he mention of cattell in Jeruſalem? Do men feede Heards and Flocks in Cities, eſpecially capitall Cities, as Jeruſalem? I ſuppoſe he aimes at that cuſtome which is uſuall in all countries infeſted with *Enemies* and Boot-halers; where, in the day-time they feede their cattle abroad about the cities, and at night drive them within the walls, for ſafe-gard. This of the firſt Promiſe. The ſecond is,

2 Of a ſecure *Eſtate*, through Gods protection over them. Which is alſo brought in as an encouragement upon the former Promiſes, not to be diſmaied, although they ſhould dwell in undefenced and unfortified Townes; God would make them dwell in ſafetie, though other meanes failed. *For I, ſaith the Lord, will be unto her a Wall of Fire round about*] Ieruſalem, the Wall whereof at this time was not built, and other undefenced places, ſhall be ſafely inhabited; God will be inſtead of all Munition, he will be a Wall, and that of Fire, to conſume the *Enemies*, as well as to defend his owne People: and a Wall round about; no place being left open for invaſion. He alludes, I take it, to the cuſtome common in thoſe *Eaſterne* parts, and elſewhere: where, by reaſon of the great number of wilde beaſts, Shepheards and Travellers doe guard themſelves, by making great fiers round about their Night-lodging, to keepe off the approach of wilde Beaſts. Pſal. 125. 2. Eſa. 26. 2.

3. Of a glorious *Eſtate* [*and will be the Glory in the middeſt of her*] Not only that Ieruſalem ſhould bring glory to God, but alſo God beſtow honour upon her. His Preſence, his Worſhip, his Grace, his Protection ſhould be that, which ſhould make Ieruſalem honourable and admirable in the ſight of the world, *Verſe.* 5.

If it be now demanded, When theſe Promiſes were fulfilled? Stories ſhew unto us, That in the 500 yeares paſſing betweene their returne from Captivity, and their finall deſolation, the Iewes did grow both a populous and potent

People; ſuch as were mightily defended from the extreme rage of all neighbouring Nations, eſpecially the Oppreſſion of the Kings of *Syria* and *Egypt*, & among whom the Worſhip of God and true Religion being eſtabliſhed, together with the re-building of a beautifull Temple, made the Jewes truly honourable and renowned.

This of the Interpretation of the Viſion: Wee are to ſee in the next place, how it is

2. Amplified and applied. Which is done in a triple *Apoſtrophe*.

1. To the Jewes remaining in Babylon, who made little haſte to returne into their owne Country. To theſe upon the former Promiſes, Proclamation is made, that they ſpeedily haſten their returne home. [*Ho, ho, come forth, and flee from the Land of the North, ſaith the Lord:*] A ſtrange Exhortation: And one would wonder the Jewes ſhould be ſo backward, to come home out of Captivity. But ſo it was; not halfe, as may be probably thought, returned: and the reſt, by tarrying behinde, were no ſmall prejudice to the Jewes returned, as condemning them of raſhneſſe and weakeneſſe, in putting themſelves upon needleſſe hazards, and attempting ſuch things as they were not able to effect. We may gueſſe, ſome Reaſons of their backwardneſſe were theſe. Firſt, the continuance of Time: Seventy yeares had, by degrees, worne out the remembrance of their former State and Countrey, and made a forraine Countrey even as naturall to them; eſpecially in ſuch as were carried Captive very young, or borne in Babylon afterward. Secondly, the Riches, Pompe, and Pleaſures, of thoſe Eaſterne Kingdomes, together with the ſecuritie and quiet wherein they lived, made their Captivitie ſeeme leſſe burthenous unto them. They were at quiet, enjoying their Religion and Cuſtomes, got Wealth, had Favourites at Court; and what ſhould they trouble themſelves to remove? Thirdly, their Unbeliefe, and Opinion, that things were now in ſo ill a caſe, that they could not be ſet to rights. For Propheſies and Promiſes, they tooke no great heed to them: It was ſeventie yeares agoe; all was loſt; the Countrey lay deſolate; the Nations about, were their bitter Enemies, and would plot all miſchiefe againſt them: and therefore they would even ſit ſtill, and ſee what would become of thoſe that were ſo venturous, to returne. Theſe, with other Cauſes, made moſt of the Jewes to abide in Babylon; whom God here calls home, by a threefold perſwaſion.

Jer. 29. 5, 6, 7.

1 Babylon was the place of their Captivitie; whither God had baniſhed them in his Wrath, out of the Land of Promiſe. And would they live in Thraldome and Baniſhment, bearing on them the Markes of Gods Vengeance, rather than returne to their former Eſtate? [*For I have ſpread you abroad as* (*leg. in,* ב) *into the foure winds of heaven, ſaith the Lord*] *id eſt*, I have ſcattered you into all Quarters of the World, out of your owne Land. And if it be a judgement to be baniſhed, it is a Mercy to be reſtored. Here is to be noted, that although the Jewes, at the ruine of their State, were, for the greateſt part, carried captive into the North, to Babylon; and ſo, are from thence principally recalled: yet were they alſo diſperſed at that time into other parts, according to the Propheſie of *Ezekiel. Chap.* 5. Nor could it be, but in ſo generall a diſturbance of the whole State, every man would ſhift for himſelfe, when they ſaw how matters were like-

Jer. 40 11.

ly to goe; ſome into one * Countrey, ſome into another, rather than ſtand to the Enemies mercy. And after the taking of the Citie, we ſee how they ſhifted into *Egypt*. *Junius* underſtands the words thus, [*I have ſpread you abroad, &c.*] *id eſt*, I have made way for you, who were as a Bird in a Cage, to flie away and eſcape. *Sed q. v. 6.*

1 King. ult.

2. Hee puts them in minde of the excellency of their Vocation: They are the Inhabitants of *Zion*; of the Church. And what fellow-

ſhip

ſhip hath Zion with Babel; the Church of God, with the Synagogue of Satan; the People of God, with Infidels and Idolaters? [*Deliver thy ſelfe, O Zion, that dwelleth with the Daughters of Babylon*] *id eſt*; among the Babylonians, in the Territories* ſubject to that Empire, *v.* 7.

Pſal. 147. Ezek. 16. 46. 47.

3. He promiſeth them ſafetie and deliverance from thoſe that had beene and were likely ſtill to be their *Enemies*. It is true, might they ſay, we would gladly be at liberty, but we runne upon inevitable hazzards: Wee ſee in what diſtreſſe our Brethren, returned, are; the *Samaritans*, and others about them, vexe and diſquiet them; the Kings of Babylon are incenſed againſt them: And how ſhall we or they, be able to make our party good? Wherefore Chriſt, the Angel that interpretes this Viſion, declares, for their comfort, that he hath a double Commiſſion given him of God: firſt, for the Church, and its advancement and protection: ſecondly, then againſt the *Enemy*, for his ruine and juſt puniſhment. [*For thus ſaith the Lord of Hoſtes: After the Glory*] *id eſt*, the Church and People of the Jewes (as *Eſa.* 4. 5. *Rom.* 9. 4. *& alibi*) whom God in the firſt place, is mindfull of, for to give comfort and reliefe unto them: in the next, [*He hath ſent me to the Nations*] or againſt the Nations; for it is a ſending in judgement, as the deſcription of them ſhewes [*that ſpoiled you.*]

This, in ſumme, is Chriſts Commiſſion: Which is further explained by certaine particulars.

1. The cauſe moving God to ſend, and him to come upon this *Errand*: and that is, Gods ſingular love and care over his People, ſet forth in a rare ſimilitude, of that care which a man hath in preſervation of his bodily eyes. What part is more ſenſible of the leaſt touch, than the *Eye*? Or, being hurt, cauſeth greater ſmart and rage? Or, if put out, brings more deformitie to the Face? God is as tender of his Church, as we can be of our *Eyes*, [*For he that toucheth you*] *in eſt*; to doe you harme and wrong *Pſal.* 105. 15. [*touching the apple of his Eye*] aymeth not at any inferiour part, but ſtrikes God in the Face, and ſeekes to hurt the tendereſt piece of the moſt precious part thereof, his eye, and the apple of his *Eye*, בבת the ſame that אישון *Pſal.* 17. 8. *Deut.* 32. 10. *Pupilla*, the Chryſtall humor or black little Ball in the *Eye*, the proper Inſtrument of Seeing, ſtrongly guarded by *Nature* in that place, *v.* 8.

2. The *Effect* of it, upon the *Enemie*. He will ſo quell them, that they ſhall not prevaile [*For behold, I will ſhake my hand over them*] wherein there is a Rod of Iron, to rule and cruſh the Nations, *Pſal.* 2. [*and they ſhall be a ſpoile to their ſervants*] The Jewes, that were brought in Thraldome by theſe Nations ſhall get the upper hand, and ſpoile thoſe that ſpoyled them. But when was this fulfilled? Story is defective: Yet it is apparant enough, in the times betweene the Captivitie and Chriſt, how many glorious victories the Jewes had over all their *Enemies*, on every ſide. Beſides, in Babylon the Story of *Eſter* ſhewes, how notably they were avenged of their Maſters that held them Captives, and conſpired their utter extirpation, *Eſter* 9. For, touching the Jewes taking the Gentiles Captives, as it were, and ſpoyling them of Gentiliſme: by the preaching of the Goſpell, it is a harſh and unwarrantable interpretation.

3. The event of it. Howſoever they were now incredulous, and could not believe that God would bring to paſſe all this good for them; yet they ſhould then plainely ſee, that theſe Promiſes were not vainely made, [*and ye ſhall know, that the Lord of Hoaſtes hath*

[*hath sent mee*] to declare and performe these Promises, as Mediator and Protector of the Church. *Verse* 9. This of the first *Apostrophe*. The second,

2 *Apostrophe*, is to the Jewes at home in their owne Countrey: whose afflicted estate he againe comforts by more Spirituall consolations, as hee did before with Temporall. Though their Brethren, the Jewes in Babylon, should refuse to returne home to them; yet for all that, let them take comfort, they should not be left alone, and forsaken; God himselfe would take up his dwelling amongst them: and in stead of their owne Countrey-men, people of other Nations should joyne themselves unto their societie, & both together shall be favoured as his peculiar People. We have then, in this *Apostrophe*,

1. An exhortation to the Church of the Jewes, to rejoyce and take courage, notwithstanding their present calamities [*Sing and rejoyce*] *id est*, Sing for joy, be joyfull, and shew it [*O Daughter of Zion*] O Church and People of the Jewes.

2. The Reasons to perswade them to joyfulnesse; which are three.

1 From the promise of his speciall presence and abode with them. Whose company soever they wanted, and how naked soever the Cities were of inhabitants, yet God would dwell amongst them; whose presence and favour would countervaile all other scarcities and inconveniences. *For loe, I come, and I will dwell in the middest of thee, saith the Lord.*] He had forsaken them, and was as a stranger that passed by, or lodged among them but for a Night, but now hee would returne, and be as an inhabitant and dweller amongst them. But how, and when was this fulfilled? I answer: It was fulfilled partly presently, partly in time succeeding. Presently, upon the building of the Temple, the House of Gods dwelling, and the re-establishment of his worship, the manner of his entertainement. For, although this Temple wanted both the Arke and the * Cloud, the two chiefe visible tokens of Gods presence; yet was the Place, and Worship therein, a sufficient testimony, that God was in a speciall manner present, to favour and assist this People. But much more was this fulfilled, when in the fulnesse of time, the Sonne of God taking Flesh, dwelt amongst Men, and for 33. yeares space graced this People with his bodily presence, *Verse* 10.

*Ezek. 10. 4. & 11. 22, 23.

2. From the association of Forreiners unto the Church of the Jewes. Their Estate and Religion should so flourish, that many of the Nations round about should be wonne over, to joyne with them. [*And many Nations shall be joyned to the Lord in that Day*] In what Day? Whether the time before Christs Death, or that afterward: when the Partition-Wall being broken downe, the Gentiles were admitted to the Societie of the Church? Of the former time, there is no doubt, but that after the establishing of all things, untill Christs Death, the number of Proselytes, out of divers Nations, was not small: both for that by reason of the many dispersions of the Jewes, and commerce with other Nations, their Customes and Religion was more commonly knowne: and because these Times were to be as a Preparative to the generall Calling of the Gentiles. We see, that upon the good escape of the Jewes in Babylon, [a] many turned to their Religion: and the Stories of the Evangelists, and [b] Acts shew us many examples: yea, it seemes the Jewes, especially the [c] Pharisees, tooke a pride in converting others to Iudaisme. And *Sanctius* inclines hereto: because the Text speakes not simply of the Nations, but many Nations: not imploying a generall Conversion as yet. If we understand it of the generall conversion of the Gentiles to the Gospel, it

[a] Est. 7. 17.
[b] Act. 2. 10.
[c] Mat. 23. 25.

it may be demanded, How this could make for the comfort of the Jewes now, who were alwaies ſtiffe in the maintenance of *Moſes* Ceremonies; all which, with the Temple and State, were to be taken away at the Gentiles converſion? *Ergo Quære.* [*and ſhall be my People*] as well as the naturall Jew, according to the Law, *Exod.* 12. 49. [*and I will dwell in the middeſt of thee, and thou ſhalt know, that the Lord of Hoſts hath ſent me*] as before, *Verſe* 9. & 10. here repeated for their further aſſurance. *Verſe* 11.

3 From the Covenant of Grace and Election made with this people. They are Gods Inheritance of ancient Deſcent, his onely Portion, and ſuch as belong to his Election: And though there were ſome interruption, in ſhewing of favour for a time, yet was there no interciſion and utter breach of Covenant, nor is to this time, as the Apoſtle ſheweth, *Rom.* 11. 28. 29. [*And the Lord ſhall inherit Iudah*] And who can put him by the claime & poſſeſſion of his own inheritance? [*His Portion in the Holy Land*] It implies a double Prerogative: Firſt, Other Nations there were that dwelt in the land of *Canaan*, but *Iudah* onely is his Portion; they are under his generall juriſdiction, his Church enjoies his ſpeciall and gracious protection. Secondly, God will have his poſſeſſion lye not in Babylon, or other forraine lands of their captivity, but in *Canaan*, the Holy Land the ancient Seat of their Fathers, and of his holy Worſhip, [*and ſhall chuſe Ieruſalem againe*] therein to eſtabliſh his Service and Worſhip after he hath ſo long time ſeemed to reject it *Verſe* 12.

3 The third *Apoſtrophe* is generall to all: whether enemies, that might boaſt of their power, and threaten the perpetuall overthrow of the Jewes happineſſe; or unbelieving Iewes, that would diſtruſt Gods Promiſes, and argue unlikelihoods and impoſſibilities of their performance: Both theſe have their mouthes ſtopt by an awfull command, that enjoynes alſo their hearts to reverence and obedience, as well as their tongues to ſilence. [*Be ſilent, O all Fleſh, &c.*] הס *i.e.* brag not, threaten not, diſpute not, doubt not. The reaſons are three:

1. They are but Fleſh, [*O all Fleſh*] weake and ignorant men, who may not compare their wiſdome, or oppoſe their ſtrength to Gods.

2. He is JEHOVAH [*before the Lord*] able and well-skild to bring to paſſe all his Promiſes.

3. He is already come forth, to ſhew himſelfe, for the ſalvation of his People: And who dares quatch in his preſence, how-ever they durſt make bold, when he ſeemed to be abſent, & out of hearing? [*For he is raiſed up*] נעור awaked, as a man out of ſleepe, *Pſal.* 44. 23. [*out of his holy Habitation*] *id eſt*, Heaven; as it is interpreted, *Deut.* 26. 15. from whence, God would now ſend help for his people: Or, the Temple; which was likewiſe Gods *Habitation [מעון] And though now it were contemptible, not halfe built, &c. yet was it holy: and thence, as out of a ſtrong Fort, God would ſhew himſelfe, for the defence of his Church *Verſe* 13. That place of *Habaccuke* 2. 20. carries another meaning with it.

*1 Sam. 2 29.

CHAP. III.

AND *he ſhewed me* Jehoſhua *the High Prieſt, ſtanding before the Angel of the Lord, and Satan ſtood at his right hand, to reſiſt him.*

And the Lord ſaid unto Satan, The Lord reprove thee, O Satan: even the Lord that hath choſen Ieruſalem, reprove thee. Is not this a brand taken out of the Fire?

3 Now

3 *Now* Iehoſhua *was clothed with filthy Garments, and ſtood before the Angel.*

4 *And he anſwered and ſpake unto thoſe that ſtood before him, ſaying, Take away the filthy garments from him And unto him. he ſaid. Behold, I have cauſed thine iniquitie to depart from thee, and I will cloathe thee with change of rayment.*

5 *And I ſaid, Let them ſet a faire Diademe upon his head. So they ſate a faire Diademe upon his head, and cloathed him with Garments, and the Angel of the Lord ſtood by.*

6 *And the Angel of the Lord teſtified unto* Iehoſhua, *ſaying,*

7 *Thus ſaith the Lord of Hoſtes, If thou wilt walke in my Wayes, and keepe my Watch, thou ſhalt alſo judge mine Houſe, and ſhalt alſo keepe my Courts, and I will give thee place among theſe that ſtand by.*

8 *Heare now, O* Iehoſhua *the High Prieſt, thou and thy fellowes, that ſit before thee: for they are monſtrous Perſons: But behold, I will bring forth the Branch my Servant.*

9 *For loe the Stone that I have laid before* Iehoſhua: *upon one Stone ſhall be ſeven Eyes: behold, I will cut out the graving thereof, ſaith the Lord of Hoſtes, and I will take away the iniquitie of this Land in one day.*

10 *In that Day, ſaith the Lord of Hoſtes, ſhall yee call every man his neighbour under the Vine, and under the Figgetree.*

Viſion 4. WHat the ſcope of this Viſion is, is ſomewhat doubtfull. Some thinke it to be propoſed as a comfort to the people, who tooke diſcouragement at the meaneneſſe and baſeneſſe of the Prieſt-hood, whoſe outward bompe and dignitie was not like unto that, before the Captivity. True it is, the Prieſts in the Temple wanted ſome Ornaments they had in the firſt; but yet it may be queſtioned, whether all things conſidered, their ſtate and ſplendor were not as much in the laſt, as the firſt Temple: But of this wee ſhall ſee further in the ſixt Chapter. Meane while, the Circumſtances of this Chapter being laid together, the meine ſcope of the whole ſeemes to be this: That whereas there were many outward Enemies and corporall Diſtreſſes that hindered the peoples proſperitie, whereof they much complained, and againſt which, they received comfort by the former Viſions; there are, beſides them, ſpirituall and inviſible Enemies leſſe ſenſible indeed, but much more powerfull to procure the hurt of the Iewiſh State: Theſe are, the ſinnes of People, and Prieſt, and Satan, the Accuſer, vehemently urging them againſt both, to the hinderance of any bleſſing they might expect, and furtherance of their puniſhments. Againſt theſe, God gives the Iewes comfort by this Viſion; namely, That although their ſinnes might be objected againſt themſelves and their Interceſſor, the High Prieſt; yet they had another High Prieſt, who would plead their cauſe, pardon their ſinnes, build up the Temple, and gave peace to his Church. This Viſion hath two parts.

1. Touching the Type; *Iehoſhua*, the Iewiſh High Prieſt: againſt whom principally, Satan bends his Accuſation, as that Perſon who ſtood betweene God and the people, to make interceſſion and attonement for them; though alſo, through his ſide, he ſtrike at the welfare of all the Church. In this part therefore we have to conſider,

1. The party accuſed; *Iehoſhua* the chiefe Prieſt. [*And he ſhawed Iehoſhua the High Prieſt.*]

2 The party to whom he is accuſed; that is, Chriſt. [*ſtanding before the Angel of the Lord*] What? as a Priſoner, arraigned and brought to the Barre by Satan? That may be: But rather [*ſtanding*] *id eſt*, * executing his Office, in offering Sacrifices and Prayers for the people. Such is Satans malice and impudency, to hurt and hinder us moſt in our beſt imployments, and to accuſe the Saints evento their beſt friend, Chriſt Ieſus: For he is here meant, by the Angel of the

* 1 Kin. 10. 5.

the

the Lord; not any inferiour Angel, deputed as a Iudge in this buſineſſe, as ſome needleſſely imagine.

3. The party accuſing: that is the Divell, [*and Satan*] the Enemie, the Adverſary and Accuſer of the Brethren, [*ſtood at his right hand*] Why? Becauſe the Accuſation was as true, as vehement; and ſo Satan had the upper hand: So, ſome. But rather metaphorically, Satan was as ready to hinder, as *Jehoſhua* to ſet forwards the proſperity of this poore people; preſent at all turnes, to croſſe his endeavours, and to make the advantage of him. Now, the right hand being the proper inſtrument of doing any thing well and orderly, that ſide beſt fits him who is minded either to hinder or helpe * forward ones buſineſſe [*to reſiſt him*] to fruſtrate his prayers and inteseeſſion, by interpoſing his moſt bitter Accuſation againſt him and the Jewes, *Verſe* 1. What this accuſation was, appeares plainely by the third and fourth Verſes. Pſal. 109,6. *Pſal. 16.8. & 109.31.

4. The Apologie and Defence that is made in behalfe of *Jehoſhua*; which conſiſts of three parts.

1. A ſevere rebuke of Satans malicious importunity. [*And the Lord*, JEHOVAH] *id eſt*, Chriſt, the Patron as well as judge of his Saints [*ſaid unto Satan, the Lord reprove, or rebuke thee, O Satan*] יִגְעַר a ἐπιτιμήσαι, reſtraine thy malice and fury, and ſtop this thy malicious Accuſation. He doth not vouchſafe to argue the cauſe with Satan, but cuts him off ſhort, with a vehement check and reproofe. For, how-ever the Accuſation might be true, yet by him it was maliciouſly and unſeaſonably urged. Which appeares by two Reaſons Chriſt uſeth, why this bill of indictment ſhould be preſently throwne out of the Court of Heaven. *Matth. 8.26.

1. From Gods Election of this People, amongſt whom to eſtabliſh his Church; which Satan moſt eagerly ſought to annihilate, and ſo to worke their finall rejection at this preſent. [*even the Lord that hath choſen Jeruſalem reprove thee.*] A moſt emphaticall ſpeech, and powerfull, to cut the ſinewes of Satans Accuſation. God had choſen Jeruſalem, notwithſtanding the many ſinnes thereof: And ſhould then their ſinnes now make that void, which could not at firſt hinder Gods Choiſe?

2. From the Puniſhment which *Jehoſhua* and Jeruſalem had already borne for their Iniquities, Had they ſcaped Scot-free? Nay: They have been thorowly puniſhed for their ſinnes, by ſeventie yeares miſery, whence they are but newly eſcaped. [*Is not this a brand pluckt out of the Fire?*] halfe burnt and waſted by the heat of Gods wrathfull diſpleaſure; but yet a Piece, a Remnant preſerved in mercy, from utter conſumption. How cruelly then, and unjuſtly, doeſt thou, O Satan, ſeeke to re-kindle the fire of Gods Anger againſt this People; and to throw them againe into the Flames, who were but now pluckt out of the Burning? *Verſ.* 2. Amos. 4.11.

2. The Abſolution of *Jehoſhua*, from Satans Accuſation. He did truly lay many ſins to his charge; but Chriſt acquits him, by pardoning him. *Jehoſhua's* guiltineſſe is ſet downe in the third *Verſe*, [*Now Iehoſhua was clothed with filthy Garments*] בגדים צואים Underſtand it, not of courſe and meane attire, not ſo glorious as the Garments of the Prieſts before the Captivity; for homely apparell may yet be handſome: but of uncleane apparrell, defiled with dirt, and other filth; for ſo צואים ſignifies: under which ſimilitude was figured the ſinnes and corruptions of *Jehoſhua* himſelfe, and the People, which alſo lay upon the High Prieſt. And as filthy, ſtinking, rotten Ragges make the company of one man loathſome to another; ſo Satan hoped to render *Iehoſhua* and his office abhominable before Chriſt. Notwithſtanding yet, that he was ſo ill clad, we may ſee that [*He ſtood before the*

the Angel] Chriſt did not abhorre his preſence, nor reject his ſervice: 10 gracious is he to reſpect his Saints, notwithſtanding their many infirmities; and to accept their obedience, though mingled and ſtained with much corruption. The Chaldee paraphraſes this place thus, ויהושע חיו לבהונתא : ליה בנין דנסבין להון נשין דלא כשרן that is; *Iehoſhua* had ſonnes who tooke unto them Wives, that were not lawfull for the Prieſts to take. And accordingly, in the next Verſe, hee expounds the taking away of the filthy Garments, the putting away of thoſe Wives נשים &c. But this is not all, though it may very well be one of thoſe filthy Ragges and principall Sinnes objected by Satan, whereof both Prieſts and People were guiltie; as appeares in *Ezra*, *Chap* 9. & 10. And in the 18. Verſe of the tenth *Chapter*, it is plain enough, that the ſonnes of *Iehoſhua* had married ſtrange Wives: a fault in the father to ſuffer them; if not much more a fault, that hee himſelfe had one: which, as *Iunius* ſaith, is the opinion of the Hebrewes, Thus we ſee *Iehoſhua* is not guiltleſſe: we have therefore his Pardon in the next, *Verſe* 4. whereof there is a double declaration made unto him

1. In a Type and ſigne of it: As the ſins were ſhadowed out by the filthy Garments; ſo the Pardon, by the taking of them away, [*And he anſwered and ſpake to them that ſtood before him, Take away the filthy Garments from him.*] Chriſt commanded the Angels that waited on him, to ſtrip *Iehoſhua* of his Ragges.

2. Plainely, and in the Truth. Now the favour ſhewed him is two-fold:

1. Remiſſion of Sinnes, [*Behold*] *viz.* by that viſible ſigne, [*I have cauſed thine iniquities*] the guilt and punishment of ſinne [*to paſſe from thee*] to be done away.

2. Sanctification, in the beſtowing of all ſufficiencie of Grace, [*and I will cloath thee with change of Raiment*] מחלצות *mutatorias*. *Targum* וכור *puritatibus*, *juſtitiis*, following the ſenſe: inſtead of the filthy Garments of Sinne, the pure and cleane Robe of Holineſſe ſhould be given unto him. Now in Scripture, the Graces of Sanctification are often compared to a Robe, or Garment. Some here, by change of Rayment, underſtand the Prieſts Garments, which were put on *Iehoſhua*; but it ſtands not with the Antitheſis in this place, nor with the next Verſe, where his inveſtiture in the Prieſtly Robes, is expreſſed.

מחלצות differs not much from חלפות בגדים This ſignifiing more generally any Sute of Apparell, or, as we ſpeake, Holy-day apparell, more coſtly than others worne but ſeldome. *Gen.*45.22. *Judg.*14.14. That properly ſignifies cleane and new raiment, put on when others are put off.

3. The eſtabliſhing and re-inſtalling of *Iehoſhua* in the Office of High Prieſt. He is not onely pardoned, and furniſhed with Grace for himſelfe, but hath a further favour beſtowed on him, to be inveſted in the Robes of his Office; and therewith all endued with ſuch abilities, as might fit him for the execution therof, to the comon good. And ſo is Satans accuſation quite fruſtrate, and takes no hold on the Prieſt, or People, to their hurt. Here we are to note,

1. The Ceremonies of his Inveſtiture; which are performed,

1. At the motions of *Zechary*: who wiſhed, that unto the former Garments, the Prieſtly Robes might alſo be added. [*And I ſaid*] ואמר *Iunius* renders it, Therefore I ſay; as a continuation of the Angels ſpeech: and Piſcator, to the ſame ſenſe, reading ואמר here for ויאמר as on the contrary. *Chap.*4. *verſe* 2. ויאמר for ואמר But the Prophet taking occaſion on the laſt words of the Angel, *verſe* 4. might well interpoſe his heartie wiſh and deſire, for the beſtowing of the Prieſtly Ornaments: And the Angel graciouſly yeelds unto it [*Let them ſet a faire Mitre upon his head*] The former Tranſlators read, Diadem; but that is an Ornament for a King, the Mitre צניף is for the Prieſt.

2. By the Miniſterie of Angels, [*And they ſet a faire Mitre upon his*

his head and clothed him with Garments] *viz.* the reſt of the High Prieſts attire.

3. In the preſence of Chriſt, who is Maſter of theſe Ceremonies, the giver of this Honour to his ſervant, the effect of this Leviticall Office, [*and the Angell of the Lord ſtood by*] to give order for what was to be done, to allow and ratifie the doing of it, to protect and aſſiſt his ſervant againſt Satans furie, *verſ.* 5.

2 The Patent of his Office: which is here declared and delivered to him before Witneſſes, [*And the Angell of the Lord teſtified*, or *proteſted to* Jehoſhua, *ſaying*,] ועד called * Witneſſe upon his words, the Angels, and the Prophet there preſent, before whom he makes this declaration to the High Prieſt. *ver.* 6. **as Gen. 43.3.*

The Patent conſiſts of the Heads.

1. The Dutie and Condition to be performed on *Jehoſhua*'s part, which hath two Branches:

1, The Obſervation of the Morall Law in generall duties of piety an holineſſe [*Thus ſaith the Lord of Hoſtes, If thou wilt walke in my wayes.*]

2. The Obſervation of all Leviticall conſtitutions and ſpeciall Services of the Prieſthood, [*and if thou wilt keepe my Charge*] * משמרתי all things belonging to the Office of High Prieſt. A Miniſter muſt looke equally to himſelfe and to his charge. ** 1 Chro. 9.27. Num. 8.16.*

2. The Dignity which *Jehoſhua* ſhould enjoy; that is, the government of the Temple, and chiefe adminiſtration of all things belonging to Gods Worſhip, [*then thou ſhalt alſo*] or, even thou alſo ſhalt [*Judge my Houſe*] *id eſt*, rule in the Temple: the inferior * Prieſts being to doe every thing according to the command of the High Prieſt, who was to looke that every one did his Office. Whether the authority of the High Prieſt in civill matters, *Dent.* 17. be here intimated, or no, *Quære*, [*and thou ſhalt alſo keepe my Courts*] The ſame that the former, *Synecdochicõs*, the Courts of the Prieſts and people being accounted a part of the Temple. How great a Dignity the Office of the High Prieſt was, both before and after the Captivitie, eaſily appeares by * Scripture, and other Stories. **R.D. Kimchi, & Targ.* תדין לדמשפטין **1 Sim. 2.27. Heb. 5.4. 2 Chron. 26.17.*

3. The Reward of *Jehoſhua*, for the faithfull execution of his Office: and that is, Eternall Life, a place among the Angels in Heaven. [*And I will give thee places to walke*] מהלכים * *Itinera, Ambulationis*; alluſively, to the Walkes and Galleries that were about the Temple. Not מהלכים *Ambulantes*, as many reade it, making the ſenſe thus; I will give thee, from among the Angels, ſome to be thy Companions and Guardians, [*among theſe that ſtand by*] *i.e.* as the *Chald. Paraph.* בין סרפיא among theſe Seraphins, or glorious * Angels, here preſent. **Targ.* רגלין מהלכן

Thus of the typicall part of this Viſion: we come to the ſecond part of it.

2. Touching the Antitype. After *Jehoſhua*, thus impleaded by Satan, is not onely pardoned, but moreover, ſingularly graced with many favours, for his private and the common good, the Angel proceeds to declare unto him, what was the Fountaine of all this Mercie, whereunto tended this his office, by whoſe meanes both Prieſthood, Temple, and people ſhould be reſtored and preſerved. Now, this perſon is our great High Prieſt Jeſus Chriſt, the *Meſſias*, of whom *Jehoſhua*, and every Leveticall High Prieſt was but a ſhadow: He it is, by vertue of whoſe interceſſion, the materiall Temple and myſticall Church ſhall be reared up, and defended. In this the Angels Propeticall enarration touching the *Meſſiah*, we are to note. **Matth 22.30. Heb. 12.22.*

1. The perſons to whom it is made: they are *Jehoſhua*, and the other

Prieſts. Who, though they are not ſaid to appeare in this Viſion, yet, ſeeing the matter concerned them alſo, and for that *Zecharie* was to publiſh this Viſion in the hearing of all the Prieſts end people, the Angel therefore directs his ſpeech to the whole Colledge of Prieſts, though onely the Chiefe now ſtood attired before him. [*Heare now, O Jehoſhua the High Prieſt, thou and thy fellowes*] רעיך *Amici*, as *Junius*, *Targum* חבריך *Socii tui*: that is, as *Kimhi*, שאר הכהנים the reſt of the Prieſts, who, though inferiour in Office, yet were fellowes in ſervice, and types of Chriſt too. [*that ſit before thee*] in Aſſemblies and meetings, as Aſſeſſors before the preſident. The reaſon why he ſpeaks unto theſe, is expreſſed in the next words, [*for they are men wondered at:*] A difficult Clauſe. אנשי מופת: Some conſtrue it thus; Men that ſeeke ſignes and wonders; others, Men that are ſignes and type of future things; others, Monſtrous perſons, *id eſt*, Men wondered at, as Monſters; for that contemning the opinion of the World, they beleived God, and obeyed his Word in thoſe deſperate times: as *Pſal.* 71.7. *Eſa.* 8.18. Others, Men that have the gift of Prophecie, and foretelling things to come. The third opinion ſeemes probable; and ſo, this ſhall be for the ſtrengthening of their faith. Haply it may be thus interpreted: theſe Prieſts were אנשי מופת, that is, ſuch as ſhould be, by reaſon of their place and calling, skilfull in the knowledge of Figures and Types of things to come, and well to underſtand the meaning of thoſe Ceremonies they were frequently buſied about. And then we muſt take מופת for מות not *Portentum*, but *Signum*: as it is alſo uſed, 2*Chron.* 32.24. for מופת there we have אות 2*King.*20.8. & *Eſa.* 38.7. But uſually this word is taken for prodigious and miraculous ſignes, as *Deut.* 13. 1, 2. *Ergò quære.*

2 The Deſcription of Chriſt, who is ſet forth,

1. By a double Title given unto him: which are,

1 Of a Branch. [*For behold, I will bring forth my Servant, the Branch,*] So called, becauſe out of the dead and withered Stock of *Davids* Houſe he ſprang forth on a ſudden, like a Branch or Sience out of a dry Tree. Though that Family was obſcure, and all the glorious Branches cut off, even to the * Stumpe; yet a remainder there was, and Sappe enough therein, which in due time ſhould ſprout fourth into this Glorious, the laſt and greateſt Ornament of that Kingly Family. See *Eſay* 11.1. & 4.1. *Jer.* 23.5. & 33.15. God, in moſt unlikely times, and by moſt unlikely * meanes, can bring his purpoſe to paſſe. צמח here is tranſlated by the Seventy, ἀνατολὴ: and *Rib.* would have that place, *Luk.* 1.78. to allude to that tranſlation. But it ſignifies properly ἀνατολὴ or ϛλάστημα, the ſame that חטר, *Eſay* 11.1. [*my Servant*] though a Sonne by nature, yet a Servant by Office of Mediation for our ſakes, *verſ.*8.

* נזך *as in* Nebuchad. dreame. Dan.11.12.

*Dan.2 34.

2. Of a Stone. Which title is attributed to Chriſt, becauſe he is the Foundation and corner Stone of his Church, whereupon the whole Building is reared and coupled. [*For behold the Stone that I have laid before* Jehoſhua] The Anagoge to Chriſt, is here taken from the Temple now in building, whoſe Foundation was now laid before *Jehoſhua* and *Zerubbabel*, the chiefe * Overſeers of the work. The Angel then pointing to ſome principall Stone therein, informes *Jehoſhua*, that there is a further Myſterie in it: the Ground-worke of the Materiall, ſignifies the Foundation of the Spirituall Temple; not to be laid by the induſtrie of Artificers, but by Gods handy work. [*I have laid.*]

Eſa.28.16.

* Hag.1.14.

2. By a two-fold property, in reference to the latter Title.

1. Providence and * Wiſdome in the government of his Church. Chriſt is a Stone for ſtrength and firmeneſſe, yet not a dead and ſenſeleſſe (as thoſe of the Temple) but a living Stone, full of eyes, and

* Eſa.11.2,3.

and endued with the ſharpeſt ſight. [*upon one Stone ſhall be ſeven Eyes*;] Some underſtand it paſſively; All mens Eyes ſhall look towards Chriſt; or, * God ſhall with curious diligence poliſh this Stone, referring it to the next Clauſe: But theſe ſenſes fit not this place: It is more naturall, and cleare to take Eyes, for Providence; and Seven, for Perfection and Sufficiency: ſo the meaning ſhall be; Chriſt hath all ſufficiency of Wiſdome and Counſell, not only to lay a Foundation, but alſo to build up his Church, and to rule it in the beſt order. *Sanct. *as* Rev. 5.6.

2. The abſolute perfection of all Grace in himſelfe, who had the Spirit without meaſure. Though men might judge this Stone too rude and rough to be put in the Building, and therefore reject it; yet God would make it not onely the Head of the Corner, but ſo poliſh it, that it ſhould be, as the principall, ſo the moſt beautifull Stone of the whole Building. [*Behold, I will engrave the graving thereof, ſaith the Lord of Hoſtes*] An illuſion to the graved and carved Stones of the Temple, whoſe coſtly workemanſhip did in ſome ſort ſhadow out the excellency of Chriſts endowments: but yet theſe do ſo farre exceed the other, as God is a more cunning workeman than man; [*I will grave it*] as *Pſal.* 45. 7. Some interpret this Graving, of the wounds of Chriſt, which are פתוחה *ſculatura corporis ejus pulcherrima.* But this is not the full meaning of the place, though the next Clauſe do in part imply it.

3. By two *Apoteleſmata*, and effects of the Prieſthood of Chriſt.

1. Remiſſion of ſinnes by the ſacrifice of Himſelfe. [*And I will remove the Iniquity*] guilt and puniſhment of ſinne *of that Land*] הארץ ההוא Which Land? The Church, typified by the Land of *Canaan*, to the Inhabitants whereof pardon is now promiſed [*in one day*] by one all-ſufficient Sacrifice, once offered, in oppoſition to the Legall Sacrifices, every day repeated. *ver.* 9.

2. Peace of Conſcience, through juſtification by Faith. [*In that day, ſaith the Lord of Hoſtes, ſhall ye call every man his Neighbour under the Vine, and under the Figge-tree.*] Theſe Trees have broad leaves, and yeeld a coole ſhadow, very pleaſant in thoſe hot Countries, and therefore under them they had their Arbors, wherein they made their banquetings and invitations of their Neighbours, in the times of publick peace of ſecurity of the State; as 1 *King.* 4. 24, 25. Under which Figure is repreſented the true ſpirituall peace of the Church, which it enjoyeth with God, through the reconciliation made by Chriſt. See *Hagg.* 2. 9. *Micah* 4. 4. *Iſa.* 2. 4. *Hoſ.* 2 18. Albeit we need not quite reject the literall meaning; conſidering that Chriſt, the Prince of peace, when he came into the world, brought with him, as peace for the Church with God, ſo quietneſſe for the State, from warres and troubles, both to *Judæa* and other parts of the world. Further, the words ſeeme to imploy another effect in the godly, *viz.* Charitie towards others, themſelves being converted and reconciled to God, ſhall ſtudie to convert others. [*Ye ſhall call*] *Sed quare.*

CHAP. IV.

AND *the Angel that talked with me, came againe and waked me, as a man that is raiſed out of his ſleep.*

2 *And ſaid unto me, What ſeeſt thou? And I ſaid, I have looked and behold, a Candleſtick all of Gold, with a Bowle upon the top of it, and his ſeven Lampes therein, and ſeven Pipes to the Lampes, which were upon the top thereof.*

3 *And two Olive trees over it, one upon the right ſide of the Bowle, and the other upon the left ſide thereof.*

4 *So I anſwered, and ſpake to the Angel that talked with me, ſaying, What are theſe, my Lord?*

5 *Then the Angel that talked with me anſwered, and ſaid unto me, Knoweſt thou not what theſe be? And I ſaid, No, my Lord.*

6 *Then he anſwered and ſpake unto me, ſaying, This is the word of the Lord unto* Zerubbabel, *ſaying, Neither by an Army, nor ſtrength, but by my Spirit, ſaith the Lord of Hoſtes.*

7 *Who art thou, O great Mountaine, before* Zerubbabel? *thou ſhalt be a Plaine, and he ſhall bring forth the Head Stone thereof with ſhoutings,* crying, *Grace, grace, unto it.*

8 *Moreover, the Word of the Lord came unto me, ſaying,*

9 *The hands of* Zerubbabel *have laid the Foundation of this Houſe: his hands ſhall alſo finiſh it, and thou ſhalt know that the Lord of Hoſtes hath ſent me unto you.*

10 *For who hath deſpiſed the day of the ſmall things? but they ſhall rejoyce, and ſhall ſee the Stone of Tinne in the hand of* Zerubbabel: *theſe ſeven are the eyes of the Lord, which go thorow the whole World.*

11 *Then anſwered I, and ſaid unto him, What are theſe two Olive-trees, upon the right and upon the left ſide thereof?*

12 *And I ſpake moreover, and ſaid unto him, What be theſe two Olive Branches, which through the golden Pipes empty themſelves into the Gold?*

13 *And he anſwered me, and ſaid, Knoweſt thou not what theſe be? And I ſaid, No my Lord.*

14 *Then ſaid he, Theſe are the two Olive Branches that ſtand with the Ruler of the whole Earth.*

Viſion. THe Scope of this Viſion, is to ſhew, that Gods grace onely is ſuffi-
5. cient for his Church, to repaire and maintaine the ſame, without all other meanes, againſt all oppoſition of Man. A Viſion needfull for the comfort of this poor people, whoſe weakneſſes and dangers were ſo great, that it made them doubt, how it was poſſible for their State ever to be reſtored, or if reſtored, how it ſhould be defended. Wherefore, in this moſt heavenly revelation, God makes it appeare to the Prophet, and by him, to the people, that it is not *Jehoſhuahs* not *Zerubbabels*, nor all their ſtrength, which muſt reare up the building of his Church and Temple, and, that it is not the force of any Enemy which ſhall hinder it. Gods gracious power would advance this Worke by the weakeſt meanes againſt the ſtrongeſt reſiſtance. Which is ſet forth under the ſimilitude of a Candleſtick, whoſe Lights are kept burning without any artificiall meanes, by ſuch Oyle as naturally flowes from two ever-living Olive-trees, that ſtand over the Candleſtick. To come to the explication of this Viſion, we have to note in this Chapter three parts.

1. A preparation of the Prophet, to attend and heed this Viſion: who either through humane infirmity, was now grown weary and dulled with continued Viſions, or having his minde wholly taken up in the contemplation of the excellent Myſteries of the three former, had need be

as

as it were jogg'd, and to put in mind to turne his thoughts to conſider of this fourth Revelation. [*And the Angel that talked with me, came againe*] *id eſt*, the fourth time admoniſhed me to beho'd another Viſion of God, [*and waked me as a man that is waked out of his ſleepe*] *id eſt*, rouzed up my weary and diſtracted thoughts, to freſh and further attention. Theſe Viſions were ſhewne to *Zecharie* in the Night, when he was a ſleepe as touching his body. See then how weak and ill-diſpoſed even our moſt noble and immortall part is to be long imployed in heavenly matters, even then when it is leaſt buſied in earthly affaires, *verſ.* 1. [*And ſaid unto me, What ſeeſt thou? and I ſaid, I have looked*] carefully viewed the ſight, [*and behold*] the Viſion is thus.

2. The Viſion it ſelfe, which is plainely expreſſed in the ſecond and third Verſes; [*a Candleſtick*] The Church in Scripture is often compared to a Candleſtick, by alluſion to the Candleſtick in the Tabernacle and Temple, which was a Type of it, [*all of Gold*] without mixture of baſer Metall; a type of the Churches purity, in Doctrine and Manners. [*with a Bowle*] He deſcribes the parts of the Candleſtick: firſt, the Bowle which was on the top of the ſhaft of the Candleſtick: [*a Bowle*] גלה properly ſignifies * *Scaturigo*, or *Fons*; metaphorically, * *Phiala*, *Lecythus*, *Pelvis*, an Oyle-veſſell, a Chriſmaterie, or Oyle-cruet; whence, as out of a Fountaine, Oyle or other Liquour is powred. Some render it *Lenticula*, and *Diſcus rotundus*, and that properly enough. *Sanctius*, who followes others, is here, with them foulely deceived, in rendering this word, *Lampas*; imagining, that there were eight Lamps upon this Candleſtick, ſeven in a circle round about, and one in the middeſt, upon the top of a Bowle: whereas the Text clearly ſpeaks but of ſeven, [*upon the top of it*] *viz.* of the *Scapus*, or Shaft: the other parts follow. [*and his ſeven lampes thereon, and ſeven Pipes to the ſeven Lamps*] Pipes מוצקות *Evacuatoria*, *Infuſoria*, or *Infundibula*, though not ſo properly here as the firſt: theſe Pipes emptied the Oyle out of the Bowle, and conveyed it to the Match or Wieke of the Lampe, [*which were upon the top thereof*] round about the Bowle. This of the Candleſtick. The next part of the Viſion, is of the Olive-trees. [*and two Olive-trees by it*] *Sanctius* makes much adoe here, what Olive-trees theſe were, and how ſituated. He imagines, that theſe Olive-trees ſhewen to *Zecharie*, appeared not in the true nature and colour of the Olive-tree, but were all of Gold, as the Candleſtick was; and that they were not ſituated ſeverally from the Candleſtick, but were wrought in and upon the Bowle, after the faſhion of emboſſed Worke (*Emblemata*) as Goldſmiths of ancient and latter times uſe to do upon Cups and other Veſſels, whereon they frame the ſhapes of Vines, and other Trees or Beaſts, &c. But he troubles us with needleſſe ſpeculations, and not conſonant to all the Circumſtances of this Viſion: For by the twelfth verſe it appeares plaine enough, that theſe appeared like two Olive-trees in their native hue, dropping downe Oyle into the Bowle: And that the Branches of theſe Trees hung over the Candleſtick, and were not graven or imboſſed on the ſide of the Bowle, appeares by the two golden Pipes on the top of the Bowle, which received into them two ſtreames of Oyle, falling downe from the Berries of the Olive-trees. Theſe two Pipes *Sanctius* leaves out in his deſcription of this Candleſtick: and ſo, by miſtaking here, and before, by adding one Lampe more to the ſeven, quite darkens the light and cleare declaration of this Viſion; as may be ſeen by his Explication and Type or patterne he maketh of the Candleſtick. We need not pervert the plaine meaning: There were two Olive-trees, עליה either (*juxta*) hard beſides the Candleſtick which ſtood in the middeſt, between two Olive-trees, growing on each ſide; and ſo the Article ſhall be referred to מנרה, not גרה; Or (*ſuper*) upon, *viz.* the Bowle, the Olive-trees appearing to

* Cant. 4. 12. Judg. 1. 15. * Eccleſ. 12. 6.

* As in Anacreons drunken Cup, Ode. 17. ποινοὶ δμωὶ Ausμοὶ, &c. Virg. Eclog. 3. Pocula ponam &c. Mart. Ep. l. 8. 50. l. 3. 26. Treb. Poll. in Claudio.

grow out upon each side, [*one upon the right side of the Bowle, and the other upon the left side thereof.*] The former interpretation I rather chuse, which referres the Article (*it*) to the whole Candlestick, not to the Bowle, agreeable to the eleventh verse following. That all may be the more clearely discerned, I have caused the Type of this Vision to be drawne forth, so farre as we may ghesse at that which *Zechary* plainely saw; as it appeareth in this Forme.



And this is the Viſion: next followes

3. The Interpretation of this Viſion, wherein we may go no further than the Angel hath gone before us, nor ought to ſeek out curious Explications of every part of the Candleſtick, his Bowle, his Lampes, his Pipes, &c. but reſt we in that Interpretation which is made touching the maine ſcope, without venturing any further. The interpretation then is,

1. Generall, of the whole Viſion, to the eleventh verſe. In which part we have expreſſed,

1. The Occaſion of it: Firſt in *Zecharies* queſtion, deſiring to know the meaning of the Viſion. [*So I anſwered, &c. What are theſe, my Lord?*] *ver.* 4. Secondly, in the Angels anſwer, by way of another queſtion, as it were blaming his ignorance, and ſtirring him up to heed the interpretation. [*Then the Angel, &c. Knoweſt thou not what theſe be?*] Whereto we have *Zecharies* ingenious confeſſion of his ignorance, [*And I ſaid, No, my Lord.*] *ver.* 5.

2. The Interpretation it ſelfe. *ver.* 6. [*Then he anſwered, &c. This is the Word of the Lord*] *id eſt*, this is that which God meanes and promiſeth by this Viſion [*unto Zerubbabel*] the chiefe Magiſtrate, whom it ſpecially concerned to ſee the Temple re-edified [*ſaying, Not by Might*] Others, by an Armie חיל the power of many together, [*nor by power*] the ſtrength and wit of any man alone, or, to take theſe tearmes for *Synonyma's*, [*Not my Might, nor by Power*] *id eſt*, by no humane Force and Policie, one or other, [*but by my Spirit*] my Power, Providence, and gracious favour [*ſaith the Lord of Hoſtes*] who is therefore able of himſelfe, without other help, to doe all things. Which oppoſition between mans help and Gods, is not generally to be taken, as if they never were ſubordinate, but with reference to the *Jewes* opinion, nor any other of their minde, and in their caſe: who imagine, that when outward meanes faile, all muſt go to wrack, or, that man can do ſomewhat without God, or, at leaſt, muſt do as much as He. Thus then have we, in three words, the ſcope of this whole Viſion, that as the making and maintaining of this Candleſtick and his Lampes was without the art and cunning of man, by meanes ſupernaturall, ſo Gods Spirit, without and above all humane helpes, ſhould ſuffice for the re-edification and preſervation of the materiall Temple, and true Church.

So, in publiſhing the Goſpel, &c.

This briefe and generall Promiſe is branched forth into two parts:

1. The Removall of all impediments of the reſtauration of the Church: which, though to the *Jews* they ſeemed invincible, ſhould yet by Gods power be overcome and taken away. This is expreſſed by an interrogative *Apoſtrophe* to the Enemie, [*Who art thou, O great Mountaine?*] A Queſtion full of ſcorne and contempt of the Enemies Mightineſſe, who thought themſelves, and were ſo deemed by the *Jewes*, to be great Mountaines, unpaſſible, *inacceſſible, ſuch as could overlook and overtop the low and poor eſtate of the *Jewes*. But yet what are they, when they oppoſe God and his Servants, armed with his Power? There is nothing ſo highly advanced, but he will abaſe it: as it followes in the next Clauſe, conteining a Threatning againſt the Adverſary, [*before Zerubbabel*] aſſiſted with Gods Spirit [*thou ſhalt become a Plaine*] as eaſie to paſſe and march over, as a Plaine and even Champaigne מישור. Some put the Note of Interrogation after *Zerubbabel*, [*Who art thou, O great Mountaine, before Zerubbabel? &c.*] but the ſenſe is the ſame.

* *Such were* Sanballat, *&c.* Neh. 4. 1, 2, 3.

2. The accompliſhment and finiſhing of the Worke then in hand, *viz.* the re-edification of the Temple, which went but ſlowly forward, ſo many lets, ſo few helps there were then. Notwithſtanding all

all that, God Promiſeth, by his helpe it ſhall be finiſht to the laſt ſtone. [*And he*] *Zerubbabel*, the chiefe Overſeer of this Worke [*ſhall bring forth*] lay on, or cauſe to be laid on in open view. Haply there is an alluſion to that cuſtome, when at the Foundation and finiſhing of great publick Buildings, the chiefe Magiſtrate is preſent at the laying of the firſt and laſt Stone, and it may be doth it himſelfe. [*the Head Stone thereof,*] or Top-ſtone; which being laid on, the Worke is finiſhed, [*with ſhoutings*] [a] תשאות Acclamation and joyfull outcries ſhould be made by the people at the finiſhing of the Temple. *Sanctius*, [b] ſtriving to make good the Tranſlation of the Seventie, and *Jerome*, who render the words ἰσόπτια χάριτος, and *exæquabit gratiam*, runnes himſelfe into needleſſe conceits, about the equality of this Temples glory and the firſt; and the equality of Grace under the Goſpell, with that under the Law, *&c.* things not meant here: where the intent is to ſhew that the *Jewes* ſhould rejoyce when they ſhould ſee the Temple finiſhed; and teſtifie this their gladneſſe, by [c] ſhoutings and hearty wiſhes for the proſperitie of that place, [*crying*, [d] *Grace, Grace unto it*] *Faliciter*, All happineſſe betide it, Peace and proſperity abide with it, Long may it ſtand and flouriſh: Or thus; Gods Favour and grace maintaine and preſerve this Houſe, as his Grace, and not our Strength hath finiſhed it, *verſ.* 7.

This ſecond part of the Promiſe touching the re-building of the Temple, is further amplified and confirmed to theſe diſtruſtfull and unbeleeving *Jewes*.

1. By a ſecond and moſt plaine Repetition of the Promiſe it ſelfe [*Moreover, the Word of the Lord came unto me*] to *Zecharie*, [*ſaying, The hands of Zerubbabel have laid the Foundacions of this Houſe*] *Ezr.* 3, [*and his hands ſhall finiſh it,*] *Ezra* 6. 15. And this promiſe now is ſo plaine and cleare, as none ought to doubt of it, [*and thou ſhalt know &c.*] as *chap.* 2. 11. *Ver.* 8, 9.

2. By an Argument drawn from the Providence of God, and his perpetuall Care, in the preſervation of his Church: which is ſet down, in oppoſition to the *Iewes* diſtruſt and infidelity. If Gods Eye be watchfull over you, for the advancement of your welfare, you ought not (as you doe) take occaſion of diſtruſt and diſcouragement at the unlikely beginning of things, which ſhall in time grow to great perfection. But, *&c.* This is the Argument and ſcope of the Verſe, though the Propoſitions are ſomewhat inverted: For the Interpretation, take we the parts as they lye.

1. The *Iewes* Unbeliefe, with its Cauſe, ſet downe in a Queſtion, which is left to themſelves to anſwer, [*For who hath diſpiſed the day of ſmall things?*] Why, that had many: They were clearely guilty, and could not but confeſſe it, *Ezr.* 3. how unſeaſonably and immoderately they tooke on, weeping and lamenting at the laying of the Foundation of the Temple. This their ſorrow, was a fruit of their diſtruſtfull and unbeleiving hearts; miſ-giving them, that theſe poore beginnings would come to nothing in the end. And therefore their griefe was alſo mingled with contempt and diſdaine, they [e] ſlighted and made little reckoning of that which was yet done in the Workes of the Temple. Rightly then are they here queſtioned in this tearme, *Who hath deſpiſed*: though we find directly, they did but grieve. God judgeth otherwiſe of our carnall affections, than we our ſelves. The reaſon of their fainting is in the next words, *the day of ſmall things?*] קטנות *fœmin. pro neutro, parvorum, viz. principiorum*; the meane and poore beginnings of the Temples Foundation, which, they conceived, would never come to any perfection,

a Job 39. 10. Eſay. 22. 2.
b *As he doth generally, and ſo troubles his Readers with a number of frivolous and wreſted interpretations.*
c *As men do at Theatres, in Harveſt, and other like publick occaſions: and as this people did at the laying of the foundation of this Temple,* Ezr. 3. 11.
d Phraſis in familiaribus Judæorum ſcriptis uſitatiſſima quando ſummas alicui gratias agere volunt, *ſaith* Buxdorf. verb. שאה.
e *As appeares alſo,* Hag. 2. 3. *Is it not in your eyes as nothing?*

ſection, and glorious accompliſhment: miſtaking the manner of Gods proceeding, who out of meaneſt principles raiſes matters of greateſt moment. *So, in the Church, &c.*

2. The Joy which even thoſe diſcouraged *Jewes* ſhould conceive, by the progreſſe and finiſhing of this Worke. [(a) *But they ſhall rejoyce*] as much as they ſorrowed, and, notwithſtanding their Unbeliefe, [*ſhall ſee the Plummet in the hand of Zerubbabel*] *id eſt*, ſhall ſee the Work go forward, and finiſhed, by the command and direction of *Zerubbabel* their Prince, whom here he compares to an Architect, with a Plummet, Plumbe-line, or Levell, buſily imployed in laying of Stones ſquare, levell, and perpendicular: For Overſeers and Commanders do as much as the Workemen themſelves, in any buſineſſe. *Junius* reads it, [*Lapidem perpendiculum*,] and by it, underſtands the Top-ſtone, mentioned before, *ver.* 7. But I rather follow our laſt Tranſlators, rendring it [*Plummet*] according to the *Chaldee* and *Kimhi*, who interpret אבן הנריל by משקולתא and משקלת *Libramentum, Perpendiculum, Amuſſis.* The former Tranſlators turne it *verbatim*, הבריל האבן [*the* (b) *Stone of Tinne*] becauſe the weight of Plumbe-lines are uſually made of Tinne, or of Lead.

a (But) not (for) as the former Tranſlat. and the Antitheſis ſhews.

b In the ſame ſenſe that אבן a Stone, is often taken for a Weight, or Meaſure, Eſa. 34. 11. Deut. 25. 13.

3. The Cauſe of their Joy, and the Temples Reſtauration, *viz.* Gods watchfull providence, alwaies imployed for the good of his Church and people, [*with thoſe ſeven*] they ſhould ſee the Temple reared up, by the command of *Zerubbabel*, but it ſhould come to paſſe, by the ayde of thoſe Seven: What Seven? the next words tell us, [*They are the eyes of the Lord, which runne to and fro through the whole Earth.*] his All-ſeeing Providence; from which nothing is hid that is done, from one end of the Earth unto the other. Not *Zerubbabels* policie, but Gods wiſdome ſhould finiſh the building of Gods Houſe. This verſe hath reference to the ninth verſe of the third Chapter, and is not to be applied, as I take it, either to the ſeven Lampes of the Candleſtick, or to ſeven Angels, the Miniſters of Gods provident government of the World, who, as Magiſtrates of Kings, ſo they ſhall be called (c) ὀφθαλμοὶ βασιλέως.

c Heſych. verbo ὀφθαλμοὶ βασιλέως.

And this of the generall Interpretation of the whole Viſion; now followes.

2. The particular Explication of the ſecond part of this Viſion, touching the two Olive-trees: wherein we have as before

1. *Zecharies* Queſtion, requiring a more particular Explication,

1. Of the two Olive-trees, [*Then anſwered I, &c. What are theſe two Olive-trees, &c.*] *ver.* 11.

2. Of the two Olive Branches, bigger and more notable than the reſt, from whence the Oyle dropped, [*and I anſwered, and ſaid, &c. What be theſe two Olive Branches*] שבלי הזית *Spicæ Olearum*, that is, as *Kimhi*, שני ענפי זתים two little Boughes or Branches of the Olive, נופלים hanging over the two golden Pipes: Which are (d) compared to two Eares of Corne, becauſe they were full of Olive-berries, as theſe are of Graines. *Junius* renders it (*Baccæ*) Berries: Which Interpretation, *Buxtorfius verb.* שבלה allowes of, and confirmes, from the different Vowell, which in שבלים for *Spicæ*, is alwayes *Chateph Camets*; but here, for *Baccæ* is with *Chateph Patach*, שפלי. It is not much materiall which Tranſlation we follow: if Branches, the Oyle came out of the Berries; if Berries, they hung upon the Branches: [*which through*] ביד (e) *per Manum, id eſt, Miniſterio*, by the helpe of [*the Golden Pipes*] צנתרות *Tubi, Canales*; A word onely uſed in this place, but it ſeemes plainely to be derived from צפור *Emiſſarium*,

d ורמה העגפים לשבלים לפי שהיו מלאי גרגרי חוטים כמו השבלים שהם מלאים גרגרי החטה. Kimhi in locum.

e Sanctius reads it, ad latus, by the ſides, as the word is ſometimes taken: and thence erres in his deſcription of the Candleſtick.

rium, Canalis, a Pipe thorough which water is let forth, *Pſal.* 42.7. 2 *Sam.* 5. 8. The *Targum* אסקריטין *Roſtra*, μυξωτῆρες, as the ſeventie, *Emunctoria*, but not ſo properly; becauſe theſe Pipes were to convey Oyle into the Veſſell, and not out of it. [*empty the Golden Oyle*] *Heb.* הזהב the Gold, that is, * the Oyle, of a bright, cleare, and gliſtering colour: as in the like ſenſe, the word זהב is uſed, *Job.* 37. 22. *Gold cometh out of the North, id eſt*, faire and cleare Weather: [*out of themſelves*] by a ſupernaturall deflux, without artificiall meanes. *Verſe* 12.

* המריקים מעליהם תא השמן הזה הצלול וטוב להאיר ולהצהיב כמו מצפון זהב יאתה׃ Rab. Schelomo *on this place.*

2. The Angels Anſwer:

1. Exciting *Zecharie* to attention, by queſtioning his ignorance. [*And he anſwered, &c.*] *Verſ.* 13. as before, *ver.* 5.

2. Interpreting unto him both parts of his Queſtion in one Anſwer. [*Then ſaid he, theſe are the two anoynted Ones.*] Who theſe are is much doubted. Some would have them to be the two Witneſſes, *Rev.* 11. *viz.* as they interpret, *Enoch* and *Elias*: others, *Zerubbabel* and *Joſhua*, the Prince and Prieſt, both annoynted with Oyle, as *Rab. Schelomo*, and *Kimchi*: others, *Peter* and *Paul*: others the Churches of the *Jewes* and *Gentiles*. But they erre all from the right meaning: nor can any of theſe be the cauſe of the Churches preſervation, as theſe Olive-trees were of the maintenance of theſe Lampes in the Candleſtick. Shall we reſt on *Junius* his expoſition? thus, [*Theſe are two anoynted ones*] *duæ* * *Oleoſæ*, *id eſt*, the divers Graces of Gods Spirit, which from God are continually powred on the Church through Chriſt, by [*Pipes*,] *id eſt*, ſuch meanes as he beſt pleaſes. [*that ſtand before the Lord of the whole Earth.*] *quæ permanent*, that remaine, ſaith *Junius*, *id eſt*, which Graces are and abide in Chriſt in all fulneſſe, and out of him flow forth upon the Church, in ſuch a meaſure as befits every part. A probable expoſition. Yet it may be doubted, whether here be not to be underſtood by theſe בני היצהר *Filios Olei*, ſome Perſons, and not Graces, which we cannot ſo well call [*annoynted ones*] as our laſt Tranſlators read it, being properly a part of that annoynting whereof S. *John* ſpeakes, 1 *John* 2.20. and the rather, for that ſome kind of Miniſtration of theſe Perſons annointed, is implyed, in that they are ſaid to ſtand (עומדים) before the Ruler of the Word: as after, *Chap.* 6. *ver.* 5. But then, who theſe perſons are, whether Chriſt, and the Comforter, or, Chriſt in his two Natures, or Chriſt in his two Offices, of King, of Prieſt of his Church, or how elſe, *Quære*.

* *What?* Baccæ, *or* Olæ, *or both.*

CHAP. V.

THen I turned me, and lifted up mine eyes, and looked, and behold a flying Book.

2 And he ſaid unto me, What ſeeſt thou? And I anſwered, I ſee a flying Book: the length thereof is twenty Cubits, and the breadth thereof two Cubits.

3 Then ſaid he unto me, This is the Curſe that goeth forth over the whole Earth: for every one that ſtealeth ſhall be cut off, as well *on this ſide, as on that*: and every one that ſweareth ſhall be cut off, as well *on this ſide, as on that*.

4 I will bring it forth, ſaith the Lord of Hoſtes, and it ſhall enter into the houſe of the Thiefe, and into the houſe of him that falſely ſweareth by my Name: and it ſhall remaine in the middeſt of his houſe, and it ſhall conſume it, with the Timber thereof, and Stones thereof.

5 Then the Angel that talked with me, went forth, and ſaid unto me, Lift

Lift up now thine eyes, and ſee, what is this that goeth forth.

6 *And I ſaid, What is it? And he ſaid, This is an Ephah, that goeth forth. He ſaid moreover, This is the ſight of them thorow all the Earth.*

7 *And behold, there was lift up a Talent of Lead: and this is a Woman that ſitteth in the middeſt of the Ephah.*

8 *And he ſaid, This is Wickedneſſe, and he caſt it into the middeſt of the Ephah, and he caſt the weight of Lead upon the mouth thereof.*

9 *Then lift I up mine eyes, and looked: and behold, there came out two women, and the winde* was *in their wings* (*for they had wings like the wings of a Storke*) *and they lift up the Ephah between the Earth and the Heaven.*

10 *Then ſaid I to the Angel that talked with me, Whither do theſe beare the Ephah?*

11 *And he ſaid unto me, To build it an Houſe in the Land of* Shinar, *and it ſhall be eſtabliſhed and ſet there upon her owne place.*

Viſion 6. THe former Viſions were Revelations of Gods favour and mercie to this people: this and the next are denunciations of Judgment, For, albeit God, for his Mercy and Elections ſake, did purpoſe to eſtabliſh his Church amongſt this people, and to reſtore their State againe; yet he gives them to underſtand, that he favours not the ſinnes and corruptions wherewith, they were then infected, but would ſeverely puniſh them for the preſent; and if they grew more ranke and ripe in rebellion, would utterly ſubvert them, when they had fulfilled the meaſure of their Iniquity. This, I take it, is the ſcope of theſe two Viſions in this fifth Chapter. Let us conſider them ſeverally. For the former, we have its,

1. Deſcription: There is preſented to the Prophets view a flying Rowle, of a great length and breadth; which he, turning himſelfe about firſt ſees, *verſ.* 1. and then more exactly obſerves the faſhion of it, *verſ.* 2. [*And he ſaid, &c. I ſee a flying Rowle*] מגלה *Volumen*, the Booke of the Law wherein the curſe and puniſhment of ſinnes was ſet downe. Which Booke was not written as ours are, in ſeverall Leaves, but according to the * cuſtomes of thoſe times, in one large Scrowle of * Parchment or other matter, which was rowled up together, like the Webbe upon the Pinne. The Seventie turne it δρέπανον, *Falx*, a Sythe, miſtaking it for מגל [*Flying*] עפה *Targum* פרחא it appeared in the Ayre unfolded and ſpread abroad, fleeting along ſwiftly, like a Bird ready to ſeize on her prey. [*The length thereof is twenty Cubits, the bredth thereof ten Cubits*] A large Rowle, ten yards long, and five broad: but it is to ſhew, the Law hath curſes and puniſhments enough for every ſinne and ſinner: there is no eſcaping, it is long enough and broad enough to meet with tranſgreſſours every way. Some underſtand this, of the meaſure God keepes, in puniſhing proportionably to the ſinne, *verſ.* 2.

* Pal. 40. 7. Jer. 36. 2. Luk. 4. 17. ἀνακύλιξας. Ezek. 2. 9, 10.

* Ergo Aquila and Theod. render it διφθέρα.

2. Expoſition of the Viſion, briefly delivered in theſe words, [*Then he ſaid unto me, This is the Curſe,*] *id eſt*, the puniſhment threatned by the Law. For the curſe of the Law, is the puniſhment it denounceth againſt offenders [*that goeth forth*] is to be executed [*over the face of the whole Earth*] either upon the whole Land of *Iſrael*, or more generally, upon the whole World: The *Gentiles*, that ſinne without the Law, being yet liable to the puniſhments of the Law. This curſe is particularly amplified,

1. By inſtance of ſome ſpeciall ſinnes, againſt which the curſe is particularly threatned. Many other foule enormities there were in the *Jewiſh* State at this time, as, Marriage of ſtrange Wives, unlawfull and cruell Divorces of their Wives, [a] Sabbath-breaking, and open contempt of Gods Worſhip, [b] cruelty and unmercifulneſſe towards their poore Brethen, &c. But two onely are named though foule and groſſe ones.

a Malachie per totum.
b Nehem. 5.

1. The every and Sacriledge: For this kinde of Robbing I take to be

be principally meant here, whereof also *Malachie* complaineth, *chap.* 3. 8. and *Nehemiah*, *chap.* 13. 10. though all kinds of unjust defrauding be not to be excluded. [*For every one that stealeth, shall be cut off*] נקה *excindetur, vacuus erit, sive everſus*; as, *Esay* 3.26. *Jonathan*, לקי *Percuſſus, Cæſus:* and the Seventie, ἐκδικηθήσεται, [*as on this side, according to it*] מזה כמוה There may be given two interpretations of this phraſe; either thus; The theefe ſhall be cut off, מזה *id eſt*, from hence, out of this place, out of *Jeruſalem*; God will not ſpare his own people, if they ſinne more then others; Or thus, taking in the next Clauſe, The thiefe ſhall be cut off, * מזה on this ſide, and the ſwearer מזה on that ſide, *id eſt*, one as well as another, all ſhall be puniſhed כמוה according to it, *viz.* The Volume, and Curſe therein deſcribed. This latter ſenſe and conſtruction I rather follow: For, as touching *Kimhi's* interpretation, That the Rowle was written on the one ſide againſt the thiefe, on the other againſt the ſwearer, &c. it is a Rabbinicall toy. The Tranſlation of learned *Junius* in this place, ſound ſomewhat harſh, [*Quia quiſquis furatur* מזה *ex hoc* [*Populo*] *ut illa, innocentem ſe aſſerit, &c.*] Who ſo ſteales amongſt this people, counts himſelfe guiltleſſe, as that, *viz.* as other Nations, who defend and juſtifie their ſinnes. Which rendering ſeemes not juſtifiable, neither by the ſcope of the Text, nor by the times; which, though they were corrupt, yet we cannot think were come to that height in ſinning, as to count Sacriledge and Perjurie no ſinnes: neither did the *Gentiles* ſo eſteeme of them.

2. Perjurie and falſe ſwearing, [*and he that ſweareth*] *viz.* falſely by the Name of God, as *Verſ. ſequ.* [*ſhall be cut off, &c.*] as before, *verſ.* 3.

2. By the Author and Executor of this Curſe, *viz.* God himſelfe, [*I will bring it forth, ſaith the Lord of Hoſts*] God will ſee his owne Law executed.

3. By the manner of inflicting this puniſhment: which hath three degrees.

1. [*It ſhall enter into the houſe of the Theefe and Swearer,*] It ſhall inevitably ſeize upon them, even there, where they think themſelves moſt ſecure.

2. [*And it ſhall remaine in the middeſt of his houſe,*] He ſhall neither keepe it out, nor drive it out, ſo long as the ſinne remaines unrepented, and unreformed; Gods judgement that hath ſeized on his perſon or family, ſhall abide upon him and them.

3. [*And ſhall conſume it with the Timber thereof, and Stones thereof.*] Shall bring to utter ruine, them and their whole Eſtates, which they have got together by Rapine, Sacriledge, and Perjurie: *verſ.* 4.

Viſion 7. Not to reckon up the divers conjectures of Interpreters touching the ſcope of this Viſion; that which I take to be moſt plaine, and directly intended, is, the extirpation and finall diſperſion of the *Jewes* out of their owne Land, when the meaſure of their iniquities and rebellions ſhould come to the full. The former threatned puniſhment to particular perſons; this to the whole State. The Viſion is obſcure and darke; yet all circumſtances pondered, that appeares to be the driſt of it. Which, it ſeemes, is purpoſely ſet out in hard and myſterious Figures, leſt the plaine denunciation of the ſecond overthrow of Temple and State, might diſcourage them too much to go forward in the preſent reſtauration of both. Let us come to the Viſion it ſelfe; which is deſcribed by its parts and ſeverall interpretations joyned thereto.

1. Of the Ephah. The Prophet, admoniſhed by the Angel, lookes and ſees ſomewhat moving, but knowes not what it is, *verſ.* 5, 6. whereupon the Angel tells him. 1 What

* *Se* מזה ומזה *Hinc inde.* Exod. 17. 12.

The French *reade it almoſt the ſame way, but yet to better ſenſe.* [Car-qui conque d entre ce peuple-cide-ſtrobbe, eſt auſſi net qu' ille, &c. [id eſt *Whoſo among this people ſtealeth, is even as innocent as that or they,* viz. *the* Gentiles *dwelling in other parts of the World:* *taking* נקה *paſſively in* Niphal, *and in its uſuall ſignification.* Et de hoc quære.

Vid. Chryſoſt. Hom. 15. ad Pop. Antioch.

1. What is it: [*And he said, This is an Ephah that goeth forth:*] An Ephah, properly the greatest drie Measure among the *Iewes*, containing ten Homers, *Exod.* 16. *ult.* and generally, for any Measure whatsoever, *Deut.* 25. 14. It may here be taken either way, [*goeth forth*] appeareth to move forwards.

2. What is meant by it: [*He said moreover, This is their resemblance thoroughout all the Earth,*] זאת עינם A Clause that much troubles Interpreters: who yet, for the most and best part, understand this, *Oculus earum*, passively for the eye of Gods Providence and Knowledge, wherby he takes an exact account of all wickednesse committed: and however wicked men would sinne without measure, prescribes unto all limits and bounds, beyond which they shall not passe; whereunto when they are come, they shall be surely punished. So the interpretation shall be thus: [*This*] *viz.* Ephah, [*is their Eye*] *id est*, the Measure of their iniquity, determined upon the *Iewes*, by the all-knowing and all disposing Providence of God, whose Eyes are upon them [*in all the earth*] in every coast and quarter observing their doings, and how every ones sinnes fill up the common measure. This Interpretation, though it containe no absurdity, and is consonant to other * Scriptures, teaching us, that God long expects a sinner, or sinfull States amendment, proceeding not to punishment, till iniquity come to its full ripenesse: yet me thinkes, in this place, it sounds scarce full enough. And our last Translators give occasion to look further: who render עינם [*their Resemblance*] taking עין in that signification which is not usuall, *viz.* for an outward shape, colour, appearance, or likenesse of any *thing. But how was the Ephah a resemblance of the *Iewes*? Haply thus: The Ephah is an Instrument used in buying and selling: and so may be a *Synec. Speciei*, signify all manner of unrighteous dealing, which the *Iewes* commonly used throughout that whole Countrey. Some likelihood there is for this, if we have relation to the former Vision touching their Theevery and Perjurie. And because the *Targum* thus paraphrases it, הבין עמא דהיו גסבין ויהבין במכילתא דשקרא *id est*, These are the people which bought and sold by false measures. But yet this satisfies not. *Ergo quære.*

So Calv. Pisc. Iunius, *and the* French, (C' est l' oe il que j' ay sur eux en toute la terre) *and our old Translators to the same sense.*

* Gen. 15. 16. Matth. 23. 32. Esa. 1. 4. 1 Pet. 3. 20. cum Gen. 6. 3.

*as Levit. 13. 55. Ezek. 1. 27. נעין חשמל

2. Of a Talent of Lead, [*And behold, there was lift up a Talent of Lead*] ככר עפרת which we take either properly for a Talent which weighed 3000. * Shekels, or 125 pound; or more generally, for a piece or masse of Lead made broad and flat to cover the Ephah. This Weight of Lead was lift up, and hung over the Ephah.

*Exod. 38. 25, 26.

3. Of a Woman sitting in the Ephah, [*And this is a Woman that sitteth in the middest of the Ephah*] *ver.* 7. What this Woman was, and wherefore the Talent of Lead served, the Angel shewes in the next verse. [*And he said, This is the Wickednesse*] רשעה Affliction, say some: who thereupon take the scope of this Vision to be the translation of the *Iewes* afflictions and troubles which they had long endored, from them unto their Enemies, especially the *Babylonians*. But besides, that the acception of רשע for Trouble and Disquietnesse, is very * rare in the Scriptures, it agrees not well with all the circumstances of the Vision. Wherefore take we it in the ordinary signification, for Wickednesse, Impiety, Sinfulnesse; and then, this Woman is a Figure of the whole sinnefull Nation of the *Iewes*, whom God would punish for their extreame impieties and corruptions. It is but curiosity to enquire, why Wickednesse, or a wicked people, is represented by a Woman. Sinne came by a Woman, Women are more sinfull than Men; Sinne takes away the strength of States, and makes them weake as Women: But these are but ghesses, not reasons. Let us see what is done to this VVoman, [*and he cast it into the middest of the Ephah*] she sate upright

*Job. 34. 29. 1 Sam. 14. 47.

The two states of Israel *and* Judah, *figured by two women.* Ezek. 23.

upright in the Ephah, *verſ.* 7. Here the Angel takes her and throwes her downe in it, taking away all power to reſiſt and defend her ſelfe; and then, [*He caſt the Weight of Lead upon the mouth thereof,*] He covered the Ephah cloſe and ſure with a broad Weight of Lead, which ſhe ſhould not be able to remove. Figuring the ſevere and heavy judgement of God upon this people: which, when they had filled up the meaſure of their ſinnes, ſhould overwhelme them, and keepe them ſo faſt and ſure under, as they ſhould never be able to get free of it: like one cruſhed together in a narrow Veſſell.

4 Of two Women which carried away the Ephah with the Woman in it, and Talent upon it. Now, this fourth part of the Viſion declares what manner of puniſhment God would lay upon this people, which is no leſſe than their finall diſperſion, and ſcattering abroad from their owne Lands figured by this carrying away of the *Ephah* into the Land of *Shinar*. Which is deſcribed to us.

1. By the Inſtruments that conveyed it away, two winged Women: [*Then I lift up mine eyes, and looked, and behold, there came out two Women*] that is, ſaith *Iunius*, the Church of the *Iewes*, in reſpect of two ſeverall times; firſt, under *Ezra*, who purged and reformed the Church *Ezra.* 9. *and* 10. ſecondly, under *Nehemiah*, who againe reformed the abuſes thereof, *Nehem.* 13. So, that in effect, the two Women here, are *Ezra* and *Nehemiah*, the principall authors of reformation, though they uſed the helpe alſo of the other Rulers. But, *pace tanti viri*, this expoſition ſeemes not allowable: Firſt, for that theſe were times of reformation, wherein we finde none throwne out of the Church, but upon repentance and preſent amendment of that generall fault, *viz.* Marriage of ſtrange Wives, more firmely united thereto. But this Viſion ſeemes not to intimate any generall reformation of wickedneſſe, but a generall puniſhment, for default of repentance and amendment; as appeares by the order of the Viſion: the wicked Woman is caſt into the Ephah, covered with Lead then carried away into another Country. Secondly, it ſtands not with the laſt Verſe; which moſt clearely ſhewes, that this wicked woman ſhould beare the puniſhment of her iniquity, not at home in *Iudæa*, but in perpetuall baniſhment in forraine Countries. And *Iunius* his interpretation of this Baniſhment into *Shinar*, (to be the adjudging and enwrapping of the wicked *Iewes* at home, in the ſame * condemnation with their wicked brethren reſiding in *Babylon*) is intricate, and falls ſhort of the full meaning of that Verſe, as we ſhall ſee. Wherefore I conceive, that by theſe two Women is meant nothing elſe, but thoſe Inſtruments and Agents whom God would imploy in the ſpeedy execution of his wrath upon the *Iewiſh* Nation: who are reſembled by Women: not for that God would bring it to paſſe by weake meanes (for that is not ſo, the *Romans* by ſtrong hand overthrowing the *Iewes* Common-wealth) but onely to keepe proportion with the reſt of the Viſion, that the parties puniſhing might be correſpondent to the partie puniſhed; ſhe appeared like a Woman, and ſo did they. [*And the wind was in their * wings, for they had wings like the wings of a Storke.*] This figures the ſwift and violent execution of Gods judgement on this Nation. The women had wings, and thoſe large and great, like the wings of a Storke; and they were helped forward with the wind, which bore them up, and drove them on apace, like a bird that flies before the wind. All which ſets forth the ſwift approach and ſpeedy execution of Gods vengeance to be accompliſhed by the *Romans*, who with great celerity and violence deſtroyed the *Iewes* State. *Iunius* and *Piſcat.* underſtand it of the ſwift and couragious proceeding of *Ezra* and *Nehem.* againſt the corruptions and

* *If by the ſame judgement hee meane perpetuall, it is true in ſome ſort, albeit thoſe in* Babylon *were not baniſhed as yet from the* Jewes *ſociety, but might returne home, if they would; yea, did once a yeare ordinarily come up to* Jeruſalem.

* בחנפיהם *A Maſculine Article, referred to a Feminine Nowne* נשים ἀνομάλως, *but, as it were, intimating, that theſe Women were indeede types of men.*

and abuſes of their times: and true it is, that firſt reformation was ſpeedily performed within the ſpace of two moneths, *Ezra.* 10,16,17. But I take the ſcope of the Viſion looks not that way.

2 The Manner of it: They tooke up the Ephah from the ground, and lifting it aloft in the ayre, carried it away betwixt them. [*And they lift up the Ephah betweene the Earth and the Heaven,*] *id eſt,* ſay *Junius* and *Piſcat.* by the ſentence of Excommunication publickly denounced, *Ezra.* 10.8. for to that place, I ſuppoſe, they have reference. But, I take it, this lifting up betweene the Earth and Heaven, is onely a meere circumſtance of the tranſportation of the Ephah. The women that bare it away had wings, and flye they did; wherefore, it was neceſſary they ſhould take up the Ephah, and mount with it aloft into the ayre. That which is to be obſerved in it, is the manner of this puniſhment, *viz.* it ſhould be a removall and deportation of them out of their owne Countrey. Which further appeares by the next circumſtance.

Jer.29.5.28.

3. The Place whither this Ephah was carried, and where it was left: VVhich, by occaſion of the Prophets queſtion, *v.* 10. the Angel tells, *v.* 11. [*And he ſaid unto me, To build it an houſe*] *id eſt,* to appoint it a place of continuall abode, as in a ſetled dwelling, [*in the Land of Shinar*] *id eſt, Babylon,* or *Meſopotamia,* and *Chaldaea, Gen.* 10.10. *and* 11.2. For although the *Jewes* were by the *Romans* ſcattered into all parts of the VVorld almoſt, yet they did and doe principally reſide in thoſe Eaſterne parts of * *Aſia* the leſſe, *Chaldaea, Meſopotamia,* and *Babylon.* VVherefore this Land of *Shinar* is here ſpecially mentioned: firſt, becauſe it was the place of their former Captivity; and the mentioning thereof, was * ſufficient to give them notice what they ſhould expect, even the ſame condition of baniſhment they were in before in *Shinar:* Secondly, becauſe their Brethren, deſpiſing the mercie of their deliverance, ſtill remained there in wilfull exile; with whom, thoſe at home are alſo doomed to perpetuall Baniſhment. And it is moſt probable, the remaining of thoſe *Iewes* in *Babylon,* was a great occaſion to draw thither a great number of theſe ſcattered *Iewes;* who, upon their flight and diſperſion, reſorted thither for entertainment, [*And it ſhall be eſtabliſhed and ſet there upon her owne Baſe.*] This ſignifies the perpetuity and firme continuance of the *Jewes* puniſhment: This wicked VVoman had beene before carried captive, but it was but for 70. yeares: ſhe ſhould yet againe be carried away out of her owne Countrey, and be ſurely ſetled to abide for ever in the Land of her Baniſhment, like as an Houſe upon its Foundation, or Pillar, ſtrongly fixed upon a firme Baſe, where it will ſtand ſure, long to remaine. Thus then, theſe wicked *Iewes* being compaſſed in with their injquities, and impriſoned under the heavy burthen of Gods dreadfull vengeance, ſhould by the inſtruments of Gods juſtice be driven out of their owne Countrey, and made to beare the puniſhment of their rebellion in forraine Countries, whither they ſhould be baniſhed, from generation to generation: as we ſee it fulfilled to this day, ſince the firſt overthrow of their State by *T. Veſpaſianus;* and their finall diſperſion By *Ælius Adrianus.* And this I take to be the meaning of this place. There is to be noted in the Originall, a changing of the Gender הוּכַן והבִיחוּ whereof the former may be referred to בֵּית of the Maſculine; the latter to אֵיפָה of the Feminine Gender.

*1 Pet.1.1.
**As ſaith* Sanctius, *Qui ex noſtris Argrii captivi fuerunt, natali ſolo reſtituti, cùm Argerium audiunt, vincula audiunt, &c. and* Hoſ.9.3. *Captivity is threatned to the ten Tribes, under the name of Returning into* Egypt, *though they were captivated not into* Egypt, *but* Aſſyria. Hoſ.11.5.

עַל-מְכוֹנָתָהּ *A place fitted for any thing, a Baſe: as of the Alter,* Ezr. 3.3. *of the Lavers,* 1 *Kings* 7.27.

CHAP. VI.

AGaine, I turned and lift up mine eyes, and looked; and behold, there came foure Charets out from betweene two Mountaines, and the Mountaines were Mountaines of Brasse.

2 In the first Charet were red Horses, and in the second Charet black Horses.

3 And in the third Charet white Horses, and in the fourth Charet Horses of divers colours, and reddish.

4 Then I answered, and said unto the Angel that talked with mee, What are these, my Lord?

5 And the Angel answered, and said unto me, These are the foure Spirits of the Heavens, which goe forth from standing with the Lord of all the Earth.

6 That with the black Horse went forth into the Land of the North, and the white went out after them, and they of divers colours went forth toward the South Countrey.

7 And the reddish went out, and required to goe and passe through the world, and he said, Goe and passe thorow the world. So they went thorowout the world.

8 Then cryed hee upon mee, and spake unto me, saying, Behold, these that goe toward the North Countrey have pacified my Spirit in the North Countrey.

9 And the word of the Lord came unto me, saying,

10 Take of them of the Captivity, even of Heldai, and of Tobijah, and Iedaiah, which are come from Babel, and come thou the same day, and goe unto the house of Iosiah, the sonne of Zephaniah.

11 Take even Silver and Gold, and make Crownes, and set them upon the head of Iehoshua the sonne of Iehozadah the High Priest.

12 And speake unto him, saying, Thus speaketh the Lord of Hostes, and saith, Behold the Man whose name is the Branch, and he shall grow up out of his place, and he shall build the Temple of the Lord.

13 Even hee shall build the Temple of the Lord, and he shall beare the glory, and shall sit and rule upon his Throne, and hee shall be a Priest upon his Throne, and the Councell of Peace shall be betweene them both.

14 And the Crownes shall bee to Helem, and to Tobijah, and to Iedaiah, and to Hen the sonne of Zephaniah, for a memoriall in the Temple of the Lord.

15 And they that are farre off shall come and build in the Temple of the Lord, and yee shall know, that the Lord of Hostes hath sent mee unto you. And this shall come to passe, if yee will obey the voyce of the Lord your God.

Vision 7. TOuching the scope of this Vision, there are two Opinions of Interpreters, The first is, of those who understand by these foure Chariots, the foure Empires, with relation to the Church of God; whose beginning and progresse, actions and successions, were from time to time ordered by Gods supreame Will and Providence: So that whatsoever his Church and people had, or should suffer under them, was fore-seene and fore-appointed by God himselfe. And as in *Daniel, chap. 2. & 7.* after the Vision of the foure Monarchies, Christs eternall and spirituall Kingdome is presently described, which should bee more large and lasting than any of the former; so likewise is it in this place.

The second is, of those who by these Chariots understand the Angels, who are speedy Ministers of Gods manifold Decrees: Which provident government of God, by the ministery of his Angels, is here declared for the comfort both of the *Iewes* that were, returned, and of those that yet abode in *Babylon*; whose case was not yet so desperate, but that God had amongst them a Remnant, of whom he tooke care, to save them by his Grace and Mercy. An effect of which care of God towards them, is afterwards set downe by an Example,

of

of the conversion of some of them: Upon whose comming to *Jerusalem* to offer their Present; occasion is taken by a visible Ceremonie and Solemnity, to confirme their faith, and the faith of the rest of the *Jewes*, in the promise of the *Messias*, and his Kingdome.

Which of these Opinions to take to, or whether we may rest on either of them, I cannot say, nor dare define: both have their probabilities, and neither of them much more for ought I see. I thinke we must be content to be ignorant of the thorow meaning of this Vision: I will relate what others thinke, and so proceed. We have here then,

1. The Description of the Vision:
   1. Generally; [*I turned and lift up mine eyes, and looked, and behold, there came foure Charets*] not without their Drivers, though they be not named, [*out from betweene two Mountaines*] an allusion to the custome of those times, of running Races with Charets, where the Horses and Charets stood ready for the Course, inclosed within the Carceres, or barred Lists, from whence, upon the signe given, they loosed, [*and the Mountaines were Mountaines of Brasse.*] By these Brazen Mountaines all understand Gods provident Decrees and Councels; which, as they are most firme and immutable in themselves, like unremovable Mountaines of Brasse, or Steele, so are they the beginnings of all actions and effects in the World. And therefore these Charets are said to come forth from betweene these Mountaines, Gods providence appointing them their course, *vers.* 1.

   2. Particularly: describing by what Horses every Charet was drawn, *vers.* 2, 3. [*In the first Charet white Horses, and in the second Charet black Horses, and in the third Charet white Horses, in the fourth Charet grizled and bay Horses.*] They that hereby understand the foure Monarchies, are much troubled in the interpretation and application of these severall colours. Some ridiculously take it for such colours as those Nations most of all used; as the *Chaldæans*, Red, &c. Others, with reference to the *Iewish* estate, for types of that dealing which they used towards the *Iewes*; as the *Chaldæans*, Red, because they were bloody; the *Medes* and *Persians*, Black, because under them it was a sorrowfull time to the *Iewes*, by reason of their Captivity: and the *Græcians*, White, because the *Iewes* were well handled by them; as by *Alexander* at his comming to *Jerusalem*: the *Romans*, grizled, or of divers colours; because, of their Emperours, some used the *Iewes* well, and gently; some ill, and cruelly. But these are conceits, not onely frivolous, but false, if they be thoroughly scanned. And be it so, that by the Charets are meant these Monarchies, yet it will be too much presumption, without the helpe of the Angels interpretation, to give a reason of these colours, which haply were onely for distinction sake, to know one Charet from another, without further signification. They that goe the other way make shorter worke, and hereby understand the divers Ministrations of the Angels deputed to severall imployments: and nothing else: which is also according to that in the first Vision, *chap.* 1. *v.* 8. About the colours of the last Horses, there is some difference in the reading. [*Grizled*] ברודים *Grandines*, or *Grandine guttati*, *Maculis albis respersi*, spotted with white spots like haile-stones, upon Black, or other colour. *Iacobs* spotted Sheepe are so tearmed, *Gen.* 31. 10 which, *Chap.* 30. *v.* 39. are called טלאים the old Translators render it [*of divers colours*] the *French* [*Cendrez*] ash-coloured. [*and Bay*] אמצים *pro* המצים [a] *Tincti, infecti*, by the change of the Gutturals א ה The *Targum* קטמנין *Cinerei*, ash-coloured, of קטם *Cinis*, *Gen.* 18. 27. The old Translators [*Reddish*] the Seventie, ψαροὶ, *Sturnini*, Stare-colour. *French*, (*Mouschetès.*) *Iunius* takes אמצים in the usuall signification,

Which also have appeared like Charets and Horses, 2 King. 6. 17. & 2 Kin. 2. 11. *& most plainly* Psal. 68. 17. *Targ* פציחין Maculosi.

(a) Es. 63. 1.

fication, for *Roborati, confirmati*, strong, or strengthened, *viz.* by God, for the execution of his Will, and so may be as a common Epithet to all these Horses, *i.e.* Angels imployed in Gods service.

2. The Interpretation: which the Angell being asked by *Zecharie, vers.* 4. gives of them in a three-fold description of these Charets and Horses.

1. Their Nature, what they were, [*These are the foure spirits of the Heavens.*] Here lyes all the doubt touching the meaning of this word *Spirits*, (רוחות) whether it should be rendred * *Venti*, [*the foure Windes of the Heavens*] as *Sanctius* and the rest that interpret the Vision of the Monarchies, expounding this place by that, *Dan.* 7. 2. where those Monarchies are set fourth by the four Windes striving on the great Sea; to which place, well knowne to *Zecharie*, the Angel (say they) alludes: Or, *Spiritus*, [*the foure Spirits of the Heavens*] as the old and new Translators: and so to expound it of the Angels, who are sent from God into all the quarters of the World; and from thence repaire againe unto his presence. [*which goe forth from standing before the Lord of all the Earth.*] Whether of the former senses we take, this Clause seemes well to agree to both; but most fitly to the latter, of the Angels, who stand in the presence of God, waiting his commands, ready to goe forth in the speedy execution of his eternall Councels and Decrees: as is most plaine, *Job.* 1. 6. & 2. 1. 1 *King.* 22. 19. *Dan.* 7. 10. & *supra Chap.* 1. 10. & *Heb.* 1. *Matth.* 18. 10. But yet if we understand it of the Monarchies, the sense is not improbable; for they likewise were, in their times, raised up out of their severall Stations, according to Gods everlasting appointment; and sent forth into the world to execute Gods most holy and righteous purposes, as well upon his people, as one upon another: as the *Assyrians*, to punish the *Israelites*; the *Medes* and *Persians*, to plague the *Assyrians*; the *Grecians*, to afflict the *Persians*; and the *Romans*, to undoe all, both one and other, *vers.* 5.

2. By their imployment; setting downe the places whither these Charets ranne [*The black Horses which are therein,*] *viz.* in the second Charet, [*goe forth into the North Country*] *id est*, the *Medes* and *Persians* shall overcome the *Babylonians*, whose Countrey was North unto *Judæa*; [*and the White goe forth after them*] *id est*, the *Græcians*, who againe overcame the same Countries which the *Persians* before them had done; as appeares by *Alexanders* expeditions: [*and the Grizled goe forth towards the South Countrey*] *id est*, the *Romans* shall overrunne *Egypt*, which lay South to *Judæa*. But why *Egypt*? *Ribera*, and *Sanctius* out of him, give the reason: *Egypt* is onely mentioned, because of all the *Græcian* Empire, that Countrey was the last which was wonne by the *Romans*; who, in *Augustus* his * time, conquered it, and made it a Province: at which time was the * last period of that *Empire*, *vers.* 6. [*And the Bay went forth, and sought to goe, that they might walke to and fro thorow the Earth.*] Here is another knot hard to be untyed, who these Bay Horses are. The Bay and Grizled drew both together in the fourth Charet, *viz.* of the *Romans*; now they are severed: the Grizled goe toward the South; the Bay thorowout all the Earth. Wherefore either we must say, that by the Bay and Grizled is onely meant the *Romans*, who should not onely overcome the *Græcian* Empire, as it is *vers.* 6. but also should extend their Dominion to all places of the World besides, *vers.* 7. Or else we must take these Bay Horses for some other Kingdome, which having sometime beene a part of the *Roman* Empire, should afterward over-runne the whole World. *Ribera* rejects the former, because the *Romans* had conquered all the World, before the subduing of *Egypt*; as appeares by Storie, and *Augustus* his taxation, *Luk.* 2. Wherefore, what needs they, after that their going into the South

* *And so the French Translators (Quatre vente des cieux); and Junius, who yet interprets it of the Angels.*

a Suet. August. §. 17. 18. Florus lib. 4.

a So Torniel. An. ad Ann. M. 3723.

South-Countrey, to desire to goe over all the Earth? therefore hee understands by them another Kingdome. But what? the *Gothes*, *Vandals*, and Northerne Nations, who being first subjects to the *Romans*, and part, as of their Empire, so of their * Armies, afterward rebelled, divided themselves from the *Romans*, and by many eruptions [*sought to goe*] and get abroad, which yet were a long time hindered by the *Romans*: yet afterward they had leave from God, [*and he said, Get ye hence, &c.*] and [*So they walked to and fro thorow the Earth,*] overranne the whole World, scarce any Countrey being free from their invasion and tyranny. To this interpretation of *Ribera*, *Sanctius* subscribes: but Spaniard-like, out of admiration of his own Nation, addes a ridiculous conceit of his owne, that *non longe erraret ab optima conjectura, qui crederet hanc Prophetiam ad Hispanos quoque pertinere*; who being descended of the *Gothes*, have spread their Armes and Fame farre and wide thorow the world. *Junius*, and those that interpret this Vision of the Angels, understand no more but this, That these Angels are appointed to severall Countries: the second and third Charet sent to *Babylon*, to take care of the *Jewes* residing there; the fourth sent into the South Countrey, *id est*, into *Judæa*, to oversee those *Iewes* that were returned, *vers.* 6. and all of them being [*confirmati* אמצים] armed with power and authority from God, [*sought to goe, that they might walke thorow the Earth*] were ready and desirous to be gone upon their errand and commission (so willing is the Angels service and obedience:) and then, upon leave given, they flye abroad with all speed, to dispatch what God had given them in command, *vers.* 7. [*they walked to and fro*] תתהלכנה *obambulabant equæ Terram*. *Junius* puts in that particle [*equæ*, Mares,] because the Verbe is the Fœminine Gender, and Mares runne swiftest: but it needs not, seeing we may as well referre the Verbe to מרכבות Charets of the Fœminine Gender too: and both Charets and Horses went together. Now, touching the courses of these Charets, here is yet one doubt, Why there is mention made of the first Charet, wherein the red Horses were. *Ribera* saith, it was because the *Chaldæan* Empire was at this time overthrowne, and so their Race was runne. Wherefore the Angel speakes nothing of them. *Junius* is silent touching this point. *Ergo quære.*

* Orof. lib. 7. cap. 20.

Matth. 6. 10.

3. By an effect wrought by their Ministery and Imployment: which the Angel delivers with some vehemencie, to breede more attention in the Prophet. [*Then he cryed upon me*] called on me with a loud voyce, [*and spake unto me; saying, Behold*] See ראה [*these that goe towards the north Countrey, have quieted my Spirit in the North Countrey.*] An obscure place. הביחו את רוחי *Tranquillarunt, Requiem dederunt,* הניח *Quiescere fecit*; not הניח *Statuit, Collocavit, Manere fecit.* רוחי *id est* חמתי *aut* כעסי as *Kimhi* and *Schelomo*, θυμὸς, and so רוח sometimes * taken for Wrath. The meaning then, according to the first interpretation of the Vision is, [*they have quieted my Spirit,*] *id est*, pacified my * Wrath, done a pleasing and acceptable worke, in executing my revenge upon the *Chaldæans* and *Persians*, who had cruelly vexed the *Jewes* above measure, as *chap.* 1. *v.* 15. Now the *Persians* had allready punished the *Assyrians*, and the *Grecians* should shortly afflict the *Persians*: both by Gods appointment, for the oppression of his people. The Paraphrast to the same sense, עבידו ית רעותי *perfecerunt voluntatem meam*. *Junius* and *Piscator* understand it of the conversion and repentance of the *Jewes* in *Babylon*, wrought by Ministery of Angels, thus: [*They have quieted my Spirit in the North Countrey*] *id est*, appeased mine anger towards the *Iewes* dwelling in *Babylon*, and neglecting Gods favour in their deliverance. But how is this done?

* Esa. 30. 28. Prov. 16. 32. מושל רוח * Esa. 1. 24.

done? By bringing ſome of them to repentance: whom therefore God would not caſt forth of his favour: wherein God aſcribes the worke of his owne Spirit to his Miniſters the Angels, for their greater honour. Which expoſition gives occaſion of ſome doubts: as firſt, How the Angels are workers of repentance in men? Secondly, Whether theſe penitent *Iewes* did ſtill tarrie in *Babylon*, or returned home to their owne Countrey? If they tarried, how did they repent? ſeeing their tarrying there was one of their great ſinnes. If they returned, when was it? We finde indeed, that at the comming of *Ezra*, which was after this time, many *Iewes* repenting (belike) their former ſlothfulneſſe, joyned themſelves with him, and returned home, as is deſcribed at large, *Ezra.* 7. *and* 8. And perhaps that is ſomewhat here aymed at. But thirdly, Whether doth not this Reſt, given to Gods Spirit in the North, ſeeme to be of a larger extent, than onely in ſome few particular Converts? with whom, though God was well pleaſed, upon their repentance and returne: yet, for the generality, he was ſtill highly diſpleaſed with them who forgate *Sion*, and ſate ſtill by the Rivers of *Babylon*.

And ſo we come to the ſecond part of this Chapter: containing not a Viſion, but an Hiſtoricall prediction of what was really to be done, *viz.* the oblation of the *Iewes* that came from *Babylon*, and the typicall Coronation of *Iehoſhua* the High Prieſt. How this followes upon the former Viſion, is doubtfull: But there are two waies generally followed: either thus: The Viſion ſets forth unto us the adminiſtration of all Kingdomes, by the direction and providence of *God*: who, though he had ſuffered theſe Monarches to invade and ſpoile his people, yet would ſo order the matter, that the Kingdome and Prieſthood ſhould flouriſh againe in *Iuda*, notwithſtanding the power of thoſe earthly Monarchies: when, in due time, according to the promiſes, the *Meſſias* ſhould come, and take upon him the Rule of his Church, among the *Iewes* and *Gentiles*: Or thus: In the Viſion is ſhewed the care of *God* over the *Iewes* of *Babylon*, to ſave his *Elect* among them. In this Storie is ſet forth an effect of that care, in an example of ſome Converts; who, as Embaſſadours from the reſt, come to *Ieruſalem*, to make publike profeſſion of their faith, and to offer unto the Lord: unto whom God vouchſafeth this favour, to give them a viſible teſtimony and confirmation of the promiſed *Meſſias*.

(a) *But yet after a new and unuſuall manner, one Man ſhould have them both typified in* Joſhua, *fulfilled in Chriſt.*

The ſumme then, is a declaration of the kingdome and Prieſthood of Chriſt, and of the re-eſtabliſhment and enlargement of the Church under him. Where we are to note theſe particulars.

1. The externall repreſentation of this, by a viſible type, performed by the commande of God, given to *Zechary*; [*And the Word of the Lord, &c.*] *v.* 9. It is ſet fourth by foure Circumſtances.

1. The Parties before whom it muſt be done; which are ſome of the Captivity, come from *Babylon*.
2. The Time: the ſame day that they come.
3. The place; in the Houſe of *Joſiah*, the ſonne of *Zephaniah*. Theſe circumſtances are expreſſed, *Verſ.* 20. [*Take of them of the Captivity*] ſuch as have been carried captive, and are now returned, [*even of Heldai, of Tobiah, and of Jedaiah,*] three principall men, [*which are come from Babylon*:] How? As private men, bringing their owne Free-will-Offering to the Houſe of God; or, as publick Embaſſadours, in the name of the other godly *Iewes* in *Babylon*, to make knowne their profeſſion and zeale, and to bring their gifts. And thus *Iunius* ſaith, but the Text proves it not. Againe, when came they? At this time of *Zecharies* Prophecie; or before, with the firſt returne from the Captivity. The text ſeemes to determine neither, and אשר באו may be rendered as well [*which have come*, or *came*] of the time paſt; as which are, *viz.* now come, of the preſent. Though this of the preſent comming, ſeemes more probable by the

the next circumſtance. [*And come thou the ſame day*] ביום ההוא What day? Why, moſt likely that ſame day theſe men came from *Babylon*. No time ſhould be fore-ſlowed for the confirmation of their Faith, and to teſtifie the acceptation of their ſervice. And the Relative אשר in the laſt Clauſe may not unfitly be referred to יום as well as to the perſons before named, reading it thus; [*Goe thou the ſame day that they are come from Babylon, and goe into the Houſe, &c.*] and ſo the *Hyperbaton* will not be ſo long and hard. Unleſſe wee may venture with *Sanctius* to referre it to the next perſons ſpoken of, *viz.* *Ioſiah* the Father, and *Zephaniah* the Sonne, who came from *Babylon*, and ſo make no *Hyperbaton* at all: which is hardly allowable in this place; and I rather take the former conſtruction. Where further, by the Time we are to note, that this ביום ההוא implyes, that *Zecharie* had this command from God, before theſe Captives were come, to be executed and put in practice at the very day of their comming: which was, no doubt, accordingly fulfilled. [*And goe thou into the Houſe of Ioſiah the ſonne of Zephaniah.*] Who was hee? it is not knowne: but very likely it is, that either he was a Treaſurer for the Temple, who received the oblations that were made fot the repairing thereof; and ſo the Prophet muſt goe thither with the Captives, to receive Gold and Silver of them in the Treaſurers Houſe, whither they would bring it: or elſe, a Gold-ſmith, or Founder, dwelling in *Ieruſalem*, who ſhould make the Crownes next ſpoken of, *ver.* 10.

Sunt 70. anni ab everſione urbis & Templi Dei ad ann. 4. Darii, quo videtur confirmatum à Dario Decretum pro Templi re-ædificatione juxta Zechariam, c. 6. v. 9. ad finem 8. cap. Lydiar. Emend. Temp. Ann. Mund. 3485. Sed qu. *of this whole Verſe.*

4. The Manner of this Repreſentation: It muſt be in the faſhion of a ſolemne inauguration of *Iehoſhua*, by ſetting a double Crowne upon his Head. [*Then take Silver and Gold,*] *viz.* of *Heldai* and the reſt, which they have brought from *Babylon*, to offer in the Temple. So *Aben Ezra*, *R. David*, and *Salomon*, with the reſt that follow them; though, me thinkes, the Text ſaith not ſo. [*and make Crownes*] What? of Gold and Silver mingled together? So *Ribera* judging the Plurall to be put for the Singular, as בהמות, *pro ingenti beſtia*, *Iob* 40. חכמות *pro ſingulari ſapientia*, *Prov.* 1. So here עמרות *pro Magna Corona*. But their is no cauſe ſo to interpret the * place; and the diverſity of Metalls, ſhewes there were more Crownes made than one: one of Gold, for the Kingly Dignity; another of Silver, for the Prieſthood, ſaith *Piſcator*. But whether that diſtinction be needfull, it would bee enquired; ſeeing the High Prieſt, beſides his Miter, did weare a Crowne of Gold upon it: the faſhion whereof is deſcribed, *Exod.* 28. 36. & 29. 30. What Crowne was an Enſigne of the High-Prieſtly Dignity, and it was to be of pure Gold: How then ſhall a Silver Crowne repreſent it? unleſſe we ſay, that the Silver Crowne, as it was of another faſhion, ſo it was of another Mettall, for an extraordinary uſe and ſpeciall repreſentation of the Prieſthood at this time [*And ſet them upon the head of Ioſhua the ſonne of Ioſedeck, the High Prieſt.*] Not one upon the Head of *Ioſhua* the Prieſt, another upon the Head of *Zerubbabel* the Prince, as *R. David* would have it; and therefore ſayes, that hee, before this Coronation was called but פחה *Dux*, afterward he was ſtyled מלך *Rex*. But both Crownes, Kingly and Prieſtly, were one after another ſet on the High Prieſts Head: who, although he were not a Prieſt after the Order of *Melchiſedech*, but of *Aaron*, and therefore had not, nor could have both theſe Dignities joyned in his Perſon, as touching the reall execution and adminiſtration of both (as *Melchiſedech* had;) yet, for an extraordinary repreſentation, both theſe Dignities were at this time laid upon him: which he bare as a ſpeciall type of him, in whom both * Kingdome and Prieſthood ſhould fully meet together, and be really executed. If after the captivitie, the High Prieſts did by degrees encroach upon the Civill Authority, and carried themſelves like ſupreame Magiſtrates in the State, as well as chiefeſt Miniſters in the Church:

* *That which moſt ſeemes to prove it, is, that this Plurall Nowne is joined with a Verbe ſingular* העטרות תהיה *but in a common enallage.*

* Joſeph. l. 11. Antiq. cap. 4. κατώκησαν ἐν τοῖς Ἱεροσολυμοῖς, πολλεία χρώμενοι. Ἀριστοκρατικῇ μετ' Ὀλιγαρχίας, οἱ δὲ ἀρχιερεῖς προσῆκεν καὶ τῆς ἁπάντων, ἄρχειν ὑπὸ τὰ ἀσαμωναίων σωίβη βασιλεύειν ἐκ χρόνους.

Church: I ſuppoſe they had no warrant for their ſo doing; to joyne thoſe Offices, which God in that Politie had ſevered. In the defect or negligence of other Governors, they haply tooke the Authoritie, or had it put upon them by the people, as perſons moſt eminent, for their place, and ſuch as would have moſt regard of the common good, for their piety. And it may be this Coronation of *Ioſhua* might give his Succeſſors ſome occaſion to take up that practiſe; yea, and to the people alſo, to thinke that they ought ſo to doe: who either ſeeing this Solemnitie done in * publick, or reading the deſcription of it in this Prophecie of *Zecharie*, might eaſily miſtake the matter, and judge it to be *de jure*, a good warrant for an ordinary practice in all, which was but *de facto*, a ſpeciall ceremonie uſed about one, for repreſentation ſake. However, here is no ground for uſurpation: and the times betweene the re-edifying of the Temple and Chriſt, are ſo corrupt, and the high Prieſthood did ſo ſtrangely degenerate from its firſt inſtitution, that no good example can be taken therefrom. And yet notwithſtanding the acceſſe of Civill Authoritie in theſe corrupt times, the dignitie of the Prieſthood was farre inferior to that in former and purer Ages.

And ſo much for the firſt part, *viz.* the type and ceremonie of *Iehoſhua*'s Coronation: we come to the ſecond particular.

2. The ſignification of theſe Ceremonies, which the Prophet declares in a ſpeech that he makes unto *Ioſhua* after he had ſet the crowne upon his Head: ſhewing him whereat this ſolemnity aymed; and that this Honour was in him but typicall, which ſhould be really accompliſhed in the *Meſſias*, of whom he was but a figure. This application of the Type to the Antitype, is,

1. Generally made betweene perſon and perſon. [*And ſpeake unto him, ſaying, Thus ſpeaketh the Lord of Hoſtes, Behold the Man whoſe name is the Branch,*]*id eſt*, See in *Ioſhua*, thus adorned with Prieſtly and Princely Enſignes, a plaine ſimilitude and repreſentation of the *Meſſias*, hoped and looked for by all that expect ſalvation in *Iſrael*. Of this word Branch, we have ſpoken, *chap.* 3. *ver.* 8. where likewiſe, upon *Ioſhua*'s inveſtiture with the Prieſtly garment, the like application to Chriſt is made.

2. Particularly, amplified by ſeverall properties in the Antitype.

1. [*He ſhall grow up out of his place*] The promiſe of his comming ſhall be fulfilled, when, as a branch out of a dry ſtock, hee ſhall ſpring up [מתחתיו] *De ſub ſe* (*de deſſous ſoy, Gall.*) out of his place, *id eſt*, either *propriâ virtute*, without all helpe, beyond all likelihood, when *Davids* Family ſeemed extinct; or, *ex propria gente & ſede, viz.** *Nazareth* or *Bethlehem*, ſo long before propheſied of.

2. [*Hee ſhall build the Temple of the Lord.*] And againe for further certainty (*Even he ſhall build the Temple of the Lord.*) What Temple? Both; the Materiall, which not *Ioſhua*'s nor *Zerubbabel*'s skill and ſtrength could finiſh, without the ayde and protection of Chriſt, *chap.* 4. *ver.* 9. and the Spirituall, the Church, farre more excellent than the Materiall; that ſhould Chriſt reareup upon himſelfe, by the power of his Spirit, in his Prophets and Miniſters of the Goſpel.

3. [*And he ſhall beare the Glory.*] Not thou *Ioſhua*, albeit thou now weareſt theſe Crownes. The dignity and honour of the Church is onely in the Head Ieſus Chriſt, and from him communicated to the Members. Againe, the *Iewes* were now to looke for no ſuch outward pompe and ſplendor, either in the Prince or Prieſt, as they had before the Captivity: all things were abaſed, that they might the more earneſtly looke after the *Meſſias*, the brightneſſe of the glory, and the excellencie of honour, in whom, through not in outward appearance, ſhould meete in all perfection of both dignities, which either the Prieſts

* *For, ſo it is moſt agreeable, that it was not in private, in the houſe of* Joſiah *the ſonne of* Zephaniah, *but in the open view of the people, and in the preſence of* Zerubbabel *the Prince too; who yet was not offended at it, knowing by the Prophets Sermon which he made at this Solemnity, that all this tended not to the derogation of his honour or authority, but to another end, and for a further ſignification.*

* *Yet we finde no mention of that in the Prophets, unleſſe by alluſion, Chriſt being called* נצר *as* Eſ. 11. 1. Gal. (Sera remplie de Majeſtè.

Prieſts had of the Family of *Aaron*, or the Kings of the liange of *David*: both which were now almoſt laid in the duſt. But Chriſt ſhould lift them up againe ישׁ׳ ;

4. [*And he ſhall ſit and rule upon his Throne, and he ſhall be a Prieſt upon his throne*] Here is the ſubſtance of *Joſhua*'s ceremonious inauguration, and the manner how Chriſt ſhould beare the Glory, *viz.* by the glorious conjunction of two ſupreame dignities in his moſt excellent perſon, the Kingdome and the Prieſthood; that expreſſed in the former clauſe, this in the latter. Here is no mention of the Prophetical Office of Chriſt, which, it may be, is but an appendix of his Prieſthood.

5. [*And the counſell of peace ſhall be betweene them both.*] Not properly betweene *Joſhua* and *Zerubbabel*, who, as *Kimhi* ſpeakes, לא יקנא זה את זה ׳סכימו כאחד כאשו ׳עשו ſhould not envy one another, but conſent together as one, in that which they ſhould undertake; which, though it be likely to be moſt true; yet is not here meant. Nor yet between the type and antitype, *Joſhua* and *Chriſt*; between whom, ſaith *Sanctius*, there ſhould be the Counſell of peace, *id eſt*, an agreement and likeneſſe, as between the worke and the modell, the picture and the face. But this is *frigidum nimis & dilutum*; I take it, with *Iunius*, for the generall *Apoteleſma* or Effect, which this ſacred conjunction of both Thrones and Office of the Kingdome and Prieſthood in Chriſts Perſon, ſhould produce in and towards the Church, *viz.* Peace and Reconciliation with God together with ſafety and deliverance from all our ſpirituall enemies; which is the benefit we obtaine by Chriſts Sacrifice and Soveraigne authority. And it is here called the [*counſell of Peace*] by alluſion to the former government of the *Iewes* State, wherein the King and Prieſt, ſeverall officers, did take counſell one with and of another, for the maintenance of peace and proſperity in Church and State. Now likewiſe the Churches peace ſhould be wrought, though not by two ſeverall perſons, yet by vertue of two ſeverall Offices meeting in one: Chriſt purchaſing all peace to his Church by his Prieſthood and maintaining and defending it by his Kingdome, *verſ.* 12. So we have the Ceremonie and its meaning: now followes the third particular, *viz.*

Ephe. 2. 13. &c.

3. A publick memoriall and remembrance of this Solemnity, by the conſecration of theſe Crownes among other *Anathemata*, or gifts given unto the Temple: [*And the Crownes ſhall be to Helem*] called *verſ.* 10. *Heldai* [*and to Tobiah, and to Iedaiah, and to Hen the ſonne of Zephaniah*] called *ver.* 10. *Joſiah*. They were *binomines*: and it is but * a groundleſſe conceit, that *Helem* and *Hen* were put for *Heldai* and *Joſiah*, as ſhorter names, and ſo fitter to be engraven in the Crownes that were conſecrated. Whether they were engraven or not, is moſt uncertaine; and it ſeemes ſufficient that God had regiſtred the names in this Prophecie, without further engraving upon the Crownes, [*For a memoriall*] לזכרון a publick Monument and Remembrance; but of what? whether of their Liberality and Piety (גרבתם) in offering Gold and Silver unto Chriſt and for the Temple? or of their *Incredulity and hardneſſe of heart, who would not believe the Promiſes without ſuch a viſible aſſurance? or of the former action onely, *ſcil.* the typicall Coronation of *Joſhua*, that the Crownes, as they were ſet upon his head for to ſignifie the *Meſſiah*, ſo ſhould they be hung up in the Temple for a monument, to put all Spectators in minde of what was promiſed, and to be expected ſhortly? or, as *Iunius*, to be a teſtimony and confirmation of Gods favourable acceptance of all ſuch as ſhould come from afarre to worſhip in the Temple, and joyne themſelves to the people of God, whether from *Babylon*, as theſe *Iewes* here named, or elſe where from among the *Gentiles*, as is inferred in the next *verſe*. Any one of theſe ends taken alone, are not

* כיה׳ו שמיחם רהובים ומפוהדים בהם: *ſaith* R. David.

* *And ſo* Calvin, *that this was* convictio *and* damnatio Incredulitatis, *as well as* teſtimonium Liberalitatis.

not large enough to expreſſe the effect of this Monument; as will appeare, if all be conſidered: wherefore, I take the two laſt purpoſes to be principally aimed at in this conſecration of the Crownes, though the two firſt may likewiſe be included. [*In the Temple of the Lord*] How? kept in ſome Treaſury and Cabinet, or hung up in open view among other coſtly Donaries and Anathematas of the Temple. This rather, as R. *Schelomo* and *Kimhi* relate out of the Talmud; that theſe Crownes were הלויות בחלונות בגונת ההיכל, *id eſt, Suſpenſæ in feneſtris verſus ſummitatem Templi.* Which, is probable, was done after the finiſhing of the Temple, *verſe.*14.

The laſt particular in this Propheticall Declaration, is

4. A promiſe of acceſſe of ſtrangers and farre dwellers, unto the People of God at *Iewry*, who ſhould helpe forwards the building of the Temple. [*And they that are farre off*] How? in place, or in Religion? the *Iewes* in *Babylon*, or the *Gentiles* in all parts? I anſwer, Both are to be underſtood by [*thoſe afarre off.*] Which will appeare, if we conſider, that this promiſe and Prophecie hath a double meaning and accompliſhment, one in the Materiall Temple, another in the Spirituall. Touching the Spirituall Temple, the Church under the *Goſpell*; it is manifeſt, that all both neere and farre off, diſtant as in place, ſo in Religion and affection, both *Iewes* and *Gentiles* did come together, as living ſtones, to build the true Temple, whereof Chriſt was the foundation. This was fulfilled at the comming of Chriſt in the fleſh: but this is not all here meant. Something there muſt be for the preſent comfort of the *Iewes*; and this is a promiſe of ayde in the building of the Materiall Temple, which the *Jewes* at home ſhould receive from ſtrangers afarre off. And theſe were partly their Brethren the *Iewes* reſiding in *Babylon*, amongſt whom many, out of zeale to Religion and Gods *Houſe*, did, after the example of *Heldai* and the reſt, either bring or ſend their gifts, and by their preſence or purſes helped forward the building: partly the *Gentiles*, who either converted, joyned with the *Jewes*, as in their Religion, ſo in this worke (though, I thinke, but a very few did ſo in theſe miſerable diſcouraging times, till things were better amended) or elſe not converted to the *Iewiſh* Religion, did nevertheleſſe, moved by Gods Spirit, greatly further the re-edification of the Temple. And ſuch were the Kings of *Perſia*, who, immediately after this Prophecie of *Zecharie*, notwithſtanding the bitter accuſations of the *Jewes* Enemies, did by their command and proper coſts, ſet forth this Worke, as it is notably related, *Ezr.*6.6. *& ſeq. & chap.* 7.20. *& ſeq.* And in after times the Temple was much beautified, even by ſtrangers, eſpecially *Herod* the Great, of whoſe time * *Kimhi* thinkes this to be meant. Thus then the meaning of the next clauſe is plaine, [*ſhall come and build in the Temple of the Lord*] Either as converted and truly called from *Gentiliſme* to *Iudaiſme*, or from both to *Chriſtianity*, ſhould grow up into an holy Temple in the Lord, *Eph.*2.19. &c. or whether converted or not converted, ſhould afford externall ayde and aſſiſtance to the *Iewes*, in repairing of their State and Temple. And theſe are ſaid to build in the houſe of God, becauſe they that by their authority or expences further the Work, may juſtly be ſaid to build as well as the workmen that lay the ſtones and timber. This promiſe is amplified two wayes:

1. By an Event in the performance of it, *viz.* the Juſtification of *Zecharies* calling by the fulfilling of his Prophecies [*And ye ſhall know that the Lord hath ſent me unto you.*] By what? and when? Not ſo much by the calling of the *Gentiles* and their aſſociation to the Church, which was a long time after this; and the *Jewes*, to whom *Zecharie* ſpeakes, lived not to ſee it, though *Zecharie* were alſo a true Prophet in that too: as in the preſent helpe they ſhould have from ſuch as they little looked for it at their hands. And this was a ſingular encouragement to the

Vid. Eſa. 60.

* ואפשל שהיה זה בימי חורודוס נכנין הגדול שכנה בבית המקדש:

the Iewes, and ſtrong confirmation to them that *Zechary* was a true Prophet, when they ſo ſpeedily felt the comfort he fore-told them.

2. By the Condition of its performance; which is their obedience to Gods Commandements. [*And this ſhall come to paſſe, if you will diligently obey the voyce of the Lord your God*] This ſhewes, that the former promiſe is not principally meant of the Vocation of the Gentiles, or converſion of impenitent Iewes in remote parts. For could the Infidelitie and diſobedience of theſe Iewes at home, hinder the working of Gods grace, either in the one or other? It neither did nor could. But it might hinder the building of the Temple, and cauſe God to turne the hearts of men from favoring and forwarding this worke: as already it had done a good while, and might have done longer, upon their obſtinacie and rebellion againſt the Word of God, delivered by *Haggai*, and *Zechary*. *Verſe* 15.

CHAP. VII.

AND in the fourth yeare of King Darius, *the Word of the Lord came unto* Zechariah, *in the fourth* day *of the ninth moneth, even in Chiſleu.*

2. *For they had ſent unto the houſe of God, Sharezer, and Regem-melech, and their men to pray before the Lord.*

3 And *to ſpeake unto the Prieſts, which were in the Houſe of the Lord of Hoſtes, and to the Prophets, ſaying, Should I weep in the fift moneth, and ſeparate my ſelfe as I have done theſe ſo many yeares?*

4 *Then came the Word of the Lord of Hoſtes unto me, ſaying,*

5 *Speake unto all the People of the Land, and to the Prieſts, and ſay, When ye faſted and mourned in the fift and ſeventh moneth, even theſe ſeventy yeares, did ye faſt unto me? do* I approve it?

6 *And when ye did eate, and when ye did drinke; did ye not eat for your ſelves, and drink for your ſelves?*

7 *Should ye not* hear *the words, which the Lord hath cried by the Miniſterie of the former Prophets when Jeruſalem was inhabited, and in proſperity, and the cities thereof round about her, when the South and the Plaine was inhabited?*

8 *And the Word of the Lord came unto* Zechariah, *ſaying,*

9 *Thus ſpeaketh the Lord of Hoſtes, ſaying, Execute true judgment, and ſhew mercy and compaſſion, every man to his brother.*

10 *And oppreſſe not the widow, nor the fatherleſſe, the ſtranger nor the poore, and let none of you imagine evill againſt his brother in your heart.*

11 *But they refuſed to hearken, and pulled away the ſhoulder, and ſtopped their eares, that they ſhould not heare.*

12 *Yea, they made their hearts as an adamant ſtone, leſt they ſhould heare the Law, and the words which the Lord of hoſtes ſent in his Spirit by the Miniſtry of the former Prophets: therefore came a great wrath from the Lord of Hoſtes.*

13 *Therefore it is come to paſſe, that as he cried, and they would not heare, ſo they cried, and I would not heare, ſaith the Hoſtes.*

14 *But I ſcattered them among all Nations whom they knew not: thus the Land was deſolate after them, that no man paſſed through nor returned: for they laid the pleaſant Land waſt.*

THus of the firſt Sermon of *Zechary*: we are come to the ſecond, contained in the ſeven and eight Chapters; wherein the Prophet at large reſolves the Iewes, in a caſe of conſcience, which was propoſed to him and other Eccleſiaſticall perſons, to be decided, touching faſting. The Sermon is large, and, beſides the reſolution of the maine Queſtion, containes many moſt excellent inſtructions, conſolations and promiſes unto this people, as we ſhall ſee in order. In theſe two Chapters therefore, containing one Sermon, we are to conſider three things.

1. The time when this Sermon was preached; which was two whole yeares and a month after the former. That was in the eight month of the ſecond yeare; this in the ninth month of the fourth yeare of *Darius*. A long vacation. *Verſe* 1.

2. The Occaſion, which is an Embaſſage ſent unto the Temple, to conſult about a ſcruple of conſcience. Where we have to note.

זישלח ſingular for the plurall, ſaith *Kimchi* as afterward האבכה ſhould I weep, for, ſhould we weepe.

1. The Embaſſadors, and the place whither they are ſent. [*When they had ſent*] Who? The perſons that ſend this Embaſſie, are doubtfull, whether the whole body of the Jewes returned, or the Jews that were in Babylon, or ſome particular man not named. *Kimchi*, *Schelomo*, and *Aben Ezra* expound it of the Jewes of Babylon, who ſent theſe chiefe men, with their traines, to Jeruſalem, to be informed of this matter. *Junius* underſtands it of the Jewes in *Judea*, & ſo renders it [*Quum miſiſſet populus.*] And his reaſon is moſt probable, becauſe the Temple being now almoſt finiſhed, this ſcruple of faſting for its overthrow, did more concerne them at home, than thoſe in Babylon: and therefore in a publick caſe they take a good cours to ſend ſome worthy perſons to the Prieſts & Prophets, to crave reſolution in the name of all the people. We need not be curious about it: and if they were the Jewes of Babylon that ſent, the anſwer that was given to the meſſengers, was made unto them in publike, in the * hearing of the Jewes at home, and ſo fitted them too. [*Unto the houſe of God*] which was now in a good forwardneſſe, and brought to ſome reaſonable perfection; though it were not finiſhed till two yeares after this time, *viz.* in the ſixt yeare of *Darius*. *Ezr.* 6. 15.

* Verſe 5.

[*Sharezer* and *Regem-melech*.] Here is a ſtrange coyle about theſe mens names, and the Seventies Tranſlation makes all the trouble, who read it thus; εἰς ἀποστειλαι εἰς βαιθηλ σαρασαρ καὶ ἀρβαθ σαγὲρ ὁ βασιλεὺς καὶ οἱ ἀνδρες αὐτῶ putting into the Text that which is not there, and making an appellative of a proper * name. It may be they read רגם backwards, and taking ם for ם turned it σαγὲρ. *It* puts *Sanctius* to his trumpes, to cleare the matter, & juſtifie the Seventie: He thinks the Copies were otherwiſe which they followed, than thoſe we have, and for *Regem-melech*, he ſuppoſes, from the ſimilitude of the ſound, that רגם was written in the margent as the Latine of מלך, and after crept into the Text, and joyned with the other. Againe, whereas by the Seventies Tranſlation one of theſe Embaſſadours * is called βασιλὶς, it troubles him much to find out how the Jews in Babylon (fro who he takes this embaſſie to be ſent) ſhould have any Kings among them in their captivitie. And ſo it may well; for theſe conceits are ſtrange and needles. I ſuppoſe the Seventies Tranſlation is not ſo authenticall, but it may be called in queſtion, and corruption rather laid upon it than the Hebrew Originall: And for that which we now have, it is ſo full of errours, that we may juſtly thinke, either we have not the right Tranſlation of thoſe Seventy, or that its falſe of them, that *Divino ſpiritu afflati in Græcum ſermonem Scripturam converterunt*, as *Sanctius* affirmes they did, out of S. * *Auſtin*, Let us take the names as they lye plainly in the Original and Chaldee Paraphraſt, for the names of two worthy men that were chiefe in this Embaſſage [*and their men*] which accompanied theſe two principall perſonages in this honourable imployment.

* *Et è contra in* βαιθηλ.

* Or at leaſt he that ſent them is ſo ſtiled.

De Doct. Chriſt. l. 2. c. 15.

אנשיו *Viros ejus*, referring it to *Regem melec* next before. Jun. *Viros ſuos*, with reference to both, and ſo we Tranſl. [*their men*] for אנשיהם as Chap. 9. 7.

2. The cauſe of their Comming; which is double.

1. To performe their ſolemne Worſhip of God in the Temple [*To pray before the Lord*] *id eſt*, to offer ſacrifice, and therewithall their prayers, unto God. Both meant by that phraſe לחלות את־פני ה as 1 *Kin.* 13 6. by prayers. 1 *Sam.* 13. 12. by ſacrifice. & *paſſim* And though the Temple were not finiſhed at this time, nor the

the whole course of Gods worship set in order, yet the Altar of burnt sacrifices was set up at the very first returne, and the order of sacrificing thereon observed, as it is *Ezr.* 3. 1. *& seq. Verse* 2.

2. To be resolved in a case of conscience. In their iniquity, we have set down to us.

1. The Persons to whom the Question is proposed: they are the Priests and the Prophets, who ought in such cases to be *consulted. [*And to speake unto the Priests that were in the House of the Lord of Hosts*] attended on the Service there, and also dwelt within the circuits of the Temple. [*and to the Prophets*] viz. *Haggai, Zechary, and Malachy*, saith *Kimhi*: if *Malachi lived in these times.* * Mal. 2. 7.

2. The Question it selfe is touching a point of religious practise, in the Observation of a Voluntary Fast, which the Jewes had taken up, and used a long time, in memory of the burning of the Temple, [*Should I weep*] *id est*, Fast, by a Metonymie of the Adjunct; Weeping being alwaies a part of such humiliation. [*In the fift moneth*] wherein the Temple was burnt, *viz.* the tenth day of that moneth, wherein the Temple was consumed to ashes. *Jer.* 5. 12. three daies after the comming of *Nebuzaradan*, 2 *King.* 25. 8. This tenth, or, as *Junius* saith, the ninth, the day before it, the Jewes kept as a sorrowfull day. [* *separating my selfe*] ממאכל וממשתה ומרעננת from meate, drinke, and other delights, saith *Kimhi*: abstaining from all bodily comforts, the more vehemently to afflict my soule. See the manner of a Fast, *Joel.* 2. 15. &c. [*As I have done these so many yeares*] *viz.* seventie yeares, as it is *verse* 5. Or, all the time since the Temple was destroyed: of which *Chap.* 1. And old Customes would not be left off. Here is then the summe of the Question, Whether the Jewes, having by agreement among themselves, for a long time observed a day of Fasting, in remembrance of the Temples destruction ought now, the Temple almost repaired and finished, to lay downe this custome, or observe it still? Concerning which question, we are to observe two things: 1. That whereas the Jewes observed 4. daies of fasting, in memory of their ruined State and Temple, they only propose the question touching one, *viz.* That for the Temple. The reason I ghesse at, is, because the Temple only was in greatest forwardnesse towards perfect restauration: but for the rebuilding of the Citie of Jerusalem, & re-collection of their dispersion, they were things unlikely to come to passe yet: and therefore they thought it was not amisse to fast still in that respect. The Prophet in his answer includes them all foure, there being the same reason of one as of another. 2. That whatsoever solemnity or shew of conscience these used in the proposall of this question, the Prophet seemes to sleight them, as making much adoe about a trifle. And by his answer, we may plainely gather, that these Casuists were in this matter guilty of a double fault: 1. Hypocrisie, sending a serious Embassage about a needlesse ceremony, neglecting in the meane time the substance of mercy and piety. 2 * Incredulitie and distrust of the fulfilling of Gods Promises, touching the restoring of their Church & State: which is apparent by their practise; else why did they make any doubt to surcease fasting for the ruine of the Temple, if, when now they saw it before their eies well nigh finished, they had yet beleeved it would shortly have bin fully repaired? would not reason teach them, that it was unreasonable to fast for the old, when they had a new: especially their fasting being but a practise of their own devising? Againe, why were they silent of the other fasts, and touch onlie upon this? there's a core in that. Certainlie

* הנזר *Sanctius* draws it to the vowes of Nazarites, dreaming (I believe) of a Monkes Cowle.

* כי רעיין לא היו מאמינים כבנין הבית מפני האויבים שהשביתו אות המלאכה saith *Kimhi*.

rainely, had they fully believed the promiſes which God had made unto them, by the preaching of *Haggai*, *Zecharie*, and other Prophets before, they might have ſeen more cauſe of joy, than of griefe at this time. Theſe things will more clearely appeare in the opening of the Prophets anſwer. Come we therefore in the third place to

3. The Sermon it ſelfe. Where, beſides the Preacher and his authority, *ver.* 4. we have

1 The Auditors, the People and the Prieſts [*And ſpeake unto all the People of the Land*] Whoſoever were the Embaſſadours, and from whomſoever. We ſee, as the cauſe was common, ſo the Anſwer was publique, in the hearing of all the People in Judæa: And not to them onely; but ſpeake alſo [*to the Prieſts*] They that ſhould haue given reſolution to the people, muſt themſelves have reformation from the Prophet. They belike had been the Authors of theſe Cuſtomes to the people, and were themſelves obſervers of them: and ſo knew not what to ſay in the matter.

2. The Subſtance and Matter of the Sermon: Which divides it ſelfe into two generall parts:

1. The Preface unto the maine Anſwer it ſelfe: which is large, ſtretching it ſelfe to the 10. *verſe* of the *Chapter*: the Prophet, even by the manner of his anſwering, teaching the people, that there were other things of greater moment to be looked unto, than their ceremonious Faſtings. Of which he diſcourſeth at large: of theſe but in a word or two. This Preface containeth excellent matter, and that of two ſorts:

1. Reprehenſion of their prepoſterous courſe, in ſtanding much upon their owne Inventions and outward Obſervations, but neglecting Gods Commandement, and their Obedience unto it. And this reacheth to the end of the ſeaventh Chapter: wherein the Prophet diſcovereth the Hypocriſie of this people, who ſeemed to make a conſcience of their owne Inſtitutions, but cared not for Gods Precepts: and who thought, that God would be well pleaſed with ſuch outward Sacrifices and Ceremonies, though his voyce was not obeyed. This Reproofe conſiſteth of two Branches:

1. A plaine Deniall, that their Faſts were either commanded by God, or acceptable to him. [*When ye faſted and mourned in the fift*] for the reaſon before: [*And in the ſeaventh Moneth*] for the ſlaughter of *Gedaliah*: Upon whoſe death followed the utter diſperſion of the remainder of the Jewes into Egypt and other parts, 2 *King.* 25. 22. *&c.* and *Ier.* 41. [*Euen thoſe ſeaventie yeares*] during the time of the Captivity, and ſince, untill this time [*Did ye faſt at all *unto me?*] A vehement interrogation, for a vehement deniall, [*Ye did not at all faſt unto me*] And this againe by an Emphaticall repetition and provocation to their conſciences; Did ye faſt to me? [*Euen unto me?*] No, ye did not. To whom then? to your ſelves. Which will appeare, if the meaning of this Phraſe [*unto me*] be explained. To faſt unto God hath a double meaning: 1. Either for the Time, to obſerve ſuch a day of ſolemne humiliation, as Gods Commandement ſomewhere or other hath limited unto us. 2. Or for the Manner, (which is the principall) when we obſerve a day of faſting by ſuch Exerciſes, with ſuch Affections, and for ſuch Ends, as Gods Word preſcribes unto us, albeit the time be of our own appointment. Now theſe Faſts of the Jewes, were neither for the one or other unto God. For neither had God any where commanded them to obſerve ſuch Dayes of Faſting, neither did the Jewes obſerve them in that Manner, as ſuch times of Humiliation ſhould be ſpent. They grieved for the Deſtruction of the Temple, they wept, and tooke on for the Ruine of

* *Pour l' amour de moy voire, pour l' amour de mour. Gall.* i. e. For my ſake.

of their State, and ſighed under the burthen of their preſent Miſery: But all this was no occaſion either of remembrance and repentance for ſinnes paſt, or amendment for after-times, whereby to remove Gods wrath that lay on them. Such carnall and wordly ſorrow little pleaſed God: And therefore the Prophet tels them, they faſted not unto God, but unto themſelves: As their own authority without Gods Command had ſet up thoſe Faſts, ſo their owne Ends, not Gods, were aimed at in ſuch exerciſes. The truth is, theſe Faſts (appointed by the Jewes upon ſuch ſingular occaſions) were in themſelves good and lawfull, had they been obſerved as Exerciſes of Piety and Repentance: but as they kept them in ſatisfaction to their carnall humours (going no further than the outward Ceremonie) they were not pleaſing unto God. *Verſe* 5.

This the Prophet further proveth by compariſon with the contrarie: You aimed at Gods glory in your abſtinence, even as much as you did in your eating and drinke. But you did eate and drinke for your ſelves, when, and in what manner you liked beſt, for your owne health or pleaſure: ſo was your Faſting a matter to give your ſelves contentment, without any further reſpect of Gods Glory, or increaſe of your owne Piety. [*And when ye did eate and drinke, &c. Verſe* 6.]

2. A plaine declaration of the Reaſon, why God cared not for their Faſtings, by ſhewing their neglect of that which was moſt commanded by God, and acceptable to him: and that is in one word, their Obedience to God. The neglect whereof is ſo deſcribed by the Prophet, as he ſhewes it was not onely the cauſe why now their Faſts were not commendable, but alſo the occaſion that brought them to this courſe of Faſting, by ruining their State, in remembrance whereof they ſorrow; which they need not have done, if they would have obeyed the voice of God. This brought them to miſery, and in it makes them more miſerable. The Prophet therefore touches them to the quicke, and opens their Ulcer of Hypocriſie and Diſobedience, that were plaiſtred over with ceremonious ſhewes of Faſtings and other pious Exerciſes. This he doth two wayes:

1. In a ſhort and round Reproofe, ſummarily thus; You remember your miſeries, but you forget your rebellions, that have cauſed it; you mourne for your afflictions, but you thinke not on your duty that ſhould remove them. Its not your Faſting that God regards: Where is your repentance for former diſobedience? Where is your preſent Obedience to his Word? (*Should ye not heare the word?*] הלא את הדברים A conciſe and ſhort kind of ſpeaking, well befitting a ſharpe reproofe. The Vulgar and the French made it otherwiſe [*Are not theſe the words*] As if the Prophet had ſaid, You need not come to us now for reſolution in the Point of Faſting, the Prophets* before us have ſhewed you, what Gods Will is touching that Point; and we tell you but what they have already ſaid, though you have not heeded it. But I conceive the ſenſe runnes much ſmoother the other way; and את the Article of the accuſative Caſe, ſhewes an ellipſis of a Verbe, which the ſenſe of the place eaſily ſupplies. [*Which the Lord hath cried by the former Prophets*] exhorting to Repentance and Obedience, threatning deſtruction for Rebellion. You ſhould have obeyed Gods Command by them, who by preaching and writing have ſhewed you what is acceptable and well-pleaſing; even to humble your ſelves, and walke obediently, &c. Neglect this, and all your faſting is to no purpoſe. Which the Prophet further ſhewes, by

These Faſts were occaſioned by ſome calamities about the time of their Captivity. *Hieron. in Zech* 8. 18. 19. and doe continue amongſt the Jewes to this day. *Buxtorf. Syn ſeduct. c* 25. *Genebr. Calen. Hebr. Sept.* 3. *Decemb.* 10. *Jun.* 17. & *Jul.* 9.

Hac Jejunia aſſeris Prophetam non multum probare Dominũ quod ea non inſtituiſſet, illa quæ obſervarentur à Judæis ipſis citra pietatem. Vatabl.

Jejunia quæ apud Zachariam ca. 7. *commemorantur, nec à Deo Imperata, nec ei valde grata, aut rata; ſed temporaria duntaxat fuerunt, luctuoſiſſimo illo captivitatis tempore uſurpata. Tilen not. in Bell. de Pont. lib.* 4. *cap.* 16. *Not.* 84. (*Ne ſont ce pas les paroles*) * As Eſa. 58.

by a cloſe Compariſon of the preſent eſtate of things, with the former times wherein thoſe Prophets lived. The Temple and Commonwealth then ſtood, and flouriſhed; but the people were wicked: Juſtice and Religion were forſaken, except in ſhew and ceremony: the Prophets cried out againſt thoſe courſes, but there was no amendment. And therefore all is now brought to ruine, as you ſee before your eyes. So little doth God care for outward formality, where true Piety and goodneſſe is wanting. [*VVhen Jeruſalem was inhabited*] Not thinly and poorely as now, but populouſly: And more than ſo, [*in proſperity*] too, or peaceably, as now it is not [*And the Cities thereof round about her*] Throughout the whole Country, even in thoſe places that were moſt dangerous, and leaſt defenced [*VVhen men inhabited the South of the Plaine*] Or the South and the Plaine והשפלה

2. In a large *A*mplification of their Diſobedience, the Cauſe that made their Faſts not acceptable. The Prophet had briefly told them, that their hearkening to the words of the Prophets was that which God more lookt for, than their faſtings; and that their Diſobedience in that kinde had brought Deſolation upon them, notwithſtanding all their religious obſervations in this. But they would be apt to miſunderſtand him: wherefore he comes to particulars with them, and in their Fathers example, lets them ſee what themſelves were, and what they ſhould likewiſe expect, if they amended not. He therefore ſets before them

1. The Commandement and VVord of God by the former Prophets: whereunto God required the Peoples obedience; and that was ſummarily, To be juſt and charitable towards their neighbours. Not but that God did command the Duties of the Firſt, as well as of the Second Table: But thoſe are nothing worth without theſe; and the true Obſervation of the Laſt, is a triall of the holy performance of the Firſt, [*And the Word of the Lord, &c.*] *Verſ.* 8. [*Thus ſpeaketh the Lord of Hoſts, ſaying*] The Commandement concerneth generall duties towards our neighbour.

1. Externall, in the outward worke: either
   1. Publique in Magiſtrates [*execute true Judgment.*]
   2. Private in each toward other.
      1. Doing goood out of a willing minde [*Shew mercy*] חסד kind and favourable dealing: and this out of theBowels of a tender affectionate love to our brethren, רחמים [*And compaſſions every man to his brother*] or neighbour, who is our brother, and ſo to be loved, and well uſed. *Verſe* 9.
      2. Forbearing to hurt there eſpecially, where we have moſt advantage, by reaſon of others weakeneſſe and inabilitie to ſave themſelves harmeleſſe, or offend us [*Oppreſſe not the VViddow, nor the Fatherleſſe, the Stranger, nor the* Poore.]

2. Internall, in the iuward thought of the hearr, the root and beginning of outward violence and wrong [*And let none of you imagine evill againſt his brother in your heart*] *Verſe* 10.

2. The diſobedience of the Jewes to this Commandement, ſet forth by its worſt quality, *viz.* It was wilfull Diſobedience, obſtinate Stubbornneſſe and Intractableneſſe. Which is expreſſed by diverſe Similitudes, all tending to one purpoſe: [*They refuſed to hearken*] [*They pulled away the ſhoulder*] As Oxen that ſhrinke backe from the yoke: Or as he that ſhould carry a burthen, but

puts

puls away his ſhoulder when he ſhould take it on him, and lets it fall. So did theſe Jewes deale with the eaſie yoke, and light burthen of Gods Commandements, [*And ſtopped their eare, that they ſhould not heare*] An argument of extreame contempt, and hatred of the Speaker, for the Hearer to ſtoppe his eare at him. [*They ſtopped*] הכבידו *aggravarunt*, made heavie their eares. A Metaphor from ſome VVeight, hung upon the hands or feet, which make a man unfit for ſervice; and thence generally taken for any * impediment, which hinders the execution of any thing. And therefore may well be rendred here, [*ſtopped*] *Verſe* 11. The cauſe of all this untowardneſſe comes from within [*Yea they made their hearts hard as an Adamant*] There was in them a ſtiffe and wilfull Reſolution to ſinne: VVhich they increaſed to a height of a malicious Stubborneneſſe, by continuall oppoſition againſt all meanes of Repentance: whereby their hearts became as hard and intractable to any goodneſſe, as the hardeſt ſort of Stones, Flints, or Diamonds, are to be wrought by the Toole into any faſhion we deſire. [*As an Adamant*] שמור *Junius* renders it, *Lapis perdiuturnus, quaſi ſervabilis*; A Stone of long continuance, *viz.* by reaſon of its hardneſſe. The *Targum* שמורא of the ſame Derivation: but by it the word חלמוש *Silex*, a Flint or hard Rock is rendred, *Pſalme* 114. 8. חלמוש *Targum* שמור למעין and *Job* 28. 9 בחלמוש *Targum* בשמיר So that we may take it for a Flint as well as a Diamond: though generally it is rendred Diamond, Adamant, in this place, and *Jer.* 17. 1. alſo *Ezek.* 3. 9. Becauſe it is the hardeſt of Stones חזק מאד harder than a Flint, as our laſt Tranſlators read it. *Targum* מטינרא *quam Petra*. R. *David* takes it generally for a hard Stone that cannot be graven with iron; שמיר הוא אבן חזקה שלא יוכל הברזל לפוכלח And that is ſufficient to the meaning of this place, *Viz.* That Gods word would make no impreſſion of Remorſe and Reformation in them. [*Leſt thou ſhouldeſt heare the Law*] To the end they might not obey, either the Law delivered by *Moſes*, and proved for the firſt and generall Inſtruction of the Church; or elſe the particular inſtructions which were given unto the Church by the Prophets in after times, ſent by God as occaſion required] *And the words which the Lord of Hoſts hath ſent in his Spirit by the former Prophets*] who ſpake as they were inſpired by the Holy Ghoſt. And ſo the diſobedience which theſe Jewes ſhewed to their words, was not onely the deſpiſing of the Prophets, but a Rebellion againſt the Spirit of God: as *Act.* 7. 51.

3 The puniſhment that came upon the Jewes for their Rebellion; which is

1. Generally, expreſſed in theſe words [*Therefore there came a great Wrath from the Lord of Hoſtes*] A great Puniſhment, the effect of great anger and diſpleaſure. *Verſ.* 12.

2. Particularly amplified,

1 By the Juſtice and Equity of it. When their miſery came upon them, God neglected them, becauſe in their proſperity they had neglected him. [*Therefore it is come to paſſe*] by a moſt juſt and equall retaliation [*That as he cried*] by his Prophets earely and late, calling upon them to repent and amend, [*And they would not heare*] obey his voyce, and reforme their manners, [*So they cried*] in their calamities for help and ſuccour, [*And I would not heare, ſaith the Lord of Hoſts*] to relieve and comfort them; but left them helpleſſe in the hands of their enemies. *Verſe* 13.

2 By the Nature and kind of it: A Violent driving them forth

*So Exod. 4. 20. Ezek. 3. 5. כבד לשון *Gravis lingua.*

Vide Eze. 11. 19. 36. 26.

Vide pro. 1. 20. & ſeq.

forth into baniſhment into ſtrange Countries [*But I* ſcattered them with a Whirle-Wind] violently and ſuddenly. And it appeares by the Story, how quick a diſpatch *Nebuchadnezzar* and his Captaines made with this Nation, ſweeping them away like a violent Tempeſt. [*Among all Nations whom they knew not*] Aſſyrians, Egyptians, Edomites, Moabites, &c. ſtrangers to the Jewes in affection and in Religion.

3. By the conſequent of it: And utter deſolation of the whole Countrey, after ſuch time as the people were emptied out of it, [*Thus the Land was deſolate after them, and no man paſſed through or returned*] Which paſſage is very remarkeable and ſtrange, giving us to underſtand, that this Countrey of *Judea*, wherein the Tribes of *Juda* and *Benjamin* inhabited, after the people were carried into Captivity, lay utterly waſte, without any Inhabitants, for the ſpace of ſeventie yeares. Inſomuch, that after the ſlaughter of *Gedaliah*, when all the remainder of the people, man, woman, and child, fled into Egypt, there was not a Jew left in the Countrey. And, being thus left empty of its naturall Inhabitants, we find not, that there were any Colonies ſent from other Countries by the King of Babylons command, to plant themſelves in the Jewes roome; as in the Captivity of the ten Tribes there had been by the command of the Aſſyrian Monarch: or that the neighbouring Nations, though haply they might make inrodes to ſpoile the Countrey of the riches that was left, did come and dwell in the emptie Cities. Nor do we find, that at the returne of the Jewes, there were any diſplaced to make them roome, either by force, or faire meanes. A wonderfull Providence, that a pleaſant Countrey (left deſtitute of Inhabitants, and compaſſed about with warlike Nations) was not invaded, and re-planted by Forreiners for ſeventie yeares ſpace. But the Land, though it had caſt out her Inhabitants for a while, would not yet admit of ſtrangers, till it had vomited them out, as now it hath done. The Naturalls were within ſeaventie yeares to returne, and God keepes the roome emptie all that while for them, and Forreiners deſired not their Countrey. And this indeed was that which God threatens, that for ſeventy yeares the Land ſhould enjoy her Sabbaths, reſting from tillage, and all other employments, whereunto Inhabitants uſe to put it.

2 Chr. 36. 21. & Lev. 26. 34. 35.

Now the blame of all this, is laid where the fault was: it was not the Babylonians, but the Jewes, that waſted their owne Land, their ſinne did more ſpoile, than the other armies, [*For they laid the pleaſant Land deſolate*] *i. e.* Palæſtina: which was laid waſte through Gods anger, provoked by the peoples ſinnes. *Verſe* 14.

And thus we have the firſt part of the Preface, containing matter of Reprehenſion of the peoples hypocriſie and diſobedience to the Law: exemplified in the like of their Fathers, with its puniſhment, that in and by them theſe might ſee what themſelves were, and *what ſhould likewiſe befall them without amendment. Even they alſo ſhould call, and not be heard; they ſhould be ſcattered in furie over all the earth, leaving their own Land deſolate of its naturall Inhabitants, as it is this day.

* And in the future Tenſe יקראו ישימו אסערם do import ſo much.

CHAP. VIII.

AGaine the *Word of the Lord of Hoſts came* to me, *ſaying*,

2 *Thus ſaith the Lord of Hoſts, I was jealous for Zion with great jealouſy, and I was jealous for her with great wrath.*

3. *Thus ſaith the Lord, I will returne unto Zion, and will dwell in the midſt*

* יאסערם a word קשה ברקדוק ſaith *Kimchi*, that followes not any Rules of Grammar. He, following his Father *Joſeph Kimchi*, expounds it thus, ואסעם i.e. ואסעם עמם *Turbabor cum ipſis*, or that is אני מצטער עמם בגלות *ego turbatus ſum cum eis in captivitate*: Nothing Gods compaſſionate feeling of their miſery; according to that לו צל בכל צרותם in their affliction he was afflicted: which is ſpoken כלשון חני ארם to our Capacity. The Paraphraſt takes it actively, for יאסערם and renders it ואבדרגון *diſpergam eos*.

midst of Jerusalem: and Jerusalem shall be called a Citie of truth, and the Mountaine of the Lord of Hosts, the holy Mountaine.

4 Thus saith the Lord of Hosts, There shall yet old Men, and old Women dwell in the streets of Jerusalem, and every man with his staffe in his hand for very age.

5 And the streets of the Citie shall be full of Boies and Girles, playing in the streets thereof.

6 Thus saith the Lord of Hosts, Though it be unpossible in the eyes of the remnant of this People in these daies: should it therefore be unpossible in my sight, saith the Lord of Hosts?

7 Thus saith the Lord of Hosts, Behold, I will deliver my people from the East Countrey, and from the West Countrey.

8 And I will bring them, and they shall dwell in the midst of Jerusalem, and they shall be my People, and I will be their God in truth and in righteousnesse.

9 Thus saith the Lord of Hosts, Let your hands be strong, ye that heare in these dayes, these words by the mouth of the Prophets, which were in the day that the Foundation of the house of the Lord of Hosts was laid, that the Temple might be builded.

10 For before these dayes there was no hire for man, nor any hire for beast, neither was there any peace to him that went out, or came in, because of the affliction: for I set all men, every one against his neighbour.

11 But now, I will not intreate the residue of this People as afore time, saith the Lord of Hosts.

12 For the seed shall be prosperous: the vine shall give her fruit; and the ground shall give her increase, and the heavens shall give their dew, and I will cause the remnant of this People to possesse all these things.

13 And it shall come to passe, that as ye were a curse among the Heathen, O house of Judah, and house of Israel, so will I deliver you, and ye shall be a blessing: feare not, but let your hands be strong.

14 For thus saith the Lord of Hosts, As I thought to punish you, when your Fathers provoked me unto wrath, saith the Lord of Hosts; and repented not.

15 So againe have I determined in these daies to do well unto Jerusalem, and to the house of Judah: feare ye not.

16 These are the things that ye shall doe, Speake ye every man the truth unto his Neighbour: execute judgment truly, and uprightly in your Gates.

17 And let none of you imagine evill in your hearts against his Neighbour, and love no false oath: for all these are the things that I hate, saith the Lord.

18 And the Word of the Lord of Hosts came unto me, saying.

19 Thus saith the Lord of Hostes, The Fast of the fourth moneth, and the fast of the fift, and the Fast of the seventh, and the Fast of the tenth, shall be to the house of Judah joy and gladnesse, and prosperous High Feasts: therefore love the truth and peace.

20 Thus saith the Lord of Hosts, That there shall yet come People, and the Inhabitants of great Cities.

21 And they that dwell in one Citie, shall go to another, saying, Up, let us goe and pray before the Lord, and seek the Lord of Hosts; I will go also.

22 Yea, great People and mighty Nations shall come to seeke the Lord of Hosts in Jerusalem, and to pray before the Lord.

23 Thus saith the Lord of Hosts, In those daies shall ten men take hold out of all Languages of the Nations, even take hold of the skirts of him that is a Iew, and say, We will go with you: for we have heard, that God is with you.

The second part of the Preface is,

2. CONsolation against all such discouragements as caused them to distrust the good successe of things: and this is opposed to their second fault, viz. their Unbeliefe. The Prophet armes them against this by many comfortable promises.

1. Of

1. Of Gods Favour and Reconcilement with them for the preſent; ſet forth under a ſimilitude of an Husband, caſting off his diſloyall Wife, and taking her, upon amendment, into his favour againe. The Promiſe is *Verſe* 3. in theſe words [*Thus ſaith the Lord, I am returned unto Zion*] my Church and People; and that not for a little while, but [*And will dwell in the middeſt of Jeruſalem*] Which I had for a while forſaken; but now am come againe, to make the Temple the place of my glory and worſhip: wherein my people ſhall honour me, and I will protect them. This Promiſe of Grace and Favour is amplified two waies:

1. By the Contrary, his former Diſpleaſure with his Church: Which with its Cauſe, is expreſſed, *Verſe* 2. [*Thus ſaith the Lord of Hoſts, I was jelous for Zion, with a great jelouſie*] Jelouſie is a mixt Paſſion in a Husband, conſiſting, as of moſt tender love to his Wife, and all carefull Proviſion for hers and his own honour, ſo of moſt furious rage and revenge where this is violated. Both are compriſed in this *Verſe*; in the firſt Clauſe, Gods exceeding great care and love to the Church of the Jewes, in affording them all things that might be for their ſafety and his glory, by their pure worſhip and ſervice of him. But Jeruſalem plaid the Harlot, & broke faith with God; therefore in the next Clauſe he was wroth with her [*And I was*, (or have bin) *jelous for her* (or, of her) *with great fury*] puniſhing her with rejection and Baniſhment of her Countrey. And this Interpretation, which refers this [*Great fury*] of God, not unto the Puniſhment of the Babylonians, and other Enemies that miſerably afflicted the Church of the Jewes, but unto the Puniſhment of the Jewes themſelves; ſeemes very agreeable, as to the nature of Jelouſie, ſo to this Place. One difficultie there is in the reading קנאתי לה I was jealous [*for her*] which muſt be taken in the good part, that for her ſake God had puniſhed her enemies that hurt her: and ſo קנא conſtrued with ל is generally taken in the good ſenſe, and ſignifies properly not Jelouſie *Zelotypia*, but *Zelus*, Zele. Between which, I take it, a Difference muſt be made, Zele being more generall, a vehement affection of love, with an eager indignatiō againſt that thing or perſon which hurteth the thing loved: Jealouſie, a more ſpeciall affection in married perſons, whoſe beginning is love with a diſcreet obſervation of each others demeanour: which, upon juſt or evill ſuſpicion of falſe dealing, is alienated; upon plaine conviction quite turned into rage and extreame diſpleaſure againſt the party delinquent. Now it is true, God was both zelous for Zion in puniſhing her enemies that hurt her, and jelous over her too, being wrath with her for offending him: but me thinkes this latter ſuits the place better, and לה may be rendred not unfitly [*Over her*] or [*Of her*] And ſo the French turne it in the former clauſe of the *Verſe*, who read it thus, [*I have been jelous of Zion with great jelouſie, and I have been jelous for her with great Fury*] altering the manner of ſpeech. *Quære.* Haply theſe words may be taken in the ſame ſenſe; as *Chap.* 1. *Verſe* 14. for Gods wrath againſt the adverſaries of the Church, whom he puniſheth for the love he beareth to his Church. But it would be enquired, why our Tranſlators in the former place render [*I am jelous*] but here [*I was, &c.*] *Ergo quare ult.*

So the Paraphraſt.

2. By the effect of Gods returne and re-inhabitation in Jeruſalem, *viz.* The re-eſtabliſhment of his pure Worſhip and Service among the Jewes [*And Jeruſalem ſhall be called a citie of Truth*] Not onely paſſively, becauſe God ſhould truely performe all his Promiſes towards her, but alſo, and rather actively, of that true Worſhip of God, which ſhould be maintained and profeſſed in Jeruſalem; the onely

onely place in the world, where God was worſhipped aright: all others being full of Error, Superſtition, and abominable Idolatry. So that, whereas Jeruſalem had before the Captivity been a Harlot, and broken Covenant with God, by corrupting his Worſhip; and was therefore caſt off, and puniſhed in Gods jealous anger, now henceforth ſhe ſhould be עיר אמת or, which is the ſame: * קריה נאמנה *Civitas fidelitatis*, or *fidelis*, The faithfull citie; obſerving Faith and Loyalty towards God, in cleaving conſtantly to his ſincere Worſhip. Which alſo we find that they did from the Captivity till Chriſt: preſerving the maine of Gods Worſhip pure, and never falling to the open profeſſion of Idolatry, as in former times they had done; though in Doctrine and manners there crept in many corruptions. And their finall rejection was not, as in former times, for Idolatry, but for ſtiffe perſevering in Judaiſme, rejecting Chriſt and Chriſtianity. [*And the mountaine of the Lord of Hoſtes, the holy Mountaine*] *i.e.* Literally, the place whereon the Temple was built, which had laine polluted and prophaned under the Ruines and Deſolation of the Temple ſo many yeares; ſhould againe be ſtiled *the holy Mountaine; becauſe of an holy Temple thereon re-edified, and the holy Worſhip of God therein performed. If we ſhould extend this and the former Clauſe to a Typicall meaning, underſtanding them of the true Church, whereof Jeruſalem, and this holy Mountaine were Figures, it may be done without abſurdity: But I thinke, with *Sanctius*, that this Chapter ought not to be wholly interpreted of the Spirituall Jeruſalem, as *Ribera*, and others expound it: but that it hath its truth and accompliſhment in all particulars in the earthly Jeruſalem, as will appeare, *Verſe* 2.

* Eſa. 1.21.27

*As of old it hath been.

2. The ſecond Promiſe (which, with the reſt, is an effect of the firſt) is of a peaceable and ample eſtate. Though now they were few in number, and by reaſon of Warres and other troubles, not likely to increaſe to any great multitudes, or to live in Peace; yet God promiſeth they ſhall doe both. Which is ſet forth by two ſpeciall adjuncts or companions of a quiet and flouriſhing State.

1. Long life of aged Perſons [*Thus ſaith the Lord of Hoſtes, There ſhall yet old Men, and old Women dwell in the ſtreets of Jeruſalem*] which now lay deſolate and unfrequented: they ſhould be re-peopled in peace, and for a long continuance, and they that were now young, ſhould live quietly in it till old age, yea, till decrepit old age, [*And every *man his ſtaffe in his hand for very age*] A ſigne of a proſperous State, wherein men are not cut off untimely by warres and ſuch like calamities. See 1 *Sam.* 2. 31. *Lam.* 2. 20, 21, 22. & *Lam.* 5. 11, 12, 13, 14. *Verſe* 4.

*Or every one.

2. Multitudes of young children ſporting in the ſtreets, [*And the ſtreets of the citie ſhall be full of Boyes and Girles*] That is a ſigne of fruitfulneſſe and increaſe in a State: The next of Peace and Security, [*Playing in the ſtreets thereof*] After the faſhion of children, in Townes peaceably inhabited. In time of Warre and common Calamitie it is otherwiſe. *Verſe* 5. Now this Promiſe ſeemed ſtrange to the Jewes, the preſent ſtate of things being conſidered: Wherefore God, by way of Prevention, confirmes his Promiſe by an argument from his Power, oppoſed to their incredulity: the ſumme is this, That which ſeemes unpoſſible or unprobable in mans eyes, doth not ſeeme ſo in Gods, who can eaſily bring to paſſe, what is to man moſt difficult. [*Thus ſaith the Lord of Hoſtes, it if ſeeme marvelous in the eies of the remnant of this People*] And therefore, becauſe but a poor remnant of a populous Nation [*Should it be marvelous in mine eyes, ſaith the*

Gen. 18. 14. Rom. 4. 20, 21. Luke 1. 37.

the Lord of Hoſts?] No: what is impoſſible with man, is poſſible with God. *Verſe 6.*

3. The Promiſe of Re-collection of the diſperſed Jewes, and reſtoring them to their own home. [*Thus ſaith the Lord, I will ſave my People*] *i. e.* The ſcattered Jewes: for of them I conceive the place is literally meant, howſoever it may be myſtically applied to the Church. [*From the Eaſt Countrey, and from the Weſt Countrey*] *i. e.* From all quarters of the World, where they have been diſperſed: which by *Synecdoche* are meant by the riſing and ſetting of the Sun; as is plaine, *Pſal.* 113. 3. *Mal.* 1. 11. *Pſalme* 50. 1. For, though the Jewes were chiefly driven into Babylon, and thence brought home againe: yet was their diſperſion into other parts alſo; whence, upon the Reſtauration of their State, thoſe whoſe hearts God touched, did repaire to *Judea*. See Chap. 2. v. 6. [*And I will bring them, and they ſhall dwell in the midſt of Jeruſalem*] As without doubt they did, though not all, nor all at one time. In five hundred yeares, ſo long was the time between the Captivity and Chriſt, many things might fall out which Propheſies ſpeak of, and Stories mention not. And Stories of thoſe times being greatly defective, they are (me thinks) not well adviſed, who deny that theſe Propheſies can be meant of the temporall Jeruſalem, becauſe they find not the accompliſhment of every particular related by Hiſtorians.

This Promiſe of re-calling them is amplified and confirmed by the end of their comming home; which is alſo the cauſe of their reſtoring. God, for his part, was mindefull of his Covenant, though he ſeemed to forget them, and therefore would reſtore them: They, for their part, muſt be mindefull of their Obedience, being reſtored. And then God would renew his Covenant againe with them; as it is in the words following. Which expreſſe unto us

1. The Covenant, in a mutuall ſtipulation, [*They ſhall be my People, and I will be their God*] A ſolemne and uſuall forme in Scripture, to expreſſe the Contract and Bargaine that is made between God and his Church, for Subjection in her, and protection in him.

2. The manner and condition of the Covenant on

1. Gods part, Truth, [*in truth*] Certaine and aſſured fulfilling of all Promiſes of Grace and Favour, which God maketh to his Church.

2. Mans part, righteouſneſſe [*And in righteouſneſſe*] *i. e.* On condition of Obedience to all the Commandements of God, *Verſe* 7. 8.

Unto theſe former Promiſes, the Prophet addes an earneſt exhortation unto the People, not to be diſcouraged, but to take heart againſt all occaſions of diſtruſt and fear. Which Exhortation he preſſeth with much variety and force of Argument, from the 9. to the *Verſe* wherein we have,

1. The Exhortation it ſelfe, which is, that they would reſolutely and cheerefully goe on in all Undertakings for the finiſhing of the Temple, reſtoring Gods Worſhip, and ordering of the ſtate, upon Aſſurance & Confidence of Gods Aſſiſtance. [*Thus ſaith the Lord of hoſtes, Let your hands be ſtrong*] And, not your hearts? Yes: your hearts in Faith, and then your hands in Employment, *viz.* about the Temple, and all things belonging to the publick ſervice of God, and good of the State. Be not faint-hearted, nor weake-handed in ſetting them forward.

2. The Confirmation and Enforcement of it: which is triple.

1. By Experiments: which is double,

1. In the Preaching of the Prophets: *q. d.* you may truſt them whom you have tried, and take comfort by the

the promiſes and exhortations they now make unto you, who have formerly found them no Liars. [*Yee that heare in theſe daies*] *viz.* the fourth yeare of *Darius* [*theſe words*] promiſes and exhortations [*by the mouth of the Prophets*] *viz. Haggai and Zecharie*, who at this time propheſied unto the *Jewes*. [*Which were in the day that the foundation of the Houſe of the Lord of Hoſtes was laid, that the Temple might be built*] What day was that? We have it related, *Ezr.* 3. 8. It was in the ſecond moneth of the ſecond yeare of the peoples returne from Captivity; that is, in the ſecond yeare of *Cyrus*: from whence unto the fourth of *Darius Nothus*, are one hundred and eight yeares. But what, were *Haggai* and *Zecharie* Prophets then at that time? Sure they muſt now be of a great age, about an hundred and forty yeares old, ſuppoſing them to be about thirty at the laying of the foundation of the Temple: which by the tearme of [*young man*] given to *Zecharie*, *chap.* 2. 4. ſeemes not likely. And where are all their Sermons in that long ſpace? Or did they propheſie at the laying of the foundation, and after for an hundred and eight yeares hold their peace, during the time the people neglected the building of the Temple? It cannot be thought. *Sanctius* therefore takes the laying of the foundation of the Temple, not to be properly meant, but to be underſtood for the continuation of the worke, which had been ſo long time interrupted, and then taken in hand againe, which may ſeeme to be a new beginning of the Worke; as *Ezr.* 5. 2. [*They began to build*] though they had begunne before, *Chap.* 3. 8. And then the meaning of the words lye thus, [*In the day that the foundation of the Lords houſe was laid*] יסד בית ה׳ the Houſe was founded, *i.e.* Reared and ſet upon its foundation formerly laid. Now *Zerubbabel* and *Jehoſhua* began to goe in hand with the finiſhing of the Temple the ſecond yeare of this *Darius*, upon the Propheſie of *Haggai* in the ſixt and ninth moneth of that yeare, *Hag.* 1. 1. & 2. 11. and of *Zecharie* in the eighth moneth of the ſame year, *Zech.* 1. 1. In the ninth moneth of the ſecond yeare, it appeares that the Worke went forward; before which time, they had been plagued with famine, and after that God bleſſed them with increaſe; as is plaine, *Hag.* 2. 16, 17, 18, 19, 20. *verſes*. From that ninth moneth of the ſecond yeare, to the ninth moneth of this fourth yeare, wherein *Zechary* now preached, was two whole yeares: Wherein, as the Worke of the Temple ſtill went forward; ſo God ſtill continued his bleſſings on them. And therefore *Zecharie* brings this as a motive to perſwade the people to Faith and Obedience to his words now, by two yeares experience which they had had of the truth of his, and his Colleagues former Propheſies. This Interpretation ſeemes to runne ſmooth enough, and hath nothing harſh in it, except that of laying the foundation, for, [a] finiſhing upon the foundation. Our old and new Tranſlation ſeeme plainely to ſpeake of the very firſt foundation of the Temple, [*The foundation was laid, that the Temple might be built*] diſtinguiſhing the rearing of the Wals from laying the foundation. And *Junius* more plainly, [b *Ex quo die fundata eſt domus Jehovæ, Templum ædificandum fuiſſe*] *viz.* The Prophets that were at the firſt founding of the Temple, told the people then, and ever after, that the Temple was to be built: *i.e. Fuiſſe pergendum in ædificatione*, that they were to goe forward with the building. To the ſame meaning the *French* Tranſlators, who reade this place thus, [*Vous &c. i.e. You that heare in Theſe dayes, theſe words by the mouth of the Prophets, in whoſe daies was laid the foundation of the houſe of the Lord of Hoſtes*] [c] which is the Temple, that it might be re-edified. [*Let your hands be ſtrong*] But if we

[a] *Tet in* Haggai *there is ſomewhat that ſounds like it: for*, Chap. 2. ver. 18. *that is called laying of a foundation, which ver.* 15. *is termed, laying of a ſtone upon a ſtone, viz. of the building upon the foundation*, מאשר בים dare redditur (ex quo die) pro (qui fuerunt in die.

[c] *Joyning* והיכל *unto the former words* צבאות ה׳ בית per appoſitionem. *Which reading ſeems very good.*

we take it preciſely thus, for the time of laying the firſt foundation, we muſt ſay, that either this *Darius* was not *Nothus*, but the ſonne of *Hyſtaſpes*; or that *Haggai* and *Zecharie* were now very old men, and either had not preached at all for one hundred and eight years; or had but ill ſucceſſe all that while. *Ergo quære.*

2. In the Event which they had found by experience to anſwer the Prophets Preachings; *viz.* A preſent redreſſe of their formerly moſt miſerable and afflicted eſtate. Their preſent comfort is ſet forth under its oppoſite, Their former miſery: which would beſt diſcover it. Their Miſery was three-fold:

1. Famine. [*For before theſe daies*] wherein the building of the Temple, long neglected, was taken in hand, [*There was no hire for man, nor any hire for beaſt*] *i. e.* No fruit nor commoditie came by the labour of man or beaſt: the earth did not pay for the tillage and manuring, by yeelding ſufficient for the food of man or beaſt, as it is *Hag.* 1.

2. Warres and danger from Enemies round about them, who by incurſions and invaſions did vexe and diſquiet them. [*Neither was there any peace to him that went out or came in*] at home, or abroad; in Citie, or Countrey: whereſoever, and about whatſoever they went, they had no ſecuritie, but were in danger of the enemie. [*Becauſe of the affliction* (*lege*, as *Junius*) *of the Enemie* מן הצר] Whom, though God ſo reſtrained, that they did not as yet (for ought we find) by great Armies, and ſtrong Invaſions ſet upon this poore remnant of people; yet by ſmaller Troupes they did rob and ſpoyle them; and out of their owne hatred of the *Jewes*, and Gods judgement for the neglect of his Worſhip, wrought them much miſchiefe. Theſe were their Neighbours, the *Samaritans*, *Ammonites*, &c. the old Enemies.

Targum ומן מעיקא

3. Sedition and civill contentions one amongſt another. Envies, grudges, factions and part-taking reigned among them, to the hinderance of the common quiet [*For, lege And* ואשלח *I ſet all men every one againſt his Neighbour*] A miſerable State, poore and famiſhed, vexed by enemies, and diſcontented within it ſelfe, God ſuffering their mindes to be imbittered one againſt another. *Verſ.* 10.

2. By Promiſes. Things were well amended with them already, and God now promiſeth to continue the ſame favour towards them for time to come. This Promiſe is,

1. Propoſed in generall tearmes, That God would ſhew himſelfe otherwiſe towards this people, than in former times: then he was angry, now he would be favourable to them. [*But now I will not be*] *Junius* [*I am not*] the Verbe ſubſtantive is not in the originall. Now the preſent ſtate of things ſhewed, that God was not to them now as before; and therefore, I take it, the future tenſe is better ſupplied here [*I will not be*] according as the next verſe ſheweth, being a promiſe of future times, [*Unto the reſidue of this people as in former dayes, ſaith the Lord of Hoſtes.*] I will be gracious to this poore people, whom I have formerly afflicted, *ver.* 11.

**The French read it thus,* [Ains laſcmence de paix y ſera] i.e. *But the ſeed of peace ſhall be there: In that ſenſe I take it, as it is ſaid, Light is ſowne for the righteous, &c.*

2. Amplified many wayes:

1. By the particulars wherein God would bleſſe them; which are two,

1. Abundance, contrary to their former ſcarcitie and want, expreſſed in the ſeverall particulars, which are meanes of plenty [**For the ſeed ſhall be proſperous*] כי זרע השלום the ſeed-time ſhall be peaceable, ſaith *Junius*, *i. e.* quiet, without moleſtation

ſtation of the enimie, who hindred the Husband-man in ſowing times. But I conceive, that the promiſe of peace is rather in the laſt Clauſe of this Verſe: and therefore I underſtand it, with our Tranſlators and *Sanctius*, of increaſe and abundance: The ſeed ſowne ſhould be proſperous, *i. e.* Fruitfull, to bring forth a plentifull Crop. [*And the Vine ſhall give her fruit, and the ground ſhall give her increaſe*] Every ſort of Husbandry ſhall thrive: and that becauſe [*The Heavens ſhall give their dew*] ſeaſonable, and kindly ſhowers.

2. Peaceable poſſeſſion of their abundance, contrary to their former dangers, &c. [*And I will cauſe the remnant of this people to poſſeſſe all theſe things*] God himſelfe would put them in poſſeſſion: and though they were a poore remnant, yet they ſhould enjoy it quietly in ſpite of all their enemies, *Verſ* 12.

2. By an event or conſequent that ſhould follow upon Gods reſtoring of the *Jewes* to ſo plentifull and proſperous eſtate. As all the world had taken notice of their former miſerable deſolation; ſo ſhould they of their glorious reſtitution: Which publick notice ſo generally taken, doth greatly amplifie the quality of the *Jewes* ruined and reſtored eſtate, both being ſo ſingularly notable. [*And it ſhall come to paſſe, that as ye were a curſe among the Heathen*] A forme of execration and curſing; as thus, (*God doe to me, or thee, as he hath done to the Jewes*) or (*God make thee like a Jew*) or the like; making their calamitie a patterne for any fearefull imprecation. See *Deut.* 28. 37. *Ier.* 24. 9. *Jer.* 29. 18. *& verſ.* 22. and *Ier.* 42. 18. *Pſal.* 83. 11.

And, ſaith *Sanctius*; *Hoc familiare eſt Mahometanis, qui in execrationibus dicunt, Iudæus ſim, ſi fallo, &c.* [*O houſe of Juda, and houſe of Iſrael*] Here is a hard knot. God ſpeakes to the ten Tribes as well as to the two; and promiſes, that as both had been a curſe (which was too too manifeſt) ſo now both ſhould be a bleſſing. Whereby it would appeare, that at the looſing of the Captivity, not onely the two Tribes of *Iuda* and *Benjamin*, called the Houſe of *Iuda* from the greater Tribe, but alſo the ten Tribes, named the Houſe of *Iſrael*, did returne home. *Sanctius* thinkes it may be ſolved by an *Epexegeſis*: Thus the Houſe of *Juda*, *i. e.* the Houſe of *Iſrael*: which he makes like thoſe *Exegeſes*, uſuall in the *Pſames*; *Iacob* ſhall rejoyce, *i. e.* *Iſrael* ſhall be glad, *Pſal.* 14. 7. God is known in *Iuda*, *i. e.* his Name is great in *Iſrael*, *Pſalme* 76. 1. with many the like. And he further confirmes it, becauſe the Name of *Iſrael* was given to the Tribe of *Juda* before this time, *Eſa.* 48. 1. as the moſt noble Tribe: and *Chap.* 46. 13. when the ten Tribes were now carried captive. But, by his favour, this Exegeticall interpretation of this place ſounds harſhly, and not juſtifiable by theſe other places, if their times and other circumſtances be compared with this. *Ribera* underſtands it of the generall converſion of all the *Jewes*, in the times of the Goſpell: but haply we need not goe ſo far, if it may appeare, that not onely the two Tribes of *Iuda* and *Benjamin*, but alſo the tenne Tribes returned home at this time. I ſay the tenne Tribes not wholly, nor ye the greateſt part: for ſo it is manifeſt they did not come backe againe; no, nor the two Tribes neither: A great, if not the the greateſt part of whom remained in *Babylon*, deſpiſing the benefit of their deliverance; as we have ſeen before: but yet both are rightly ſaid to returne, becauſe ſome of either did returne. And ſo that place, *Hoſ* 1. 6. muſt be taken of the generality and whole body of the ten Tribes, not preciſely, as if no remnant of them ſhould eſcape out of Captivity, contrary to *verſ.* 11. of that *chapter*. And a like example of the *Jewes* that fled into *Egypt*, to whom utter deſtruction is threatned, *Ier.* 42. 16, 17.

Vid. Sanct. in Ezek. 37. 19.

Yet a remnant did eſcape, *Jer.* 44.28. The Probabilities that perſwade the returne of ſome part of the ten Tribes, are theſe:

1 The Generality of *Cyrus* Proclamation, *Ezra* 1.1,2,3 4 and of *Artaxerxes* after him, *Ezra* 17. 13. who give permiſſion to all the *Iewes* in their Dominion to returne to *Ieruſalem*. To reſtraine this unto the *Iewes* of the two Tribes, there is no reaſon; no more than to thinke, that onely the two Tribes, and none of the tenne, make uſe of it. It was but about one hundred and thirty yeares that the tenne were captived before the two: and that time was not ſo long as to make them forget all acquaintance one with another; and ſeventie yeares commerce was ſufficient to recover it, had it been loſt, eſpecially conſidering how common afflictions do ſtrangely beget love and acquaintance in men of the ſame Nation in forraine Countries. And though the two Tribes were carried captive into *Babylon*, and the ten ſomewhat further North and Eaſt towards *Media*, 2 *Reg.* 17.6. yet it is apparant that both the one and the other were diſperſed and mingled into all quarters of the *Aſſyrian*, and afterwards *Perſian* Empire, even throughout an hundred twenty and ſeven Provinces, *Eſther* 3.8. & 8. 9. & 9. 2. 12. Now ſeventy yeares acquaintance, and the common burden of Captivity could not chooſe but draw many of the one as well as of the other, to embrace the occaſion of a generall releaſe from thraldome.

2 In the ſecond of *Ezra* we find the number of the whole Congregation that returned, to be 42360. beſides their attendants: but if we reckon up the particulars of *Iuda* and *Benjamin*, which are in that Chapter punctually ſet downe, we ſhall finde the ſumme amount but to 29974. ſo that there wants about 12000. of the full number. Which, ſay the Hebrew Doctors, were thoſe that came up out of the other ten Tribes. As *R. Schelamo Iſaac* relates on *Ezra* 3.64.

3 The Scripture ſeemes plainely to ſignify ſo much in divers places, as *Ier.* 3. 18. *Hoſ.* 1.11. *Ezek.* 37. *per totum*. Albeit the meaning of theſe and the like places be controverted, and by many expounded of the converſion of the *Iewes* unto Chriſtianity, and not of the union of theſe remainders of the twelve Tribes, which, returning from Captivity, grew into one of Church and State in *Iewry*. *Ergo quare ult.* of this their returne.

Furthermore, touching this compellation of the Houſe of *Iudah* and *Iſrael*, this is to be noted, that before the Captivity of the two Tribes, and whilſt the Kingdome of *Iſrael* ſtood, there were many that from time to time revolted unto *Iuda* out of love of true Religion there maintained, or other reſpects; as appeares in the time of *Rehoboam*, 2 *Chron.* 11.13. to *verſ.* 17. and of *Aſa*, 2 *Chron.* 15. 9. and of *Hezekiah*, 2 *Chron.* 30.11. 18. And theſe, mingling themſelves with the two Tribes, were with them carried captive, and with them returned: And of theſe the Prophet may ſpeak [*O Houſe of Iſrael.*] *Sed qua penitus.* Let us proceed. [*So will I ſave you, and ye ſhall be a bleſſing*] A forme to be uſed in bleſſing of others; as the like *Ruth.* 4.11,12. ſee *Zeph.* 3.10. Now becauſe ſo great proſperity was not likely to befall them, the Prophet againe repeats his firſt and generall exhortation to beliefe and courage: which he uſed, *ver.* 9. [*Feare not*] Caſt no doubts, miſtruſt not your owne weakneſſe, your enimies ſtrength, &c. [*But let your hands be ſtrong*] Goe one in the worke, and be confident of Gods ayde. *Ver.* 13. And this he further aſſures them of, by that which is the third amplification of this promiſe of a proſperous Eſtate, *viz.*

3. By

3. By the cauſe of their proſperity; which ſprings not from themſelves, or others, but from Gods gracious purpoſe to doe good unto them. Which purpoſe and decree of his is conſtant and unchargeable: and therefore they may truſt to it. This the Prophet lets them underſtand in a compariſon of Gods dealing both wayes, in judgment and in mercy: that having found the former true, they ſhould not doubt of the latter.

1 The firſt part of the compariſon toucheth the time paſt; and ſheweth

1. Gods decree and purpoſe of puniſhing their ſins, declared in ſo many threatnings denounced by the Prophets. [*For thus ſaith the Lord of Hoſtes, as I thought*] decreed and determined] *to puniſh you, when your Fathers provoked me to wrath, ſaith the Lord of Hoſtes*]

2. Gods execution of that his purpoſe [*And I repented not*] I changed not my minde, becauſe they changed not their evill courſes, but did as I fore-thought and fore-threatned. And the *Jewes* had found by experience, that thus far God was as good as his word.

2 The ſecond part concernes the preſent and future times; and ſets forth in like manner

1 The gracious purpoſe and determination of God, to ſhew mercy unto them [*So againe have I thought in theſe daies to doe well unto Jeruſalem, and to the houſe of Judah.*]

2 The certainty of its execution [*Feare ye not*] that I will faile of my promiſe; I will ſurely bring to paſſe what I have intended for your good. *Ver.* 14, 15.

But what? if God be reſolved to bleſſe the *Jewes*, then they need care for nothing elſe belike. Not ſo: the promiſe is upon a condition; and that is the fourth amplification of the promiſe of an happy eſtate, *viz.*

4. By the condition required at their hands, [*Theſe are the things that ye ſhall doe*] *viz.* if we will have any favour. Which are generally their Obedience, declared in ſome particulars,

1. Doing of Good, in two kindes:

1 Speaking the truth, [*Speake the truth every man to his Neighbour.*]

2 Doing of true juſtice, [*Execute the judgment of truth*] For the manner, judge truely, according to right and true informations. [*and peace*] For the end and effect, to compoſe the quarrels and differences between private men, and ſo preſerve the publick peace. [*in your Gates*] In the places of juſtice, which were in thoſe times in the entrance of the gates of the Cities. And juſtice, ſitting at the gate, is a better ſafe guard for a Citie, than a *Corps du guard*, or ſtrong Doores and Barres, *ver.* 16.

2. Forbearing of evill, in two kinds:

1 Evill imaginations and purpoſes againſt our Brother, [*And let none imagine evill in your hearts againſt his Neighbon*] as *Chap.* 7. *Verſ.* 10.

2 Swearing falſly, to deceive and wrong our Neighbour, [*And love no falſe oath*] *Pſalme* 15. 4. And an ill practice will not be left till it be hated.

The not doing of theſe things is preſſed on them by a forcible Reaſon; from Gods hatred and deteſtation of ſuch doings, [*For all theſe are the things that I hate, ſaith the Lord*] and them that do them: As

on the contrary, the other are the things that I love, and ſuch as obſerve them. *ver.* 17. And thus we have the firſt part of this Sermon, this moſt excellent Preface, unto the finall deciſion of the maine queſtion firſt propoſed unto the Prophet. We come in the ſecond place to

2 The Anſwer it ſelfe, which the Prophet makes to their demand about Faſting, which he briefly reſolves them of in few words. His anſwer conſiſts of two parts:

1. An abbrogation of their cuſtome of Faſting. [*And the Word, &c. Thus, &c.* The *Faſt of the fourth moneth*] wherein a breach was made in the Walls of *Jeruſalem*, and ſo the Citie taken, 2 *King.* 25. 3. [*And the Faſt of the fifth, and the faſt of the ſeventh*] See *Chap.* 7. 3. 5. [*And the faſt of the tenth*] wherein *Jeruſalem* was firſt beſieguered, 2 *King.* 25. 1. [*Shall be to the houſe of Judah joy and gladneſſe*] Times of inward rejoycing in ſtead of their inward mourning and ſorrow of heart, [*And of cheerfull feaſts*] in ſtead of outward faſtings and abſtinence from meates and drinkes.

2. An Injunction to obſerve that which God moſt required, and they moſt neglected: [*Therefore*] Ye ſee how little God regards your faſtings, 'tis not that he looks after: *Therefore, &c.* or the Particle ו may here be rendred: *And, And love ye the Truth:* or, as the *French* [*Love then the Truth, the Truth*] the ſubſtance of Religion, in obedience to God, charity to your neighbour; and let go theſe outward needleſſe Ceremonies [*and peace*] This is an effect of the love of Truth: It was not their faſtings, but their piety and mercy that would procure their peace, and bring them favour from God, and redreſſe of their troubled and afflicted eſtate. It may be alſo that in this word the Prophet gives them a cloſe caveat, not to be contentious in maintaining of old unneceſſary cuſtomes, but quietly to lay them down, *ver.* 19.

Pſalm. 37. 27.

The reſolution of their queſtion being thus briefly delivered, the Prophet further enlarges, and confirmes his Anſwer, by a Reaſon drawn from the times now approaching; wherein Ceremonies ſhould ceaſe, and truth onely come in place; wherein the *Gentiles* ſhould be converted to true Religion, and joyne themſelves with the *Jewes*, to make up one glorious Church, which ſhould be a cauſe of rejoycing to the *Jewes*. This is delivered with great caution, the aboliſhing of Ceremonies, being rather intimated than expreſſed; and the manner of the *Gentiles* converſion ſet forth in ſuch wiſe, as the *Jewes* might take no offence at it. The Argument then to move the *Jewes* to rejoycing is this. That their eſtate, however it now appeared, ſhould be ſo glorious and flouriſhing, as that the *Gentiles*, who now deſpiſed them, ſhould be wonne to embrace true Religion, and joyne themſelves in fellowſhip with the *Jewes* Which was fulfilled partly before Chriſt, by the more uſuall and frequent acceſſe of Proſelytes than ever before; partly after Chriſts incarnation, by preaching of the Goſpel: which time is here principally ſpoken of. For the words we have in them the *Gentiles* converſion, deſcribed

1. Generally, *ver.* 10. [*Thus ſaith the Lord of Hoſts, it ſhall yet come to paſſe*] עוֹד אֲשֶׁר Yet, or, yet further, as the *French* (*Il adviendra en outre*) as an acceſſe to the *Jewes* happy reſtoring [*that there ſhall come people, and the Inhabitants of many Cities*] of the *Gentiles*, who ſhall come, *i. e.* bee converted, and joyne themſelves to the Church

2. Particularly, by three ſpeciall Circumſtances:

1. The zeale and charity of theſe Converts, who would not come alone, but draw others along in company with them, to the worſhip of God. Which is lively expreſſed in a *Mimeſis*, or imitation of the invitations and encouragements they ſhould uſe one to another, [*And the Inhabitants of one Citie ſhall go to another, ſaying, Let us goe* (and that) *ſpeedily to pray before the Lord, and to ſeeke the Lord of Hoſtes*] *i. e.* To worſhip

Heb. Eundo eamus.

worſhip and ſerve the Lord, compriſed under one kind of Prayer; and to be informed of the right way and meanes to worſhip God, meant by ſeeking of him. Now theſe that were ſo earneſt to have others goe, were not backward themſelves, and willing to tarry behind, but [*I will goe alſo*] Every one was as forward for himſelfe, as zealous for another. A ſingular patterne of zealous charity, that neither leaves others behinde, nor turnes others before it. *verſ.* 21.

2. The large extent of this Converſion: [*Yea many people, and ſtrong Nations*] Not a few, and ſuch as were poore and deſpicable, but even the richeſt, moſt potent and populous Nations, ſhould take no ſcorne to cleave unto the Church of the *Jewes*. Which alſo ſets forth the glory of this conqueſt of the Nations unto the faith, that it was not done by compact and fraudulent conventions they were many of divers Languages, and farre aſunder, nor yet by force and violence, becauſe they were mighty and ſtrong, able to have reſiſtance. [*Shall come to ſeeke the Lord of hoſts in Jeruſalem*] Typically, becauſe at this time Gods worſhip being onely there, all converts were to reſort thither [*And to pray before the Lord*] as before *ver.* 21. *ver.* 22.

3. The manner of their Converſion: which is ſo deſcribed, as the *Jew*, who thought himſelfe the peculiar people, and choyce favourite of God, ſhould not thinke himſelfe diſparaged, and his glory eclypſed by the acceſſe of the *Gentiles*, into the communion of the Church, but rather honoured thereby. Becauſe he ſhould be made the moſt honourable inſtrument of the others ſalvation. [*Thus ſaith the Lord of hoſtes, In thoſe daies*] of the publication of the Goſpel [*it ſhall come to paſſe that ten men*] *Many [*ſhall take hold out of all Languages of the Nations*] to whom the Goſpel was preached [*even ſhall take hold of the skirt*] כנף *Ala*, or *Fimbria*: a ſimile from little children, that catching hold on their mothers garments, hang upon them and run after them [*of him that is a Jew*] even literally, and in the fleſh: For it is manifeſt, that the Goſpel was preached, as firſt to the *Jewes*, ſo next by the *Jewes* to the *Gentiles*: now it is alſo apparent, how the *Gentiles* flocked unto the Apoſtles, and other *Jewes* that brought them the glad tidings of peace; how they honoured, and dearely eſteemed of them, &c. *Pauls* entertainment may be an example of all the reſt. [*Saying, We will goe with you*] in the worſhip and ſervice of the true God. The reaſon of all this love and honour given to the *Jew*, and of the *Gentile's* joyning himſelfe to him, is, [*For we have heard*] *viz.* by your preaching [*that God is with you*] only rightly known and worſhipped among you *Jewes*, or in the Church; but not among us who are ignorant idolatrous *Gentiles*, *ver.* 23.

* Gen. 31. 41. Levit. 26. 26. Job 19. 3.

CHAP. IX.

THE burthen of the Word of the Lord in the Land of Hadrach: and Damaſcus ſhall be his reſt: when the eyes of man, even of all the Tribes of Iſrael, ſhall be toward the Lord.

2 And Hamath alſo ſhall border thereby: Tyrus alſo and Zidon, though they be very wiſe.

3 For Tyrus did build her ſelfe a ſtrong Hold, and heaped up ſilver as the duſt; and gold as the myre of the ſtreets.

4 Behold, the Lord will ſpoyle her, and he will ſmite her power in the Sea, and ſhe ſhall be devoured with fire.

5 Aſhkelon ſhall ſee it, and feare, and Azzah alſo ſhall be very ſorrowfull, and Ekron: for her countenance ſhall be aſhamed, and the King ſhall periſh from Azzah, and Aſhkelon ſhall not be inhabited.

6 And

6 *And the ſtranger ſhall dwell in Aſhdod, and I will cut off the pride of the Philiſtims.*

7 *And I will take away his blood out of his mouth, and his abominations from betweene his teeth: but he that remaineth, even he ſhall be for our God, and he ſhall be as a Prince in Judah, but Ekron* ſhall be *as a Jebuſite.*

8 *And I will camp about mine houſe againſt the Armie, againſt him that paſſeth by, and againſt him that returneth, and no oppreſſour ſhall come upon them any more: for now have I ſeene with mine eyes.*

9 *Rejoice greatly, O Daughter Zion; ſhout for joy, O Daughter Jeruſalem: behold, the King commeth unto thee, he is juſt and ſaved himſelfe, poore and riding upon an Aſſe, and upon a Colt the Foale of an Aſſe.*

10 *And I will cut off the Chariots from Ephraim, and the Horſe from Jeruſalem: the Bow of the battell ſhall be broken, and he ſhall ſpeake peace unto the Heathen, and his Dominion ſhall be from Sea unto Sea, and from the River to the end of the Land.*

11 *Thou alſo* ſhalt be ſaved *through the blood of thy Covenant. I have looſed thy priſoners out of the pit wherein is no water.*

12 *Turne you to the ſtrong hold, yee priſoners of hope; even to day doe I declare, that I will render thee double unto thee.*

13 *For, Judah have I bent as a Bow for me: Ephraims hand have I filled, and I have raiſed up thy ſonnes, O Zion, againſt thy ſonnes, O Grecia, and have made thee as a Gyants Sword.*

14 *And the Lord ſhall be ſeene over them, and his Arrow ſhall goe forth as the Lightning; and the Lord God ſhall blow the Trumpet, and ſhall come forth with the whirle-windes of the South.*

15 *The Lord of Hoſtes ſhall defend them, and they ſhall devoure them, and ſubdue them with ſling-ſtones, and they ſhall drinke,* and *make a noiſe as through wine, and they ſhall be filled like bowles,* and *as the hornes of the Altar.*

16 *And the Lord their God ſhall deliver them in that day as the flock of his people: for* they ſhall be as *the ſtones of the Crowne lifted up upon his Land.*

17 *For how great is his goodneſſe! and how great is his beauty! corne ſhall make the young men cheereſull, and new wine the mayden.*

WEe are come to the third Sermon, or Prophecie of *Zecharie*, contained in the 9, 10, and 11. Chapters, and is divided into theſe parts:

[1] A Prophecie againſt the Enemies of the *Iewes*, with a promiſe of the Churches defence; unto the 9. verſe of this Chapter. The Nations and Cities againſt which deſtruction is threatned, are

1 The Land of *Hadrach* [*The burthen of the Word of the Lord*] or, The burthenſome Word, *i.e.* A Prophecie of ſome burdenous and heavie judgement to fall upon any. The *French*, [*la charge de la parole*] not ſo fitly. [*in the Land*] rather, Upon, or againſt [בארץ] *of Hadrach*] not the name of a man, but of a place of ſome note in *Syria*, not farre from *Hamath* and *Damaſcus*, as appeares by the Text. It is not mentioned in Scripture, except in this place; yet by all, except *Iunius* and *Jerome*, 'tis agreed, that it was ſome particular Citie or Region. *R. David* in this place thus reports out of the old Doctors, מצאנו בדברי רז ל חדרך רבי בניה אומר זה משיח שהוא חרלאומות ורך לישראל אמר ו רבי יוסי בן דורמסקית עד מתי אתא מעוות על׳נו את הכתובים מעיד אני על׳ שמים וארץ שאני מרמסק ויש שם מקום ששמו חדרך: *i. e.* Wee have found among the ſayings of our Rabbines of bleſſed memorie, thus: *Rabbi Benajah* ſaith, This *Hadrach* is the *Meſſias*, becauſe he is חד ſharpe to the Nations, but רך gentle to the *Iſraelites*: to whom *Rabbi Joſaie*, the Sonne of *Dormiskith*, ſaid, How long doſt thou pervert the Scriptures? I teſtifie before Heaven and Earth, that I come from *Damaſcus*, and there is ſuch

ſuch a place, the name whereof is *Hadrach*. That conceit of *Rabbi Benajah* S. *Jerome* followes. *Junius* reades it, [*In terram circumſtantem te*] according to the *Syriake*; but his Tranſlation therein is rejected by *Piſcator*: nor doth it follow, becauſe a place is not found in other Stories; therefore there was none ſuch. The Paraphraſt renders it בארעא דרומא in the Land of the South. *Sed quære.*

2 *Damaſcus* [*And Damaſcus*] the chiefe Citie of *Syria*, *Eſa.*7.8. whence the *Iſralites* had bin often plagued by the incurſions and invaſions of the *Syrians*, [*ſhall be the reſt thereof*] מנוחתו the Article referred not to יהוה but to דבר or משא *Damaſcus* alſo ſhall be the reſt of that burthenous Prophecie. *i. e.* That heavy puniſhment ſhall reſt upon *Damaſcus*: Noting, not a fleeting and light touch, but an abiding continuance of the judgement upon it, as in its place of reſt. See the like phraſe of ſpeech, *Pſalm* 125.3. *Eſa.*9 8. Before the Prophet proceedes to other Nations, he ſets downe a reaſon of Gods thus proceeding to puniſhment. [*When the eyes of man, as of all the Tribes of Iſrael, ſhall be toward the Lord*] The clauſe is ſomewhat of a doubtfull conſtruction: Some take this עין אדם paſſively, for Gods eye of providence upon man: and then כי muſt bee rendred [*for*] not [*when.*] And ſo, with *Junius*, the *French* reade it thus, [*For the Lord hath an eye upon man, and upon all the Tribes of Iſrael*] *i. e.* He will puniſh others as well as his owne people: He that hath ſo ſeverely obſerved and chaſtiſed the Tribes of *Iſrael*, doth take as ſtrict notice of the offences of other Nations, the enemies of his people, to puniſh them as ſharpely. And this ſenſe is plaine, agreeable to the words and contexr, ſhewing a reaſon why theſe Nations ſhould not eſcape, from Gods revengefull eye which he had over them as well as over his owne people. The * *Targum* alſo to the ſame ſenſe: Our laſt Tranſlators take the words actively, for mans turning of his eyes and heart towards the Lord, and ſo render (כי when) to ſignifie the time when God will execute his judgement on theſe Nations, *viz.* when the eyes of man, as, *i. e.* of all the Tribes of *Iſrael*, ſhall be toward the Lord: ליהוה looking unto him for ayde and helpe againſt all their enemies; and converting, as their eyes, ſo their hearts to him by true repentance. Thus *Kimhi*, The eyes of man in thoſe times ſhall be ליהוה לא לאלילים ולא לעצבים *i. e.* to the Lord, not to their Idols and Images. Or thus, VVhen the eyes of man, *i. e.* of the *Gentiles*, ſhall be towards the Lord, as the eyes of the Tribes of *Iſrael*. But the times of the *Gentiles* converſion and deſtruction of theſe places here named agree not. Beſides, in theſe Interpretations, the turning of כי (when) and ו (as) is not ſo naturall: Wherefore I rather chooſe the firſt ſenſe.

[Pource que l'Eternel al' orel ſur les hommes & ſurtoutes les tribus d' Iſrael]

* ארקם
" נלן
עוברינו
אנשא
אתרעי
בכל
שבטיא
רישראל:

3 *Hamath*, which ſhould beare a part in this puniſhment. [*And Hamath*] חמת whether a Citie or a Region? The Scripture ſpeakes of both. A Citie of this name there was in *Nephthali*, mentioned *Joſh.* 19.35. yet written with ſome difference חמת *Hammath*, not *Hamath*: but *Numb.* 13.21. the ſame * place is called and written as here חמת. It was a Citie of note, and lying hard upon the border of the Tribe of *Aſher*, was not farre from *Sydon* and *Tyrus*; founded by *Hamath*, one of the Sonnes of *Canaan*, *Gen.*20. S. *Jerome*, who maketh * two *Hamaths*; the Great, called *Antiochia*, upon *Orontes*; and the Leſſe, called by *Antiochus Epiphania*, ſituated betweene *Apamia* and *Emeſa*, underſtandeth by *Hamath* in this place, *Epiphania*. (*Hamath Civitas eſt*, ſaith he, *Syriæ cæles quæ ab Antiocho Epiphania dicta eſt.*) And this *Emath* or *Hamath* he placeth in the Tribe of *Nepthali*: But he is therefore juſtly taxed by the learned Knight, Sir *Walter Rawleigh*, * who makes it apparant, that *Epiphania* can no waies belong to *Nephthali*, the Provinces of *Loadicene* and *Libanica* lying betweene it and any part of the *Holy Land*. Beſides, he is deceived in making *Epiphania* to be a Citie of *Cœloſyria*; which being a Province lying in

* *For it is moſt likely the Spies went not ſo farre as the Countrey of* Hamath *which lay beyond* Libanus.
* Ortel. Theſa. Geog. verbo Emath.
* Hiſt. l. 1. c. 5. §. 12. 1. 7. Ptolom. Aſiæ Tab. 4.

in the hollow Vallies betweene *Libanus* and *Antilibanus*, hath *Libanus* for its furtheſt North bound. Now *Epiphania* lies yet a great way further to the North, as it is apparant by *Ptolomie*.

* Ezek.48. 1.

The Countrey of *Hamath* is that Region which lieth to the North East of *Libanus*, and boundeth * North upon *Damaſcus*. The Region wherein *Riblah* ſtood, where *Pharaoh Necho* ſlew *Jehoahaz*, and *Nebuchadnezzar* the *Jewiſh* Captives, 2 *King*. 23.33. & 25.6.20.21. Which *Riblah*, ſaith *Junius* out of the *Jeroſolymitan* Paraphraſt, * was *Apamia*. It was this Countrey whereof *Tohu* was King, who ſent *David* Preſents after his Victory over *Hadadezer* King of *Zobah*, who was his neighbour, and had warre with him, 2 *Sam*. 8.9. Which *Zobah* is that that is called *Aram Zobah*, *Pſal*. 60.1. and is, according to *Junius* Tranſlation, placed in *Chamath*, 1 *Chron*. 18.13. [*Regem Tzobæ in Chamatha*] But by our Tranſlators it is well rendred, not (in) but (unto *Hamath*) חמתה *viz*. *David* purſued him ſo farre. For theſe two Kings *Tohu* and *Hadadezer* bordered upon one another, but did not lie one within another. It was this Countrey that was the Northermoſt Border of the Land of *Canaan*, as is plaine by *Joſhua*, *cap*. 13. *v*. 5. Where *Hamath* lyeth Eaſtward from *Lebanon*, and *Baal-gad* under Mount *Hermon*. But *Hamath* in *Nephthali* lyeth South-weſt from both. And of this *Hamath Moſes* ſpeaketh, *Numb*. 34. 8. for, by comparing this place with *Joſhua* 13. 5. and *Ezek*. 47. 15, 16. and 48. 1. it is apparant, the North borders of the Land of *Canaan* ſtretched a great way farther than **Hamath* in *Nephthali*. And it may be, that this Land of *Hamath* is meant, 1 *King*. 8.65. where *Salomon* made a Feaſt for *Iſrael*, from the entring in of *Hamath* to the River of *Egypt*, *viz*. *Sihor*; this the moſt Southerly, that the moſt Northerly bounds of *Canaan*, both at that time in *Salomons* poſſeſſion, 1 *Kings* 4.21.

* Num. 34.11.

* *See alſo* Exod. 23.31. Deut. 11.24. & Amos 6.2. 14.

Now whether of the two be here meant, it is ſomewhat uncertaine: But I take it, that the Land of *Hamath* is here ſpoken of, rather than the Citie before-mentioned (unleſſe there were ſome other great Citie in *Hamath* of the ſame name with the Countrey) becauſe that had beene the place wherein the *Jewes* enemies had executed part of their cruelty againſt them; and becauſe it borders upon the Province of *Damaſcus*: And ſo that being after this, was next to the burning according to the next words, [*ſhall border thereby*] תגבל בה referre the Article to דמסק, and the ſenſe is plaine, *Hamath* lies nigh unto *Damaſcus* in place, and it ſhall fare the worſe for its neighbour-hood; the puniſhment that lights on *Damaſcus*, ſhall fall alſo on it. Yet concerning that Citie in *Nephthali*, it may be that the *Nephthalites* never gate it into their poſſeſſion, no more than the *Aſherites*, their neere Neighbours could winne many ſtrong Cities that were in their Tribe, from the *Phœnicians*, eſpecially *Tyrus* and *Zidon*: and as theſe, ſo *Hamath* not farre from either, might ſtill continue in the *Phœnicians* poſſeſſion, who were no kinde friends to the *Iewes*, and therefore ſhould now ſmart for it. Then *quære ult*.

4. [*Tyrus and Zidon*] two famous Sea townes of *Phœnicia*, given to the Tribe of *Aſher*, but ſtill poſſeſſed by the Naturalls. Theſe uſed much * proud, inſolent, and cruell dealing towards the *Iewes*, in the time of the deſolation of their State: Wherefore; God threatens revenge which they ſhould not eſcape. No, [* *though it be very wiſe*] *viz*. *Tyrus* the chiefe Citie, or rather [*though each of them be very wiſe*] כי חכמה מאד the ſingular Number diſtributively, as the *French* [*chacune d'elles*] by a common *Hebraiſme*. The effect of the words is a kinde of Ironicall deriſion of theſe *Phœnicians* wiſdome and policie, for the upholding of their State againſt Invaders; which yet ſhould not helpe them a whit. See the like mock, *Ezek*. 28. 3,4,5,6. where we may ſee how arrogant they were

* Ezek.26.2. 28.24.

* *Some reade*, [*Becauſe they are wiſe*] i.e. *Cunning and crafty Merchants, to coʒen others; which brought a plague upon them.*

were, eſpecially *Tyrus*. Wherefore, the Prophet proceeds on in a further declaration of the judgement of *Tyrus*, ſhewing

1. Her Confidence, which (beſides her wit and Policie before-named) ſtood upon two things:

1. Fortification and Munition [*And Tyrus did *build her ſelfe a ſtrong Hold*] Fortified the Citie and other places about with Military Defence. And how ſtrong *Tyrus* was, even by its naturall ſituation, it is well known.

2. Money, the other ſinew of Warre. Their great plenty of Gold and Silver is deſcribed Hyperbolically, by ſuch things as are moſt numberſome, and eaſieſt, and cheapeſt got together [*and heaped up ſilver as the duſt, and fine Gold* (חרוץ) *as the mire of the ſtreets*] Which abundance of Treaſure, it was not hard for the *Tyrians* to gather together, conſidering the long and great trade, which all nations of the world uſed there, as is largely deſcribed, *Ezek.* 27. *Verſ.* 3.

ותיבן צור מצור
Paronomalia elegans.

2. Her Ruine: neither wit nor wealth, nor ſtrength ſhould ſave her. [*Behold the Lord*] by his inſtruments [*will caſt her out*] *viz.* of her inheritance and great wealth יורשנה *Expellet eam hereditate*, or *Pauperem reddet*. Which Tranſlation (me thinks) fits well to this place [*will make her poore*] in oppoſition to her great riches wherein ſhe truſted. So the *French* [*l' appourira.*] And Rabbi *Schelomo* יורשנה לשון מוריש ומע שיר in that ſignification which the word hath, 1 *Sam.* 2. 7. [*And he will ſmite her power in the Sea*] *i. e.* Though ſhe be ſeated in an Iland, very difficult to be beſieged and approached unto; yet ſhall ſhe not be impregnable: meanes ſhall be found to beſiege and take her, notwithſtanding all the ſtrength of reſiſtance that can be made, as after it fell out. And this is ſpoken in oppoſition to her ſtrength, which ſhould be vanquiſhed by taking of the Citie. But this is noted, ſhe ſhall be burnt too [*and ſhe ſhall be devoured with fire*] eaten up, *i.e.* conſumed: a Metaphor from ravenous Beaſts. This burning of the Citie is added Emphatically; *Tyrus* was ſeated in the middeſt of the waters, yet ſhe ſhall be devoured with fire, Nothing ſhall quench where God kindles the flame. *verſ.* 4.

5 The *Philiſtines*, who dwelt along the Sea coaſt Southward of *Zidon* and *Tyrus*, from whence this ſtorme was next to come upon them: who alſo had evermore beene the *Jewes* bitter Adverſaries. The *Philiſtines* puniſhment is expreſſed,

1. In the particulars, what ſhould befall each principall Citie of that coaſt,

1. Before the judgement did actually light upon them, and that was a great aſtoniſhment and trouble in the State, when they ſaw danger towards them, and no help for them; expreſſed in the troublous affections of

1. Feare [*Aſhkelon ſhall ſee it*] *viz.* the deſtruction of *Damaſcus*, *Hadrach*, *Hamath*, and the *Phœnicians* [*and feare*] the like to fall upon her.

2. Sorrow [*Gaza alſo ſhall ſee it, and be very ſorrowfull*] like a woman in childe-birth, (חוח'ל) for the inevitable ruine that is comming upon her.

3. Shame, being left deſtitute of ſuch ſuccour as they hoped for [*And Ekron for her* [a] *expectation*] [b] מבטח *ſcilicet*, of ayde and aſſiſtance from the *Tyrians* and *Zidonians*, their friends and neighbours, [*ſhall be aſhamed*] being deceived of ſuch helpe as ſhe looked for from her potent, but then impoveriſhed

a Eſa. 20. 5, 6.
b *with ſegol under* מ, *uſually it is* מבט *it may be here it comes by an unuſuall Graſit,* מבטח Pro ממבטח

poverished friends, who could not save themselves, much lesse helpe others. *Junius* and the *French* read it thus [**For her expectation shall make her ashamed*] with some difference in the words, none in the sense. These Affections, ascribed to the severall Cities, are yet to be understood of all in common, as also in the next Clauses.

2. When it was actually executed on them; and then a triple punishment should fall on the *Philistines*,

1. Dissolution of their State and Government [*And the King shall perish from Gaza*] *i.e.* the Governours and Government, the State and liberty of their Common-wealth shall be overthrowne.

2. Dispeopling of their Cities and Countrey of the naturall Inhabitants, [*And Askelon shall not be inhabited*] The Inhabitants being wasted by warre, or carried captive, *vers.* 5.

3. Bringing in of Forreiners, to dwell and rule in place of the Naturalls [*And a Bastard*] ממזר *Spurius*, A Bastard borne of a Whore *Deut.* 23.2. thence, by a similitude, applyed to * Strangers and Forreiners, *Alienigenæ*, ἀλλόφυλοι, who, being not home-bred and naturally descended, doe, like Bastards in a Familie, intrude upon the Right and inheritance of the true and naturall Inhabitants of a Countrey. And Forreiners, that thus possesse anothers Countrey are no lesse infamous and odious to the Naturalls, than Bastards are to lawfull Children. [*shall dwell in Ashdod*] otherwise called *Azotus*, *Acts* 8.40.

2. In the Generalitie, [*And I will cut off the Pride of the Philistines*] their wealth, strength, and all other things that made them swell with pride and insolencie against their poore neighbours the *Jewes*. Now, touching the fulfilling of all these fore-mentioned threatnings, the doubt is, of what times the Prophet here speaketh. Two opinions there are: 1. That this is to be understood of the expedition of * *Alexander* the Great, who over-ranne all these places here mentioned, besieged and tooke the Cities, placed and displaced Colonies; as it is most apparant in the Historians that have wrote his Actions. 2. That the Prophet here meaneth the Victories and Conquests which the *Jewes* should make of these Nations, who, whilst the *Persian* State was embroyled by *Alexander*; and that the *Syrian* and *Egyptian* Kings, the Successours of *Alexander*, contended one with another, got something in the scuffling; and, as they grew stronger, wanne many Cities from the *Philistines*, *Phœnicians*, *Syrians*, *Samaritans*, and others. The Prophets, *Zephan.* *chap.* 2 4. *&* *sequ.* and *Obadiah*, *vers.* 20. seeme to speake very plaine of the possession of the Countrey of the *Philistines*, and Sea-coasts of *Phœnicia*, by the *Iewes* that should returne from Captivity. In stories it appeares they did, 1 *Mac.* 5.2 *Mac.* 12. *Ioseph.* l. 4. *Antiq.* *c.* 11. *Ægesipp.* *l.* 1 *c.* 18. And thus *Sanctius* understands this place, with the *Hebrew* Commentators, *Kimchi* R. *Isaach*, and *Aben Ezra* on the place: and the *Chaldee* Paraphrast, who renders it thus, ויתיבון בית ישראל באשדוד רהוו בה כנוכראין *i. e.* and the house of *Israel* shall dwell in *Ashdod*, who, shall be there as strangers. I suppose, we shall take the surest way to understand this Prophesie of all the time after *Zecharie* till Christ: wherein, partly by *Alexander* and his Successours, and * others, partly by the *Iewes*; all these places were thorowly plagued with warre and calamities. And so *Iunius* takes it.

Thus we have Gods judgment against the enemies of the Church: next we shall see, how God in judgement remembers to shew mercie, in a double respect:

1. To his Enemies, of whom a remnant shall be saved, according to Grace. Instance is given in the *Philistines*; but understand it of all. [*And*

* *And the* Targum *also* אורי בהיתת מביתת רוחציה i.e. Quia pudefacta est ob domum fiduciæ suæ.

* *So the Heb. Expositors* עם נכרי i.e. ממזר *And,* זר ונכרי i. e. ממזר

* *And so some understood that of the Bastard in* Ashdod: *properly*, Alexander *being a Bastard by his Mother* Olympia's *confession.* Justin. lib. 11. Zech. 2. 9.

* *For* Sidon *was taken by* Artaxerxes Ochus *in the tenth yeare of* Philip *of Macedon, a great whil after this time.* Diod. Sicul.

[*And I will take away the bloud out of his mouth, and his abominations from betweene his teeth*] *i. e.* His Murders, Cruelty, and Rapines; meant by Bloud: and his Idolatries; meant by Abominations. שקציו for Idols are often so termed, as 2 *King.* 23.13. *Ezek* 20.7. *Ribera* understands that of Bloud, to be the bloudy sacrifices offered to their Idols. Now these things should be taken away, *i. e.* pardoned, and also reformed by the Preaching of the Gospell, which should plucke away these abuses out of the mouth and teeth of the Philistines: Metaphorically, to shew the nature of sinne, which is like meate and drinke to sinners, who are as unwilling to part with their wickednesse and Idolatry, as to have their meate pluckt out of their mouthes, which they hold fast between their teeth. And this (I take it) is the meaning of that (out of his mouth) and (from between his teeth) if we follow this Interpretation of the place, touching the conversion of the remnant of the Philistines, whereto *Junius*, *Piscator*, *Ribera*, and * *Aben Ezra*, incline. [*And he also shall remaine*, or, be left, or, be reserved (as the French *sera reserve*) *unto our God*] ובשאר גם הוא לאלהינו *i.e.* Even of the Philistines & enemies of the Church some should be left, upon whom God would shew his favor in their conversion and salvation. [*And shall be as a Governour in Judah*] *i.e.* accounted as one of the people of God; and that, not of the meanest ranke; but as a Captaine, or chiefe man in the Church [*And Ekron*] Synecdochically, The Philistines shall be [*as a Iebusite*] who were not utterly expelled out of Jerusalem, but dwelt among the Iewes, and among them many were converted; as principally *Araunah* the Jebusite. 2 *Sam.* 14.16 unto whom, *Iunius* thinkes, Allusion is here made. Thus the converted Philistines should be, not as Strangers, but as citizens of chiefe note in the Church of God.

Yet, me thinkes, all things being considered, another Interpretation of this *Verse* may seeme as probable: *viz.* To understand it of Gods mercy to the Iewes, in giving them deliverance from their bloudy adversaries; and not onely so, but Rule and Authority over them [*I will take away his bloud out of his mouth, and his abominations from between his teeth*] I will deliver the Iewes, who were an abomination to the Philistines, alwaies hated and abhorred by them; and of whom being now weake and poore, the potent Philistines thought to make a *bloudy Prey, and (like savage beasts) to teare them in pieces: God would now rescue his People from their teeth and jawes, when in their imagination they had even swallowed them up. [*But he*] or, [*And he*] there is no necessity to translate; But, in this place, implying some kind of opposition between this and the former clause, where there is none, but an addition of another benefit of Prerogative, to the former of deliverance. [*And he that remaineth*] ובשאר making a distinction and pause at that word. That is left, not of the Philistines, but of the Iewes after their misery and vexation which the Babylonians, and these Philistines, with other Nations, have brought upon them, [*Even he*] גם הוא even that poore, ignoble and contemptible remnant of the Iewes [*shall be for*, or, *unto our God*] לאלהינו *i. e.* in his Care, Protection, Favour, and high account, *and shall be as a Governour in Judah*] not onely of highest Ranke, and chiefest Esteem with God, as Princes and Captaines are in a Common-wealth, but also (which, I take it, is especially meant) shall be free, and have Command and Rule over others, like the ancient Governours of *Judah*, the Kingly Tribe; albeit the Iew had been now a long time a servant himselfe. [*And Ekron as a Jebusite*] *i.e.* a slave and tributary לממס עובר and one appointed to destruction, as the Iebusites and the rest of the Canaanites were. And this Interpretation runnes smoother, and more agreeable both to the first Clause, the Phrase whereof implies manifestly a delivery of a Prey, out of the power of the wilde beast, *i.e.* Potent enemies, rather than either

*רמיו שהיה אוכל דם הרוגי ישוב לעבודת השכם ושקוציו השואת שהיה עם פלישתים אוכל ' או דמו לעב ירה זרח:

*For, saith *Ab. Ezra*, and *Sanct.* agrees with him, these Philistines did according to the savage custome of those times, eate of the flesh and drinke of the bloud of their slaine enemies. See *Sanct.* on the 15. of the *Acts*.

ther pardon, or puniſhment of ſinne; and alſo to that Oppoſition, which is apparant in the ſecond Clauſe, between him that remaineth, who ſhould be as a Ruler, &c. And *Ekron* alſo ſhall be as a Jebuſite. Both be not meant of the ſame. And (*And*) here might well have been rendred (*But Ekron as a &c.*) *Ergo quære.*

2. To the Church, which ſhould be preſerved in ſafety among ſo many invaſions as were made upon the Territories round about them: Gods protection of his people is ſet forth

שכ׳ינתי קר׳ *præſentiam gloriæ meæ*, ſaith the Paraphraſt.

1. By the manner of it; It was Armies and Hoſtilitie that his people might feare: God would finde meanes of Deliverance proportionable to the danger, [*I will encape*] oppoſing my *power, as an encamped Army, againſt the Enemy, [*about my houſe*] the Temple, *i. e.* the Church, for which ſake the State is preſerved, [*Becauſe of the Armie*] *ſcil.* of the Enemy. For thoſe that ſacked the Countrey about *Judæa*, when they invaded them, bare as little good will to the Jewes; as appeares by *Alexander*, whoſe purpoſe of beſieging Jeruſalem was ſtrangely altered, beyond his intent. [*Becauſe of him that paſſed by, and him that returneth*] namely, the enemie ranging up and downe the Coaſts, to and fro with his Armies. Whether here be intimated ſomething of *Alexanders* voyage, who paſſed by *Judæa* into Egypt, and to Ammons Oracle with his Armie, and thence returned to Perſia by the ſame way, not hurting the Jewes; or ſomething about the many expeditions of the Seleucidæ and Lagidæ, to and fro from Egypt to Syria, and backe againe, among which hurly burly the Jewes State ſtood faſt, though ſometimes a little ſhaken; I dare not ſay: it may be both thoſe and all other the like dangers are here generally compriſed.

2. By the effect of it, Safety from the Power of the Oppreſſor [*And no Oppreſſour ſhall paſſe through them any more*] How this Clauſe ſhould he conſtrued, is doubtfull, עוֹבֵד here rendred Oppreſſour, is properly an exactor of Tribute, Debt, or Labour: and ſo the Seventy turne it ſometime φορολόγος, ſometime ἐργοδιώκτης, as *Exod.* 3. of the Iewes Taske-maſters in Egypt. Now becauſe thoſe three things are many times impoſed and demanded againſt right and equitie, therefore the Word very uſually ſignifies an Oppreſſour. Further, in regard the power of impoſing Tribute belongs to the Prince, it is ſometime uſed in that ſignification for a Ruler or Governour; and by the Paraphraſt ſo rendred here, שולטן *Dominus, Princeps*, and in divers other places. Shall we then take it in this ſenſe, That the Iewes, now freed from Captivity, ſhould be no more under the government of forraine Princes, oppreſſing them with Tributes and Exactions? If we conſider the Story of times ſucceeding the Captivity, it is apparant, that the Jewes, though freed from Captivity, yet were not freed from their ſubjectiō to the Monarchs of Perſia, as long as they ſtood. They paid Toll and Tribute, as their Subjects; though yet herein was ſome part of Liberty, that as they uſed their own Lawes, ſo they were governed by men of their owne Nation, as *Zerubbabel*, *Ezra*, *Nehemiah*, and the High Prieſts after them, not by Perſian Satrapaes, ſent thither for that purpoſe. Upon the diſſolution of that Monarchie, the Iewes ranne the ſame Fortune that other ſmaller Provinces did, being ſhared among the Succeſſors of *Alexander*. And though at that time they (no doubt) might well have afforded to attempt a revolt, and free themſelves, as haply ſome other Provinces did at the overthrow of the Perſian State, and the deſtruction of the Grecian Empire after *Alexanders* death: yet being a weake

weake and ſmall Territory, impoveriſhed and broken by their Captivitie, and alſo lying in the mid-way, between two potent *Kingdomes* of Egypt and Syria, they were driven to put themſelves into the Protection of one of them. And yet they were ſafe on neither ſide by reaſon of the hot warres between thoſe Northerne and Southerne *Kings*: and ſo if they held with one ſide, they were judged enemies on the other. Whence it came to paſſe, that they were put to continuall vexation, their countrey much harried, the cities often ſeazed on by force or feare, the Temple ſometimes polluted, many Maſſacres committed upon the Inhabitants, Idolatry ſometimes eſtabliſhed by force, Tribute impoſed upon the Countrey, with other miſeries, during moſt part of the time that theſe Syrian and Egyptian *Kings* reigned and contended. And after that both were broken in pieces by the iron teeth of the Romanes, themſelves ſet foot in *Judea*, and made it a tributary Province, till its utter deſolation; which alſo they governed by Preſidents that were Romanes borne. And then was the ſupreme government of the State adminiſtred by the Romane Deputies, not by the Naturalls of the Countrey, who till that time, were chiefe Rulers of the Jewiſh affaires, though with ſome reference and ſubordination to one forraine Prince or other, for the moſt part. For ſometimes alſo they defended themſelves as a free State, fought againſt their enemies, overcame them, and alſo much enlarged their State and territories. Wherefore I take it, that ſuch a kinde of Oppreſſor is here underſtood, as the Jewes had formerly felt; namely, who ſhould utterly ruinate the Countrey, and carry away the people captive, as the Aſſyrians had done. And ſuch a one ſhould paſſe through them [*no more*] *i. e.* not a long time, or, with condition, ſo long as they were obedient to God: for ſo that phraſe is often to be taken in Scripture.

Now this is true, that though the Jewes State had many ſore plunges, yet it held up its head, was honourable, and flouriſhed, even among ſo many afflictions; and for the ſpace of almoſt five hundred yeares, till a few yeares before the comming of Chriſt, had Lawes and Governours of its owne, and was, in a manner, a free State, though in dependance upon others. And therefore when the Romanes had ſwallowed Syria and Egypt, yet they yeelded not, but upon conqueſt: And after Chriſts time thought themſelves ſtrong enough to rebell, which wrought their finall Ruine. If this be not the meaning, I know not what to ſay of it; it were a labour worth the undertaking, to compile a ſhort Hiſtory of the times from the Captivity to Chriſt, comparing the paſſages of Story with the Propheſies: It would give much light, eſpecially to the three laſt of the ſmaller Prophets. Story is yet very defective in this particular.

3. By the cauſe of it; Gods favourable reſpect unto his People and Church [*For now I have ſeene * with mine eyes*] *ſcilicet*, their Captivitie and grievous Afflictions paſt, and now my favour ſhall be ſhewed unto them for the time to come. See the like Phraſe *Exod.* 2.25. And the Paraphraſt to the ſame ſenſe, ארי בען גליח גבורתי לאוטבא להון: *i.e.* For I have now revealed my power to doe them good. That conceit of *Aben Ezra*, that theſe are the Prophets words, ſaying, that he had now ſeen all this in a manifeſt Viſion, is not worth the mentioning or confuting.

*Taken good notice of it.

[2.] A Prophecie of the Comming of Chriſt, of his *Kingdome*, and the manifold benefits which the Jewes had, and ſhould enjoy by that expected Meſſias. And it is fitly annexed to the former Prophecie, to ſhew them by what meanes, and from whom, all comfort was to be expected. This Prophecie, full of much difficulty, reacheth to the end of the tenth Chapter from the ninth Verſe of this, containing a large deſcription of the times of the Meſſias, of the Nature and benefits of his Kingdome and Government. The parts of the Propheſie are

1. A Promise of the speedy comming of the Messias, whose approach should be in that quality under which they expected him, *viz.* as a King. The Prophet sets it down Emphatically [*Behold thy King*] *i.e.* the Messias, who shall be a King, though of another kinde, than the Jewes imagined [*commeth unto thee*] very shortly: he is even as it were upon the way, and will be here speedily, appearing in the flesh. And he amplifies this by the Effect, which the Hope and Promise of Christs comming, should worke in the hearts of his People, *viz.* Singular joy and rejoycing, notwithstanding the present miseries which now lay heavie upon the the Church [*rejoyce*] & that [*greatly*] [*O Daughter of Zion*] the Church, [**shout*] make an open Declaration of the joy thou conceivest [*O Daughter of Jerusalem*] either *Synonymice*, to the former, the Church, or haply, the State: for both have singular benefit by Christs Kingdome, and generally Christ is all our joy.

*Exod. 32.17, 18.

2. A threefold Description,

1. Of the Person of the Messias, what a manner of King he should be whom they expected: He is described by three most excellent properties of a good *King*;

1. Justice, [*He is just*] most strict and equall in his Government, not favouring his People in their offences. See *Esay* 11.3,4,5. & 9.7. *Exod.* 23.21.

2. Protection and Safegard of his subjects [*And having salvation*] נושע not taken passively in *Niphal* for *Servatus*, but actively for the same that מושיע *Servator*, a Saviour: So rendred by the Paraphrast ופריק & *Liberator, Salvator*. See *Mat.* 1.21. Some turne it, [*and saved himselfe*] and so the French [*Et qui se garentit de paur soy mesme*] which is true, that his owne Power saved himselfe from being overcome by death, &c. but yet this rendring is too narrow for the sense. That conceit of *Aben Ezra*, [*He is just, and by his justice* יוציא *he shall be saved from the Sword of* Gog *and* Magog] is a Jewish dreame of Christs temporall Kingdome.

3. Humility, [*lowly*] עני *afflictus, humiliatus, pauper* Mat. 21. 5. and the Seventy πραΰς, ענו *Humilis, Mansuetus*, Meeke. The first Interpretation of the word respects the poverty and meanenesse of Christs outward state: and so the Paraphrast takes it [עניותו] *Afflictus Inuius*, and our old Translators, [*Poor*] And the French [*Abject:*] The second Interpretation respects the inward Lowlinesse of Christs heart; as far from Pride, as his state was from all pompe: And so our new Translators take it according to *Matthew*. Let us take it in both senses: for both agree to Christ, who was both poore and humble, a *King*, quite of another condition, than the magnificent and proud Monarchs of the World are, this lowly minde and meane estate of the Messias, as it appeared through the whole course of his life, from his birth to his death; so was it then very remarkeable, when, above all other times, he seemed to take greatest state upon him, namely, when he made his solemne entrance into his citie of Jerusalem; which is here fore-shewen unto *Zechary* by the Prophetical Spirit. For, albeit at that time the acclamations and honour the people gave unto him, as unto a King, were not small: yet, in regard of outward magnificence, they were farre inferiour to the pompe and statelinesse, which earthly Potentates make at their entries into the head cities of their *Kingdomes*. The manner of his entrance, in all humble and lowly sort, is set forth by one speciall circumstance of it *viz.* the kind of beast that he should ride upon, [*And riding upon an Asse*] not carried in a triumphall chariot, or on some stately Courser, or upon a Mule, as the fashion of *Kings*, * before and then,

*King. 1.33.

was,

was especially in greater solemnities: but on an Asse, a poore silly Beast, It is true, that the riding on an Asse was a custome not dishonourable, but used even by such as were Princes and great men; as *Judg.* 5. 10. [*Speake ye that ride on white Asses, ye that sit in judgement*, &c.] And the thirty Sonnes of *Jair*, *Judg.* 10. 4. with the forty Sons and thirty Nephewes of *Abdon*, *Judg.* 12. 14. are said to ride upon so many Asse-colts: likewise 2 *Sam.* 17. 23. of *Achitophel*, a great Counsellour of State; and 2 *Sam.* 19. 26. of *Mephibosheth*, a Kings Sonne: yet I suppose it to be probable, that at this time that old custome was almost worne out: And though meaner men did use the Asse, both for travell and labour; yet that the Princes and Kings of the Jewes for a long time, especially such as they had after the Captivity, did imitate the customes of all Nations, and used the more comely and gracefull creature the Horse. How ever Christs manner of riding was certainely farre from King-like Magnificence, even in regard of the beast he rode on: the rather, because it was not an Asse bred up a purpose, and fitted for the Saddle, but a wilde Colt, following his damme, labouring in the yoke, [**and upon a Colt the foale of an Asse*] עיר בן אתנות *Pullum filium Asinarum*, that is, as the Chaldee, בר אתן *filium Asinæ*, turning the plurall by the singular: and so *Matth.* 21. 5. πῶλον υἱὸν ὑποζυγίου *Pullum natum Asina subjugi*, used to the yoke. And out of this Translation on *Matthew*, *Junius* and *Piscator* give the reason, why this Foale is said to be *natus Asinabus*, because of his running after two Asses coupled together in one yoke, whereof one was his Damme. Now this clause is, * as I take it, but an *Exegesis* of the former, shewing what manner of Asse it should be that Christ would ride on, namely not one ready tamed and trained to the Saddle, but a young wild Colt, whereon never man sat: wherein, as there was a neglect of all curiositie and ornament, so was there some Demonstration also of Christs power over the creature. *Clarescente gloria inter humilem simplicitatem.* Whereas *Sanctius*, after many others, take these two clauses severally, and make, that Christ first rode on the Damme, then on the Colt. No such thing appeares by the* Evangelists, where the accomplishment of this prediction is related: Three of them mention nothing but the Colt; and the circumstance which they adde [*whereon never man sate*] implies that Christ rode onely on him. And though *Matthew* say, that both were brought and covered with garments, *scili.* that Christ might choose whether he pleased; yet its like on went lire, the way being so short that Christ went, about a mile and a halfe. That Mystery which many make to be conteined here, that by the Asse was meant the Jewes, by the Colt, the Gentiles, & by Christs riding of both, his Dominion over all, is a conceit which was merrily made by some Ancients: but they that in good earnest maintaine it for a truth, have too much of the Beast.

Further this manner of Christs Entrance, as it shewed his Humility, so doth it also imply his Peaceableness: The Asse is a beast used in peace, the Horse for warre. Rabbi *Kimchies* words are worth the setting downe. He rode one the Asse, לא מחסרון שהרי כל העולם יהיה ברשותו אלא מענוה: ועוד להורות כי לא יצטרכו ישראל לסוסים ולרכב: that is, Not for want, for all the World is in his Dominion; but out of humility; and further, to shew that the Israelites should have no neede of Horses and Chariots; as it followes in the next *Verse*.

*Even.

* That is saith *Kimchi* בן אחת האתנות according to that *Iud.* 12. 7. He was buried נערי that is, באחת מערי in one of the cities of Gilead.

*So *Kimchi*, כבל ושנין במש i.e *Repetitrem diversis verbis.* The like repetition, i.e *Jud.* 8. 19. & *passim* *Gen.* 49. 11. **Matth.* 21. *Mark.* 11. *Luk.* 19. *Joh.* 12.

And this of the Deſcription of his Perſon by his excellent qualities, whereby he is differenced from the unjuſt, deſtroying, and proud Monarchs of the world, ſuch as had afflicted the Jewes State: The next is the Deſcription,

2. Of the Kingdome of the Meſſias: what manner of government they ſhould expect: Not a Temporall Rule, as they hoped for, but a Spirituall. Which is yet cloſely carried, leſt the Jewes, in this their Miſery, might take offence at it. Now this his Kindome is deſcribed,

1. By the meanes that ſhould be uſed for its Eſtabliſhment and Propagation: which are ſet down

1. Negatively, Not by outward Force. By denying the uſe of all Inſtruments of Warre, [*And I will cut off the Chariot of Ephraim*] *i. e.* Iſrael [*and the horſe from Jeruſalem*] out of *Juda* [*and the Battell Bow ſhall be cut off*] *i. e. Synecdochicõs*, No Engine of Warre whatſoever ſhall be of uſe in the Spirituall Kingdome of Chriſt, typified by *Ephraim* and *Juda*; Chriſt ſhould rule over all the Tribes, and defend his Church, but not by force of Armes: Nor were the Jewes to thinke, as they vainely did, that under the Meſſias they ſhould become Emperours of the world, and bring all Nations under ſubjection of the Jewiſh Crowne, by power of their victorious Armes. No, the Chariot, the Horſe, the Bow, all earthly Weapons ſhould have no force to preſerve and enlarge Chriſts ſpirituall Empire over mens hearts and conſciences. See *Eſay* 2.4. *Micah* 5.12. 2 *Cor.* 10.4,5,6. Further, this may imply, that as outward Force cannot help forward, ſo it ſhall not hinder the Kingdome of Chriſt.

2. Poſitively, by the power of Preaching the Goſpell of Peace. [*And he ſhall ſpeake Peace unto the Heathen*] the Gentiles: to whom he ſhall ſpeake Peace, *i.e.* peaceably, as *Pſal.* 85.8. & 28.3. by publiſhing of the Goſpell of Reconciliation. See *Act.* 10.36.37. *Epheſ.* 2.17.

2. By the extent of it, it ſhould be as large as the world, ſtretching it ſelfe into all quarters of the earth, [*and his Dominion ſhall be from Sea*] the Red Sea, or Arabian Sea, [*to Sea,*] the Mediterranean Sea, [*and from the River*] Euphrates [*to the ends of the earth*] to the utmoſt bounds of the holy Land towards Egypt, *viz.* the River Sichor, or Rhinocorura. Now the Holy Ghoſt mentions theſe as the limits of Chriſts Kingdome, not that it ſtretched no further, but partly ſpeaking to the capacitie of the vulgar, who conceive theſe Bounds to be of ſo large extent, as beyond them there was ſcarce any thing; partly according to the Type: theſe were the utmoſt Borders firſt aſſigned (*a*) to the Land of Promiſe, the Temporall Kingdome whereof was a Type of Chriſts Spirituall Kingdome, which ſhould extend in compaſſe as farre as the largeſt Borders of the Kingdome of the b Iſraelites; partly by a common cuſtome of ſpeech, wherein the Borders of the Holy Land are put for the utmoſt quarters of the World; as *Pſal.* 89 12. where Tabor and Hermon are put for the Weſt and Eaſt, *Pſal.* 107. 3. *Verſe* 10.

This of the deſcription of his Kingdome: in the third place followes the Declaration,

3. Of the Benefits that the Jewes had, and ſhould have by the Meſſias; and theſe reſpect,

a Exod. 23. Deut. 11.

b Even when it was ruled by *Salomon*, the greateſt King that State ever had, and a moſt ſpeciall type of Chriſt: to whoſe times this Propheſie hath peculiar relation, as is apparant by *Pſal.* 72.

1 The

1. The time paſt, *viz.* Deliverance out of the Captivity of Babylon, granted unto the Jewes by vertue of the Covenant made with them, and ratified in and by Chriſt [*As for thee alſo*] *viz.* O Daughter Zion. [*By the blood of thy Covenant*] that Covenant which was made firſt with *Abraham*, *Gen.* 15. and ſeried by the blood of circumciſion, *Gen.* 17. that of his Seede the Meſſias ſhould come, in whom all the world ſhould be bleſſed: and which was afterward renued in moſt ſolemne manner at Mount Sinai, betweene God and the whole Nation of the Jewes: where he tooke them for his peculiar People, among whom to preſerve his Church, and they tooke God for their God. The conditions and manner of which Covenant are expreſſed, *Exod.* 23. the latter end, and *Chap.* 4. the beginning. This is Covenant was confirmed by the blood of Sacrifices, *Exod.* 24. 8. figuring the Sacrifice of Chriſt, from whom this compact betweene God and the Jewes was to have its full ratification and ſtrength. Now albeit the Jewes (for the generality) had broken this covenant and were for ſuch their tranſgreſſion ſorely puniſhed: yet God for his part was alwaies mindfull of it; and becauſe of it, did remember the Jewes in their adverſities, and delivered them out of Captivitie, that he might make good unto them the Promiſes touching the Meſſias. This is excellently deſcribed, *Levit.* 26. 42, 44, 45. By vertue of this Covenant, as at other times, ſo now, they were delivered from their great Captivity under the Aſſyrians. [*I have ſent forth*] ſet at liberty, [*thy Priſoners*] thy Captives held in bondage and thraldome [*out of the pit, wherein is no water*] *i. e.* out of Priſon; and the worſt place in the Priſon, the Dungeon; [a] בור a darkeſome dirty Vault under ground, whereinto Priſoners were let downe. By which *Metaphor is expreſſed the diſconſolate and hard eſtate of the Jewes, under which they were held during the Captivity. And this I take to be the plaine meaning of this place, according to the reading of our laſt Tranſlators, which is moſt naturall to the originall Text. To which reading the [b] French alſo accord, onely that they render [*I have ſeene forth*] by the future, [*I will ſend forth.*] *Junius*; and our firſt Tranſlators diſtinguiſh this Verſe into two ſeverall clauſes, whereof the former ſhould imply remiſſion of ſins, the other deliverance out of Captivity. But the Text doth not kindely admit of thoſe additions of [*Infecta*] in *Junius*, or [*ſhall be ſaved*] in our old Tranſlation, It is more naturall to take thoſe words [וגם את] abſolutely not conſtrued with any that follow; as in the like conſtruction, *Pſalm.* 73 2. and *verſ* 20 with many the like Places in the Pſalmes.

Sanctius, after *Ribera* and other Popiſh Commentators, make a foule coyle about this Text, and to eſtabliſh the falſe reading of the old Vulgar and the new invention of *Limbus patrum*, fall upon this place, and bemangle it pitifully. There is no remedy but in their opinions it muſt needs be corrupted by the Jews malice; את of the feminine muſt needs ſtand * for the Maſculine אתה, and בריתך corrupted for ברית, and שלחת' foyſted in for שלחת, and אסיריך cogged in for אסיריך: elſe how ſhould the Vulgar Greeke and Latine be ſo miſtaken, as to render it, *καὶ σὺ ἐν ἅμαρτίαις σου ἐξαπέστειλας, &c.* and, *Tu emiſiſti; &c.* And how ſhould *Limbus* be eſtabliſhed out of this place, were it not an *Apoſtrophe* of the Prophet, ſpeaking to Chriſt, and declaring how he by his bloudy ſacrifice had ranſomed the Fathers out of their Purgatory, or infernall *Limbus*? Wherefore *Sanctius* is peremptory, *Textus Hebraicus quem modo habemus, ſine dubio corruptus à Judæis*: and, *Volunt autem dum Chriſto tantam gloriam, & nobis tantum ad veritatem* (an old Wives tale) *cognoſcendam lumen invident, ad Synagogam ſuam, ſive ad Jeruſalem reſtitutam, hunc locum non flectere molliter, ſed violenter conterquere.*

[a] Such was that, and ſo called, wherein *Jeremiah* was impriſoned, Jer. 38. 6. of which the Text likewiſe ſaith, ובכור אין מים כי אם טיט ויטבע ירמיהו בטיט:

a Such duty places their Dungeons were, like Pits emptied of water, but having the mud left at bottome.

* Pſal. 40. 2.

[b] *quanta joy a cauſe du ſang de ton alliance ye metz tray, les priſonniers hois de la foſſe, la ou il ny a point d' eau*]

* As ſome time it doth. Num. 11. 15. Deut. 5. 27.

contorquere. Yea, in the Originall reading he ſees not what reaſonable ſenſe can be made of it, and what great cauſe there ſhould be, *cur adeo in ſanguine Fœderis exultandum ſit?* to what purpoſe this of the bloud of the Covenant ſhould be alledged about the reſtitution of the Jewiſh State and Church. Sure it is pitty theſe men ſhould not enjoy their conceits, who, rather then they will dare to ſuſpect their owne opinions, will venter to corrupt the Scriptures for the confirmation of any doting fancie. Which yet they cannot gaine out of this place, no, though we reade it according to their Criticiſmes. For what? Muſt this Pit without Water needs be *Abrahams* boſome? or muſt *Abrahams* boſome be *Limbus patrum*, a place (as *Sanctius* ſpeaks) *Magnæ profunditatis & horroris, ſqualliduſ, teter, ſordidus*, bordering upon hell; proverbially ſo termed from common Priſons and Dungeons Which (as **Ieremies*) were *ſine aqua*, but not *ſine luto*. They are unworthy their heads ſhould ever reſt in *Abrahams* boſome, that make that place of the Saints reſt, to be their Jayle and Priſon. And *Sanctius* with the reſt, while here they give ſuch dreadfull Epithites to it, forget what *Abraham* himſelfe ſaith of *Lazarus* in his boſome, That he was then comforted, *Luk.* 17. 25. But no more of this Dreame: I come to thoſe benefits, which reſpect,

* Jer. 38. 6. Gen. 37. 24.

2. The time to come: and theſe are partly Temporall, partly Spirituall: as Chriſt is the Fountaine of both unto his Church; and they concerne either

1. The two Tribes, returned from Captivity, to the *Verſe* of the tenth *Chapter*.
2. The whole Nation of the Jewes, from thence to the end of the tenth *Chapter*.

¶ 1 The benefits upon the Jewes returned home, in the times preſently enſuing, till Chriſts comming, are double:

§§ 1. Temporall preſervation againſt the Violence of their enemies, and by name, of the Græcian Empire; with which they were to have continuall conflicts. This is ſet forth,

1 Generally, in

1. An exhortation, ſhewing them whither they were to repare for helpe and ſuccour in this their miſerable ſtate: [*Turne yee to the ſtrong Hold*] בצרון Fortreſſe, where you may be ſafe againſt all dangers that come upon you. But what or who is this Caſtle or Fort to which the Jewes are exhorted to repare for ſafety? I take it, that it is not Jeruſalem or the Holy Land, but the Meſſias, who would be to Jeruſalem and the Jewes a ſtrong caſtle of defence againſt the adverſary. And this will better appeare, if we conſider who they are that are here ſpoken to [*yee Priſoners of hope*] *i. e.* hoping, or *who have hope, *viz.* of deliverance. Who were theſe? Either the Jewes in Captivitie, or elſe thoſe that were now returned. Not thoſe that yet tarried in Babylon; for they cannot be termed Priſoners of Hope, nor be thought to long for deliverance, who when the Priſon doore was open, and an eaſie way made for their eſcape, refuſed the opportunity, and wilfully continued in Babylon, as hath beene ſeene before. And no doubt, but they ſeeing how ill matters were likely to ſucceede with thoſe that were returned, did applaud themſelves in their choice, in ſitting ſtill where they were. Wherefore I conceive this ſpeech is not directed to them, to exhort them to returne to Jeruſalem, but to thoſe that were already returned, to perſwade them to *turne their hopes and hearts towards the Meſſiah. They had beene priſoners in Captivitie,

* As the French [*Qui avez eſperance*] and the Targum *Speranties liberationem*, דמסברין לפורקנא

* And our laſt Tranſlators imply ſo much, in rendring שובו not *Returne*, but, *Turne*: intimating the converſion of their deſires and hopes towards the ſtrong hold, rather than the motion of their bodies from place to place, as Eſa. 45. 12.

vitie, and were by him delivered out of it, *Verſ.* 11. and they were partly priſoners ſtill, expecting further freedome from ſuch afflictions & dangers as incompaſſed thē on every ſide: under the ſtraightneſſe and burden whereof this poore people ſighed, waiting for the Redemption promiſed by the Meſſias. To theſe God ſpeakes, and that in generall, to the whole State, though haply more particularly alſo to ſuch as looked not onely for Temporall but Spirituall deliverance, by the Meſſias: ſuch as are mentioned *Luke* 2. 25. 38. though this is certain, that even the beſt among the Jews had their thoughts more upon a Temporall than Spirituall redemtion by Chriſt. The Jeſuites here dreame of another Apoſtrophe, which the Prophet makes to the Patriarks, ſticking faſt in the mire of *Limbo*, and expecting Chriſts helpe to pull them out. A conceit as idle as that in the former *verſe*.

2. In a promiſe that they ſhould not onely finde ſucour by that ſtrong hold, but alſo have double cōfort to that which formerly they had enjoyed. [*Even to day*] when your State ſeemes very miſerable & deplorable; yet [*doe I declare*] make an open promiſe unto you [*that I will render* * *double unto thee*] not only defence againſt the enemy, but ſuch ſingular favour moreover, as ſhould be double to all that ever they enjoyed in their moſt happy eſtate. Which was fulfilled by the incarnation of Chriſt, and publiſhing of the Goſpell; a benefit incomparably * greater than ever the Jewiſh State enjoyed in their greateſt proſperity, if they had made a good uſe of it. [*Unto thee*] לך a ſudden, but not unuſuall change of the perſon, for לכם: God ſpeaking, as it were, to each of thoſe Priſoners in particular, or collectively to one as all, *Verſe* 12.

משנה *Targum*, על חד תרין *two for one.*

* Hag. 2. 9.

2. Particularly, deſcribing this deliverance of the Jewiſh Church, in many ſpecials;

1. The Perſons who ſhould contend, including alſo the time when this deliverance ſhould be granted, and the Promiſe *ver.* 12. fulfilled. The perſons defendant are the Jewes, Aſſailant the Grecians. And the Meſſias, after that by his power he hath preſerved the Jewes from the Grecians violence, ſhould grace *Judea* with his Preſence. [*When I have bent Iuda for me, filled the Bow with Ephraim, and raiſed up thy Sonnes, O Sion*] *Juda* and *Ephraim* are here taken for the ſame, by an elegant varietie, as before *Verſe.* 10. and are no more, but the Sonnes of Sion, ſuch of the Jewes as were returned. For that *Ephraim*, properly the tenne Tribes, had any thing to doe with theſe Grecian Kings, it cannot be affirmed. Wherefore I take them for Synonymaes; unleſſe we will, with *Sanctius*, ſay, not improbably, that mention is here of *Ephraim*, partly in regard that many of the ten Tribes returned with the two; of which before: partly in regard of the Epithite here given them, of filling the Bow, or Archerie, wherein the *Ephramites* excelled, *Pſ.* 78. 9 [*Againſt thy Sons O Greece*] Thoſe Kings of Egypt and Syria, which were of the Poſteritie of *Alexanders* Captains, whom he brought out of Greece with him, and who, after his death, ſeized on thoſe Kingdomes, and for many yeares grievouſly vexed the Jewes. Theſe kings are principally meant, though they might alſo uſe Grecian Souldiers in their armies, which yet is not very likely. By this place it is apparant, to what times this Propheſie is to be referred, namely, to that of the

the Maccabees, when the Jewes were mightily preſerved from the rage of ſo many mercileſſe Tyrants.

2. The meanes of their victory and deliverance, which ſhould be from God, and not by their owne Puiſſance: This is expreſſed,

1. Figuratively, in many lofty Tropes: which touch

1. Either the ſubordinate meanes to be uſed by the Jewes, but bleſſed and proſpered by God Their bow, and ſword, and warre-like preparations ſhould have all their ſtrength from God: The Jewes ſhould be Inſtruments, God the principall Agent. [*When I have bent Juda for me, and filled the Bow with Ephraim*] that is, Metaphorically, proſpered their armes; as if not they, but my ſelfe did both bend & draw their bowes: or thus more ſimply, but to the ſame ſenſe, when I have made *Juda* as my Bow bent, and *Ephraim* as a Shaft, wherewith I have filled, *i.e.* * Drawne up my Bow unto the Arrow-head to be diſcharged upon the Grecians. Some difference there is in the reading, The Paraphraſt, the Vulgar, *Junius*, the French, and our former Tranſlators, joyne קשת to the firſt comma [*when I have bent Juda for me as a Bow*] but the accent *Rebia* over יהודה, makes a comma there, and leaves קשת for the nex following: and ſo the reading is ſmoother than either our old, [*Ephraim; hand have I filled*] in that ſenſe, as 2 *Kings* 9.24. or the French [*Et auray remply Ephraim comme un carquois, and ſhall have filled Ephraim as a Quiver*] for *Ephraim* is not here the Quiver, but the Arrowes, wherewith the Bow ſhould be filled; though *Kimchi* alſo interpret the place ſo, אפרים יהיה לי כאשפה מלאה חצים *i.e. Ephraim erit mihi tanquam pharetra ſagittarum plena*, but this fits not ſo properly. Though for the ſenſe the difference is little, all ſignifying, that the armies, and armes of the Iewes, ſhould be Gods powerfull inſtruments for deſtruction of the enemy: And ſo in the next words it is plainely expounded [*And raiſed up thy Sons, &c.*] awakned and put courage into the Iewes, to provide and ſtand for their defence. [*And made thee*] O Zion, ye Jewes [*as a Sword of a mighty man*] as a ſharpe ſword in a ſtrong mans hand that can uſe it to purpoſe, *Verſ.* 13.

2. Or the chiefe Meanes, *viz.* Gods immediate power, manifeſted for their deliverance. Which is declared by alluſion to thoſe Deliverances which God had in former times given unto the Iſraelites, at the Red Sea, in the wildernes, againſt the Canaanites, &c. wherein, by thunder, lightnings, and tempeſt, he ſhewed his power in the defence of his People, [*And the Lord ſhall be ſeene * over them*] his powerfull protection of his people ſhall be apparant: like as when he ſhewed himſelfe over the Iſraelites in the cloud, *Exod.* 14.19.24. This is further deſcribed in three particulars, wherein God would fight for his Church,

1. Lightnings, which are compared to * Arrowes: [*And*

* *Implere arcum*, to fill a Bow, is, To draw it up to its full bent, till the arrow be at the head and the Bow make a ſemicircle. The Phraſe is uſed 2 *Kings* 9.24. ויהוא *per Hipallagem* מלא ידו בקשת He filled the bow in his hand. *i.e.* ſaith *Kimchi*. משך הקשת בכל כחו: the ſame that is in 1 *King.* 22. 34 ואיש בקשתו לתמו: *i.e.* A man drew a Bow in his full ſtrength. So *Veget. de re Milit. l.* 1. *c.* 15. *Major adhibenda ſolertia ut Arcum diligenter ac ſapienter teneant, ut fortiter implcant, ut ſiniſtra fixa ſit. & Sidon. Apoll. Eph. l.* 1. *ep.* 2. Of *Theodoricus* King of Gothes his skill in Archery, *Spicula capit, implet, expellit* * עליהם may be turned *Contra eos*, and the French doth ſo here, but not ſo fitly, * Pſal. 14 4.6.

[*And the Arrow ſhall go forth as the lightning*] ſwiftly, ſuddenly and unreſiſtably.

2. Thunder, like the noyſe of a Trumpet, to ſound to the Battells and more, to affright the Enemie. [*And the Lord ſhall blow the Trumpet*] God himſelfe ſhall be the Captaine, and his Thunder ſhall be as the ſound of a Trumpet, to gather his forces together and give a dreadfull Alarme to the Enemie.

3. Whirle windes, [*And ſhall go*] againſt the enemie, with his people [*With whirle-windes*] *Targum* בעלעול דיח Tempeſtuous windes that hurle and ſcatter here and there with unreſiſtable Violence. *Sanctius* underſtands it of the ſwiftneſſe of Gods proceeding: but its better to interpret it of his furious Violence, which he would uſe againſt the Enemie; and therefore Whirle-windes, סערות not ſimply Windes are ſpoken of. [*Of the South*] תימן *Targum* מדרומה becauſe *Teman* lay South to Jeruſalem. But why of the South? *Sanctius* gives two reaſons: Firſt, Becauſe like as the South winde blowes againſt the North, ſo theſe Judgments ſhould fall upon the Northerne Countries. This is far fetcht, and little worth. Secondly, Becauſe the South winde is more tempeſtuous than others. *Ariſt. Met. l.* 1. *c.* 5. μείζων καὶ πλείων καὶ μᾶλλον ἀλλοτρίος ἄνεμος ὁ νότος ὅθεν τὸ βρέμειν. This is ſomething, if *Ariſtotles* obſervation in Greece fit other Countries, and ſo *Judea*: which may be doubted becauſe of their divers Situations, this having Land, that Sea to the South of it, which much alters the Windes. Wherefore (I ſuppoſe) we may not unfitly interpret it by alluſion to thoſe Tempeſts, wherewith God overthrew the Egyptians at the Red Sea, Southwards of *Judea*. Which, how dreadfull they were, not onely in Thundrings, Lightnings, and horrible Raine, but alſo in outragious Windes, is apparant by conſidering of thoſe places, *Pſal.* 77. 16, 17, 18. and *Exod.* 15. 10.

*See *Luk.* 12. 54, 55. [When ye ſee a cloud riſe out of the Weſt, you ſay ſtraight way, a ſhoure com-meth, and ſo it is. And when ye ſee the South-winde blow, ye ſay that it will be hot, and it com-meth to paſſe.]

Touching the fulfilling of this Prophecie, whether God did ſhew any ſuch extraordinary workes in the battels of the Jewes againſt the Grecians, or that hereby no more is meant than his preſent and ſpeciall aide in their deliverance; it cannot well be decided, unleſſe Story were a little more particular in this buſineſſe. Something there is, 2 *Mac.* 2. 21, 22. *Chap.* 5. 2, 3. *Chap.* 10. 28, 29, 30. *Chap.* 11. 8, 10. Which ſhewes, that God did manifeſt his powerfull preſence to theſe, diſtreſſed in very extraordinary manner. *ſeq. Verſ.* 14.

Thus we have the meanes of their deliverance, expreſſed figuratively; the next is,

2. Plainely, in theſe words [*The Lord of Hoſtes ſhall defend them*] God, that is Captaine of the Armies of Angels, men, and all creatures, ſhall fight for them, and give them the victory. *Verſe.* 15.

Thus

Thus far the second particular, the meanes of their Deliverance; now followes the third.

3. The Victory it selfe, described likewise in Metaphoricall termes, of eating the flesh, and drinking the bloud of their enemies. [*And they shall devoure*] *i. e.* slay and destroy; as the *Targum* יקטלונון *occident:* by allusion in this of eating, and that of drinking, to the barbarous custome of many Nations, who ravened upon the very bodies of their slaine enemies. But the Jewes should not be so barbarous: therefore the next words tell us what this devouring is, [*and subdue with sling stones*] *Synecdochicè*, * by force of Artillery, and weapons of VVarre: Among which the use of the Sling was one, practised by the Jewes in ancient times, *Iud.* 20. 16. 1 *Chron.* 12. 2. and likely it was not quite neglected now. [*And they shall drinke*] their enemies bloud, in that sense as before [*and a noyse, as through Wine*] shouting and triumphing in the shedding of their enemies bloud, as men use to doe that have well drunke of Wine, which makes them merry and frolicke: [*And they shall be filled*] with bloud and spoile [*as the Bowles*] מזרק singular for the plurall מזרקות * Bowles and Basons, that held the bloud of the Sacrifices, [*And as the corners of the Altar*] זויות, by the *Targum* כתלא *latus*, the sides: but rather its the same with the foure [a] פנות, whereon the Hornes, קרנות, of the Altar stood: which were [b] allbesprinkled with the bloud of the Sacrifices. By which similitudes are set forth those bloudy victories which the Jewes should get upon the Grecians. This interpretation of this Verse seemes agreeable enough, and it so taken by the most: But *Junius*, and with him, the French Translators, make another sense of it, understanding this *verse* of a double consequent that should follow their victories, namely,

1. A joyfull and peaceable Possession of their owne VVealth, and the enemies spoile. [*They shall eate*] *i.e.* quietly enjoy their state [*after they have subdued*] rendred [*after*] not [*and*] [*the sling stones*] *i. e. Metonymicè*, the [c] Slingers; of which there were many among these enemies of the Jewes: and *Synecdochicè*, their enemies. [*And they shall drinke and make a noyse, as through wine*] rejoyce greatly in their Victories and Peace, with such mirth as men use at Banquets.

2. Thanksgiving for their Victories: and they reade the last Clause thus, *They* [d] *shall fill both* or, *(as) the Bowle, and* or, *(so) the Corners of the Altar*] *scil.* with the bloud and bodies of Sacrifices offered up in great number for a thanksgiving for their Victories. And unto this sense the Paraphrast inclines in part, and *Rab. Sced.* altogether: who comments thus [*They shall eate*] namely, שלל אויבהם, the spoile of their enemies [*and subdue*] תחתיהם [*treading under their feete the stones of the sling*] *i. e.* חיובים שהם מלומדי קשת ולקלע באבן: The Grecians who are skild in the Art of shooting and slinging. [*And make a noise as through wine*] בקל ששן ושמחה with the voice of mirth and gladnesse, like those that drinke wine. [*And shall fill*] נפשותם בטוב their soules or hearts with good, or mirth [*the Bowle*] שבלאדם לפני מזבח that was full of bloud before the Altar. [*as the Corners of the Altar*] שמנסכין שם יין והיין צף עליו where they offered wine, and the wine was poured out upon it, or flowed upon it. (So that he

* Some by weak meanes, as *David* did *Goliah*.

* Exod. 38. 3.

a Ibid. ver. 2.

b Levit. 4.

c *Kimbi* expounds it by the same Metonymie, and addes a conceit, that the *Grecians* are here called אבני קלע in opposition to the Jewes, who were afterward stiled אבני נזר

d *Implebuns tum craterem, tum angulos altaris.*

ומלאי כמזרק כזויות

where the rendring of כ *tum tum* (as; so) is agreeable to the usuall acception of that particle of similitude, as in *Esa.* 24. 2. *Hos.* 4. 9. *Gen.* 18. 25. But I know not how to understand the French reading here, [*& en rempliront re bassin, come le comgs il' autel*] *i.e.* and with is (*sc. Wine*) they shall fill the Bason or Bowle as the corners of the Altar.

he underſtands the Bowle, to belong to one, the Corners to another Altar, and he quotes it out of the Talmud; but we finde no ſuch Altar in Scriptures:) *Ergò quare?*

4. The cauſe of all this happy deliverance, which is Gods ſingular love, and tender regard he hath towards the *Jewes*, according to his covenant made with them, that they ſhould be his peculiar people, among whom he would eſtabliſh his Church: wherefore, as before he ſaid [*The Lord of Hoſtes ſhall defend them*] ſo now here [*The Lord their God ſhall ſave them in that day*] with ſpeciall reference to the Covenant which God entred into with the *Jewes*, in regard whereof God promiſeth, that they ſhall be in his protection and chiefeſt care in a double manner,

1. As a Flock, whereof he will be the Shepheard, and defend them. כמו שמוש"ע אדם צאנו בכל כחו as a man defends his ſheepe withall his might: As *Kimchi* interprets. [—*Save them in that day as the flock of his people*] as a people, which are to * him peculiar; of whom he hath the cuſtodie as of a flock of ſheepe, among all the Nations of the world, who were but as Heards of Goates, or worſe, as ravening Wolves, preying upon the *Jewes*.

* Pſal. 77. 20 78. 71.

2. As the precious ſtones of a Crowne or Diademe, which God will take care of to preſerve and advance as their King [*For they ſhall be as the ſtones of a Crowne*] כאבני אפורא as the ſtones of the *Ephod, ſaith the Paraphraſt: of which, *Exod.* 28 9. but there is no reaſon to forſake the uſuall ſignification of נזר for a Crowne or Regall Diademe, which is beſet with ſtones of great price. And the *Jewes* ſhould be as deare to God, as ſuch a Crowne is to a King. This Interpretation of this place is juſtified by the very ſame Propheſie of theſe times, *Eſa.* 62. 2, 3. where the like ſimilitude is uſed [*Lifted up as an Enſigne*] מתנוססות following the proprietie of the word, not taking it at large for מרוממות, as *Kimchi*. For, the *Jewes* ſhould be, not like a Crowne incloſed in a Cabinet, but ſet forth to the view of all, lifted up on high for a Regall Standard or Enſigne, for all people to gather themſelves to it, and joyne themſelves to the Church of the *Jewes*, See *Eſa.* 62. 10. and 11. 10, 12. [*Upon his Land*] in the Land of *Canaan* of *Judaa*, wherein God preſerved his Church, and advanced it as a Banner diſplayed, to call in the *Gentiles* to the ſociety thereof.

*R. Salomon expounding it of the Maccabees that were Prieſts.

כי תכהנים
בני
חשמונאי
המתפארים
באבני
נזר בטורי
חושן
ואפור
יתיו
מתנוססים
כניסים
על
ארמתו:

So alſo doth Aben Ezra Inter hæc ſigna & lapides, qui locum eſſe Deo conſecratum oſtendent, paſcet Dominus populum ſuum tanquam gregem: ſicut Paſtor inter nota paſcua ſaxoque terminali ab aliis diſtincta pecut agit Sanctius.

Iunius, Sanctius, and the *French* conſtrue it otherwiſe: either that by אבני נזר are meant *Lapides ſeparationis, i. e. terminales, limitanei*, meere ſtones, ſet up to diſtinguiſh one Field from another: and then they referre it to the former, thus, God will ſave and feede them as a flock, within their proper grounds and paſturages, which the Enemie before time had encroached upon, but now Markes or Bound-ſtones ſhould be pitcht up, within which compaſſe the Enemie ſhould not approach: Or that by theſe ſtones of a Crowne, are meant * Crowned ſtones: *Tropæa opere coronario cincta & lemniſcata*; Pillars of ſtone, whoſe *Epiſtylia* or Chapiters were wrought about in faſhion of a Crowne, and they ſet up for Trophees, in memorix of ſuch Victories as they ſhould get. The former ſenſe is very much ſtrained, and this latter ſatisfies not fully.

Now this cauſe of the *Jewes* felicitie is further and more plainely expreſſed in a patheticall exclamation, whereinto the Prophet breakes forth, admiring the ſingular goodneſſe of God towards his

Church. [*For how great is his goodnesse, and how great is his beauty?*] Whose? Gods, or the *Messias*, who is good, and that in the most excellent manner, beautifull too: good and beautifull in himselfe, and also in his abundant favours, and the most comely Administration of his Church: his grace and wisdome in both is such as cannot be expressed. This clause hath a double reference, 1. To that which goes before, whereto it is as a conclusion. 2. To that which followes in the next words, and the beginning of the next chapter, touching the reliefe of their present penurie, by sending abundance. The division of the chapters here make the coherence somewhat difficult: but if it be well considered, it will appeare, that the next words belong to the matter of the next chapter.

Hitherto of the first benefit, *viz.* The temporall deliverance of the *Jewes*, from the rage of such parts of the *Grecian* Empire, as they had to doe withall. Now followes the second benefit towards these *Jewes* that were returned, *viz.*

§§. 2. Releife of their penurious estate, by promising them abundance of outward necessaries. The *Jewes* had been a great while pinched with famine, and for the time to come, having to deale with so many Enemies that should harry their countrey, they might doubt to feele a continuall scarcitie of necessary provision. But God, that purposed to preserve them, meant also to provide for them: and as his goodnesse should be seene in the one, so should not it be wanting in the other, to supply them with necessary maintenance. This blessing is,

1. Promised: [*Corne shall make the young men cheerefull, and new Wine the Maides*] under these two *species*, comprising all necessary provision whatsoever: which should be afforded in such abundance, as should make them who fainted before through scarcitie and want, full of life, cheerfulnesse, and mirth. יבובב *germinare, aut florere, aut loqui faciet, scilicet*, בביב שור ושמחה Metaphorically, fill them with joy and thankes-giving: and properly make them strong, lusty, and fruitfull, who before pined and withered away, *Lam.* 2.12,21. And this was partly to fulfilled at that time, when *Zecharie* propheſied, when God began to ease the people of their long famine, as it is *chap.* 8.12. and *Hag.* 2. partly in time succeeding.

CHAP. X.

A*Sk you of the Lord Raine in the time of the later Raine: so shall the Lord make White Clouds, and give you showres of Raine, and to every one grasse in the field.*

2 *Surely the Idols have spoken vanity, and the Sooth-sayers have seene a lye, and the Dreamers have told a vaine thing; they comfort in vaine; therefore they went away as sheepe; they were troubled, because there was no Shepheard.*

3 *My wrath was kindled against the Shepheards, and I did visite the Goates: but the Lord of hostes will visite his flock, the House of Iudah, and will make them as his beautifull horse in the Battell.*

4 *Out of him shall the corner come forth: out of him the nayle, out of him the bow of battell, and out of him every appointer of Tribute also.*

5 *And they shall be as the mighty men, which tread downe* their Enemies *in the myre of the streets in the battell, and they shall fight, because the Lord* is *with them, and the riders on horses shall be confounded.*

6 *And I will strengthen the House of Iudah, and I will preserve the House of Ioseph, and I will bring them againe, for I pitie them, and they shall be, as though I had*

not

not caſt them off: for I am the Lord their God, and will heare them.

7 *And they of Ephraim ſhall be as a Gyant, and their heart ſhall rejoyce as through Wine: yea, their children ſhall ſee it, and be glad: and their heart ſhall rejoyce in the Lord.*

8 *I will hiſſe for them, and gather them: for I have redeemed them; and they ſhall increaſe, as they have increaſed.*

9 *And I will ſow them among the people, and they ſhall remember me in farre Countries: and they ſhall live with their Children, and turne againe.*

10 *I will bring them againe alſo out of the Land of Egypt, and gather them out of Aſſur; and I will bring them into the Land of Gilead, and Lebanon, and* place *ſhall not be found for them.*

11 *And he ſhall goe into the Sea with affliction, and ſhall ſmite the waves in the Sea, and all the Depthes of the* River *ſhall dry up; and the pride of Aſſur ſhall be caſt downe, and the Scepter of Egypt ſhall depart away.*

12 *And I will ſtrengthen them in the Lord, and they ſhall walke in his Name, ſaith the Lord.*

2 AMplified two waies:

A 1 By the true meanes whereby theſe bleſſings were to be obteined; which are,

1 Prayer unto God in the time of their neceſſities, [*Aske ye of the Lord Raine*] *Synecdoch.* for all other bleſſings of Fruitfulneſſe and Increaſe, whereof that is a principall cauſe [*in the time of the latter Raine*] when there is greateſt need of it. מלקוש *Pluvia ſerotina*, the later Raine, which fell in the latter end of the Spring, betweene the latter end of March and May, which brought the Corne to an eare, and made it kearne before Harveſt: There was another Raine alſo greatly needfull, יורה *Pluvia matutina*, the former Raine, which fell in the Autumne about the later end of September and beginning of October, in the ſeed time. Great [a]expectation there was of theſe two moſt ſeaſonable Raines, in regard that *Syria* and *Judæa* lying very hot, there was not, nor is at this day uſually for three or foure Moneths [b]ſpace from the end of May to the end of September any raine at all, nay ſcarce ſo much as any Dew. And therefore if the former Raine in ſeed time had not fell, the ground, by reaſon of that long drought, would have been unfit for tilling, for its hardneſſe and want of moyſture: and if the later fell not before Harveſt, the corne would have parched away in the blade, before it had been eared and kearned.

2 Gods bleſſing upon the worke of Nature, in making Clouds, powring out of ſhowres, and cauſing the earth to give her increaſe. [*So the Lord ſhall make bright Clouds*] חזיזים the Seventy *nubes, apparitiones*, miſtaking the roote from חזה *videre*; the *Chaldæan* רוחין *ventos*, but improperly, and not to the Text: The Vulgar *nives* for *nubes*, by an error of the Tranſlator or Scribe. חזיזים properly ſignifie *Fulgetra, Coruſcationis*, Lightnings, *Job.* 28. 26.

The *French* turne it properly [*de eſclairs*] *Innina* [*Nimbos*] i. e. more ſtormie and violent Raines: our old Tranſlators [*white clouds*] our new [*bright Clouds.*] If we take it for lightnings, it muſt be underſtood by a [c] *Metonymie* of the adjunct, Raine being an uſuall concomitant of lightning and thunder, though alſo ſuch weather is more for terrour than comfort. If we take it for Clouds, what is here meant by bright, or white Clouds? ſeeing here is a promiſe of raine, and ſuch clouds as are barren clouds; as experience ſhewes, thoſe that are full of Raine, are darke and black. *Buxdorfius verbo* חזיז hath ſomething to this point not improbable, out of *Bereſchith Rabba*, and the

a Job. 29. 23.

b *This is confirmed not only by that* 1 Sam. 12. 17. *Where raine is an unuſuall thing to be ſeen in harveſt; and that of* Hierome, *on* Amos 4. 7. *who lived in* Judæa, *and ſaith, he never ſaw Raine there in* June *and* July; *but alſo by the common experience of ſuch as at this day live there by, as* Aleppo *a little more Northerly, where for three or four moneths after* May; *they ſcarce have ſo much as any dew upon the ground.*

c *as* Kimchi וחזיזים יהיו עם המטר Coruſcationes erunt cum pluvia.

the *Talmud*; to this effect, the clouds have five names, נשיא, ענן, אך, עב, חזיון, and חזיזים are interpreted to be *Nubes curſitantes, i.e.* Thin clouds, fleeting under the thicker and heavier; that which in *Engliſh* we call the Rack, and theſe are thin whitiſh clouds that flye ſwiftly in the ayre, moſt commonly before and after very rainy weather. And ſo they may be called ענני מביאים מטר clouds bringing raine, as R. *Salomon* interprets חזיזים here. *Sed quare.*

[*And give them ſhowers of* Raine גשם מטר * *Imbrem pluviæ, Synonymicè*, yet with ſome *Epitaſis*, for Plentifull and ſufficient raine. [*to every one graſſe in the field*] עשב that is, as the Paraphraſt well expounds it, עבורא למיכל ועסבא לבעירא *i. e.* Corne for the food of man, and graſſe for cattell: for עשב compriſes all, namely ירק *olus*, חציר *fœnum*, דגן *frumentum*, and קטנית *legumen*, as *Schindler* obſerves *verbo* עשב. *Verſ.* 1.

*The Seventie ὑετὸν χειμερινὸν.

2. By the wrong meanes, whereto this people had formerly truſted, and been deceived, and whereto in their blindneſſe they haply might have recourſe againe: theſe were their Idols and falſe Prophets. The little helpe and great hurt which the *Jewes* had received from them, is here largely expreſſed, to the intent that they might learne henceforward, whom to ſeeke unto for ſuccour, namely, to God alone. By that which is paſt, he puts them in mind what ſhould be the ſucceſſe for time to come upon like occaſion. [*For the Idols*] תרפים in generall, any Image, 1 *Sam.* 19.13. in ſpeciall, Images dedicated to idolatrous worſhip, *Gen.* 31.30. 34, ſo here: and very commonly the Paraphraſt takes it for פלחי צלמיא Worſhippers of Images, but the Metonymie is harſh; it was to them the Idoll ſpake vanitie. [*Have ſpoken*] How? by Oracles uttered out of them, or by their Prieſts from them. That may be, and it is not unlike, but the Devill uſed the like feates to cozen the *Jewes*, as he did to the *Grecians* and other ſimple *Gentiles*. But * we may take it as properly with reference to the Idolaters Prayers, unto which the Idols, ſet up as Gods, ſeemed to promiſe audience and performance of their wiſhes: and ſo the Idolaters conceited. But what they ſeemed to ſpeake and promiſe, was but [*vanitie*] אין * wicked deceit and cozenage: there being in them no power at all to effect that good which they ſeemed to promiſe unto their Worſhippers. [*The Diviners*] falſe Prophets, Sorcerers, Witches, Aſtrologers, and the reſt of that damned crew, unto whom this people had reſorted for counſell in time of their diſtreſſe, [*have ſeen a lye*] in ſtead of a true Viſion from God, the Diabolicall fancie of a ſeduced braine, and ſpeaking as they conceived [*Have told a falſe dreame*] uttered that for a divine Revelation, which was but a very dreame, ariſing out of their owne idle heads, or inſpired by Sathan, without all truth. [*They comfort in vaine*] the Idols, the Prophets have deceived the confidence which the miſerable *Jewes* put in their power, in their Prognoſtications which failed them when they ſtood in need of their helpe, and ſorted to a quite contrary event than they expected. See *Jer.* 10. 8. and 27, 9, 15, 16. and 29. 8, 9. *Hab.* 2. 18.

οἱ προφῆται. μάντεις, *ſay the Seventie.*

*Vid. Rain. Idol. l. 2. c. 3. Sect. 59. & ſeq.

*The Seventie κενὸν.

Now this their vaine confidence for proſperity and ſecurity by ſuch bad meanes.

A FRVITFVLL SERMON

VPON THE

NINETEENTH and TWENTIETH Verſes, of the fifteenth Chap. of the firſt Epiſtle to the *Corinthians*.

WRITTEN

BY WILLIAM PEMBLE of *Magdalen Hall in* OXFORD.



OXFORD,
Printed by *H. HALL*, 1658.



To the Reader.

WEe doe finde (Chriſtian Reader) great oppoſition made againſt our Faith, not onely by our Affections, but chiefly by our Reaſon; for, when our Faith is encountred by our Affections, we doe gather many times ſome ſuccour from our Reaſon; but when our Faith is laid at by our Reaſon, the tentation is not more ſtrong then dangerous. For, if our Reaſon get the better of our Faith in any particular, our Affections follow amaine: And ſuch tentations, where they once take, doe ſhake and ſtagger the ſtrongeſt Chriſtians. Men, I know, are moſt an end wedded to their paſsions, and doe live more after their * perturbations than their Reaſon: and therefore there is little good to be done on the mind of a man, till his [a] perturbations be at ſome quiet. Now where our Reaſon is guided by Faith and the Word, there it doth good upon our paſsions: But where our reaſon goes by its owne principles, and not by the Word, there our affections are the worſer for our Reaſon; and a man ſhall never come to deny all his Affections, till he have firſt denied his Reaſon. But bleſſed be God, Faith is our [b] victory, and it doth not onely quiet the Affections, but at laſt it doth ſo triumph over Reaſon it ſelfe, that men are willing to become [c] fooles that they may be wiſe. The [d] underſtanding of a man reſts not till it be ſatisfied; and nothing can give full and ultimate ſatisfaction to the intellect and minde of a man, till by Faith it be captivated to the obedience of [e] God, and [f] Chriſt; and when that is once done, then Reaſon followes the light of the word, and the Affections follow the light of Reaſon. And hence it is, that our Faith doth adhere with moſt firmeneſſe to thoſe Principles and Articles of our Creede, wherein Reaſon is quite at a ſtand. I will make my inſtance in the Article of our Reſurrection; a point, by the conſent of all I know (but [g] one) utterly above the whole element of nature; Reaſon in it ſelfe doth not onely deny it, but deride it, [h] Philoſophers hiſſe at it. [i] The Apoſtles themſelves in that their greateſt tentation, did for a time looke ſomewhat ſtrange upon it. But yet we ſee when their Reaſon was denied, and their Faith tooke place, [k] they were not more willing to live and dye upon any Doctrine of Salvation, than upon this of the Reſurrection; and to beleeve this, is a meere Act of Faith alone. [l] One, perhaps two of the Apoſtles ſaw his death, none his Reſurrection. And it is obſerved, that it was ſo ordered by the Providence of God, that this maine point of Divinity might be believed by the Apoſtles, and delivered over by them to the Church of the Gentiles, as a meere act of faith, and not of ſight: Faith being the evidence of things not ſeene, and the juſt living by faith, and not by ſight. Faith then doth moſt in thoſe points of Divinity, wherein reaſon

* Ariſt. Eth. l. 10. c. 9.

a Ariſt. Phyſ. 7. c. 13. & Eth. l. 10. c. 9.

b 1 Joh. 5. 4.

c 1 Cor. 3. 18.

d Ariſt. de interp. c. 3. part. 6.

e Vid. Aquin. 1. 2. q. 109 à 2 ad 1. Ariſt. ad Eudemum. l. 7. c. 14 text. 216.

f 2 Cor. 10. 5.

g Pac. comment. in Ariſt. de anima, cap. 5 Sect. 5.

h Act. 17. 32. Plin. l. 7. c. 55.

i Luke. 24.

k Act. 2. & paſſim.

l Chryſ. Quòd Chriſtus ſit Deus. Aug. ep. 112. c. 3. Scot. in l. 3. Sent. d. 24. q. unica ſect. ad primum principium.

is moſt oppoſite. A proofe whereof the Lord gave in the author of this Sermon, who a few dayes before his laſt ſickneſſe preached this Sermon as touching the Reſurrection, by a ſweete and ſecret providence of God, the better to fitte himſelfe for his laſt Enemy. He was a man full of wit, learning, and ſtrength of reaſon; and yet againſt the worſt that Satan could doe, reaſon yeelded, his Faith wrought out all diſputes, and he was ſo firme in this point, that he rejoyced, that his body ſhould not waite ſo long for the Reſurrection as doe the bodies of the Patriarches. Reaſon ſaid nothing, faith did all, and ſet him in that height and ſtrength of beliefe, that he beleeved here without doubting: Albeit whilſt we live here, we doe [m] *know but in part; yet an imperfect faith may, and doth bring forth a* [n] *full aſſurance; ſith faith is a grace given, becauſe, and onely whilſt we are imperfect, and when once we are maide compleate, then our faith* [o] *doth ceaſe. The* [p] *Orator blamed himſelfe, for that when he was in trouble he did not walke by his owne principles: But this our Divine, what he delivered in this his laſt farewell, he fully believed in his ſickneſſe. Let us pray, that as he, ſo we may live by faith, and not by reaſon, both whilſt we live, and when we die: and then we ſhall finde the truth and comfort of this, That faith when it is once made ſtrong, doubteth leaſt of thoſe things, againſt which our Reaſon deſputeth moſt.*

Bleſſed is he that beleeves, and ſees not.

m 1 Cor. 13. 9.
n Rom. 4. 21. Col. 2. 2.
o 1 Cor. 13. ult.
p Lib. 9. epiſt. fam. ep. 1.

Thine in Chriſt Jeſus

RICH. CAPEL.

1 Cor. 15. 19, 20.

If in this life onely we have hope in Chriſt, we are of all men the moſt miſerable.

But now is Chriſt riſen from the dead, and become the firſt fruits of them that ſlept.

THe Diſputes of the bleſſed Apoſtle in this whole Chapter, is to prove a reſurrection of the dead, againſt the errour of the Epicures and Sadduces. The maine Argument whereby he proves it, is this, If Chriſt be riſen, then the dead ſhall ariſe; but Chriſt is riſen, therefore the dead ſhall ariſe alſo. The *minor*, That Chriſt is riſen, the Apoſtle proves from the third Verſe unto the twelfth; by the Scriptures by the witneſſe of the twelve Apoſtles, and more than five hundred Brethren, to whom he appeared after his Reſurrection, and laſtly by his owne teſtimony, unto whom Chriſt ſhewed himſelfe after his aſcenſion into heaven. The *major*, that if Chriſt be riſen, the dead muſt riſe too, the Apoſtle begiones to prove at the twelfth Verſe. [*Now if it be preached, that Chriſt is riſen from the dead, how ſay ſome among you, that there is no Reſurrection of the dead?*] This foule inconſequence the Apoſtle confutes in the next Verſe, by the abſurditie that would follow thereupon; That if there be no Reſurrection of the dead, then is not Chriſt riſen. Upon which abſurditie, other abſurdities would alſo follow, That if Chriſt be not riſen, then the Apoſtles preaching, and teſtimony touching Chriſts Reſurrection, were falſe, and that the *Corinthians* faith in Chriſt is vaine. If Chriſt be yet in his grave, they and all that believe in Chriſt be yet in their ſinnes: they that are dead in the faith of Chriſt are periſhed, and gone to hell in their ſinnes: they that live in the faith of Chriſt are of all men moſt unhappy, without reward here, and ſure of puniſhment hereafter. But Chriſt being raiſed from the dead, theſe abſurdities are taken away, the Apoſtles are true in their preaching, and all men are happy in beleeving in Chriſt, put to death for ſinne, and raiſed from death for our juſtification. [*If in this life onely we have hope in Chriſt, we are of all men moſt miſerable. But now Chriſt is riſen, &c.*] This is in briefe the dependance of theſe words.

The Parts are, as the Verſes, two:

1. An Abſurditie upon the deniall of a truth, That Chriſtians are of all men in worſt condition, is an abſurd aſſertion. But yet it were true, if after this life they had no hope of happineſſe. And hopeleſſe they muſt needs be, if Chriſt be not riſen, and themſelves ſhall not riſe. [*If in this life onely, &c.*]

2. A removall of this abſurdity, by an affirmation of the truth; Criſtians are not unhappy men, for why [*Chriſt is riſen*] having overcome ſinne and death: and this is not for himſelfe, but for their ſakes: Hee [*is become the firſt fruits of them that ſlept*] that as himſelfe by his owne, ſo they by his power ſhall certainely ariſe unto immortall life and glory. Of theſe things in order very plainely. The firſt inſtruction I deſire you to obſerve, is this, that

True

True Chriſtians are more unhappy than any other men, if their happineſſe be confined to this life onely.

If death bring to an end their lives and their hopes both at once, they that beleeve in Chriſt are in a worſe eſtate than Epicures, Atheiſts, and other ungodly perſons, who while they live with their full of pleaſure; Chriſtians inherit ſorrowes and troubles. No profeſſion in the world ſo diſcomfortable, as that of true Religion, take once away from the godly man the hope of Heaven. If Chriſt be beneficiall unto him but onely till he dye, as good it is to be any thing as a Chriſtian. You may ſoone ſee it to be true, if you caſt your eyes upon the ſtate of true Chriſtians in this life.

We are of all men moſt miſerable, ſaith the Apoſtle. Whom meanes he? We Apoſtles and Miniſters of the Goſpel: Or, all we Chriſtians that believe in Chriſt? He meanes both ſorts, Miniſters and people.

1. For Miniſters: They are more miſerable than any other Chriſtians: of all others they are moſt expoſed unto troubles, and that in regard of the nature of their Office. They by their preaching and Miniſtry doe bid defiance to the powers of darkneſſe, they proclaime themſelves open Enemies to Sathan and his Kingdome. If others be Souldiers, they be the Captaines, and ſtand formoſt in the face of the Enemies, and neereſt of all to danger. Whence it followes, that what ever miſchiefe the Prince of the darkneſſe of this World, or his ſervants, the children of diſobedience can invent againſt them, they ſhall be ſure to feele it, if force or craft can lay it on them. Satan ever aymes at the faireſt: Smite the Shepheard, and it will be eaſie to ſcatter the Sheep: Slay a King of *Iſrael*, and the reſt of the Army will ſoone rout. [*The world hateth me* (ſaith Chriſt) *becauſe I teſtifie of it, that the workes thereof are evill*] *Joh.* 7. 7. As it hated and perſecuted him, ſo it will ever do to his Miniſters and Embaſſadours. So long as there is in the world a faithfull miniſter to reprove ſinne, and wicked perſons that love to commit ſinne, there will ever be malice and deſpite uſed againſt them. Whence at all times ſo many diſcontentments have been bred againſt godly Miniſters, by froward and diſobedient people, who, loving to doe evill, and hating to be reproved have not ſpared, to the utmoſt of their malicious might, to heape vexations and ſorrowes upon them, by whoſe Miniſtry the glad tidings of peace and good things have beene brought unto them. When Miniſters weepe in ſecret for the ſins of their people, when they poure out prayers and teares for their ſalvation, when they behold their ſtubborneſſe and diſobedience againſt the VVord with ſad and heavie hearts, when they have ſpent their ſtrength and life amongſt them, waſting themſelves in labour to doe them good, and after in griefe to ſee ſo little good done on them, what is their recompenſe for all their good will, but hatred, deriſion, a mock and ſcoffe, ſome injurie, unjuſt vexation, ſome malicious accuſation or other? VVoe is me (ſaith *Jeremie* in a paſſion, ſeeing how miſerably he was uſed by his Countrey men) [*Woe is me, my mother, that thou haſt borne me a contentious man, and a man that ſtriveth with the whole Earth*] Jer. 15. 10. Poore prophet, what harme had he done them? [*I have neither lent on uſury, nor men have lent to me on uſury, yet every one doth curſe me.*] VVrong'd them he had not in civill dealings: in his Miniſtry he had faithfully declared unto them the will of God, reproved them of their ſinfull abominations, foretold them of Gods heavy wrath ready to fall upon the whole State: was this that, for which they curſe him, raile at him, perſecute him, count him an enemie to the State, and not worthy to live? Yea this was cauſe enough. Doth he fore tell the deſtruction of *Jeruſalem*? nay then he is a traytor preſently, he weakens the hands of the men of Warre, he ſeekes not the good, but the hurt of the people, *Ier.* 38. 4. Mad-men, that will be valiant and victorious in ſpite of God: and therefore are ready to ſlay his Prophet for telling them the truth, that God will not helpe them. Doth he ſharply and boldly reprove the ſinnes of the people? why that's

not

not to be endured. Come, ſay the people, *Ier.* 18. 18. [*Come let us imagine ſome deviſe againſt Ieremiah*] let us pick a hole in his coate, let us lay a plot to bring him in trouble. Is he ſo free of his tongue? nay then [*Let us ſmite him with the tongue*] revile him, raiſe ſome ſlander upon him, forge ſome accuſation to bring him in queſtion: And as for his talke, [*Let us not give heede to any of his words*] What rage and tumult is there, if Chriſt once be preached among the *Gentiles?* what bluſtring and adoe, if a *Paul* come once amongſt beaſtly *Epheſians*, and learned, but idolatrous *Athenians?* Wit nor vice may not indure his preſence. Let a Miniſter that is faithfull to God, and true to mens ſoules, plainly, yet meekly reprove men for their ignorance, pride, covetouſneſſe, uſury, falſe dealing, adultery, ſwearing, &c. if they can, they will even make him weary of his life: what ever may be done by bitter ſpeeches, unkinde and injurious dealing, he may be ſure to looke for it. Well may Saint *Paul* ſay, *We are of all men moſt miſerable.* VVe Apoſtles, and Miniſters of the Goſpel, are in farre the worſt caſe of all men, who, like Beacons upon Mountaines tops, ſtand open continually to all tempeſts raiſed againſt us by wicked men and ſpirits. In all this vexation lightning upon the faithfull Miniſters of Chriſt Jeſus, what other comfort in this life have they but this, that what ever ill ſucceſſe there be in their Miniſtery, whatſoever miſeries lay upon their perſons, yet their worke is with the Lord, and their reward is with their God. Take away this hope in Chriſt for the life to come, and ye leave them the moſt forlorne men in the world.

2 For true Chriſtians, they are more miſerable than all other men: and that in regard of the nature of true Religion which they profeſſe, which agrees not with the good liking of the world; and therefore it cannot agree with that, nor them that ſincerely profeſſe it. [*If ye were of the world, the world would love his owne; but becauſe ye are not of the world, but I have choſen you out of the world, therefore the world hateth you*] ſaith Chriſt of all the Elect, *Iohn* 15. 19. They are men of another generation, their lives are not like other mens, and therefore the world wonders at them, as at ſome ſtange Bird or Beaſt. Their courſes runne byaſ from other mens, and ſtand oppoſite to their ungodly practices: ſo that when they looke upon them, to their great diſpleaſure, they alwayes ſee in their well doing, a reall reproofe of their owne evill doing. But if at any time they be ſo venturous as in words alſo to reprove them, then there is no patience to be had. If *Lot* but once ſay, [*Brethren, I pray you, doe not ſo wickedly*] the Citizens of *Sodome* grow cholerick ſtraight-way: This fellow will be a Judge and Ruler, he muſt carpe and finde fault, [*Nay we will deale worſe with thee, than with them*] ſay thoſe Beaſts in the ſhape of men, *Gen.* 19. 9. ſo now, theſe preciſe men marre all: a man cannot ſweare, or drinke drunke, or talke filthily, or in any thing do otherwiſe than he ſhould doe, but ſtraight-way they are reproving, admoniſhing, exhorting: ſo that a man cannot live quietly by them; nor diſpleaſe God, but they will take offence at it. Hence are all malicious deviſes and practices againſt the godly: they be the men whom the world hath accuſed as the worſt of malefactors, diſgraced as perſons moſt contemptible, perſecuted as worthy to be driven from the ſocietie of men.

In the time of the Primitive Church, if any thing were amiſſe in the *Roman* State, the Chriſtians preſantly are cryed out upon, they muſt ſmart as the cauſe of it: If it raine not at all, or too much; if Lightning and Thunder doe any harme, if the Legions miſcarry, then away with the Chriſtians, to the rack, the fire the ſword, the Lions, &c. So now in the Chriſtian world, all the blame of the trouble muſt lye on the reformed Churches; albeit what is their fault? except it be that they are innocent. But were the Churches of God rooted up out of the world, and all the Synagogues of God deſtroyed in the Land, why then it were well, the world would be at peace and unity: although the world ſtand but for the Churches ſake. In ſhort [*Every one that will live*

godly

godly, muſt ſuffer perſecution] 2 *Tim.* 3. 12. What, muſt? Yea: and that in a peaceable Church as well as a troubled. He muſt ſuffer perſecution of the heart, of the tongue, or of the hand. He ſhall be hated if not reviled, reviled if not ſmitten, ſmitten if not ſlaine.

Beſides all which moleſtations from the world, infinite are thoſe troubles wherewith every godly ſoule is aſſaulted by Sathan, and its owne corruption: a hard and continuall taske it hath in fighting againſt the ſpirituall wickednesſes in high places, in ſtriving againſt ſo many luſts, and diſordered affections that cannot be eaſily governed. Many bitter ſtormes it feeles of temptations, ſorrowes, and feares; which makes them oft cry out for griefe of heart, and cauſeth their bones to waxe dry, and the powers of their body to faile.

This now is the [*Generation of Gods children*] as *David* ſpeakes, *Pſal.* 73. 15. this their lot to be daily puniſhed, and chaſtened every morning, when others live at eaſe and proſperitie. So that if ye take from theſe the hope of future bleſſednesſe by Chriſt, the heart will ſoone breake, when there is left them nothing but miſery. Alas, what is the temporall reward of piety, if after death a man muſt ſuffer eternall miſery? Poore is the contentment that can be found in vertue and religion, if it ſtretch no further than to the end of this life; if after death there be nothing, or nothing but miſery. Cut from a man his hope in Chriſt for hereafter, and then the Epicures counſell will ſeeme good, [*Let us eat and drinke, for to morrow we ſhall die.*] Let us take our pleaſure while we may. If we dye as Beaſts, and come to nothing, then lets live as Beaſts too: Or if we muſt dye worſe than Beaſts, and our ſoules goe into miſery, as we muſt, if Chriſt doe us good no longer than we live; why then, what availes it to joy in vertue and religion, to follow an empty name of goodneſſe, when nothing is got by it after death, and for the preſent nothing worth the deſiring? Let us reſtraine our eyes and our hearts from no pleaſures that may be procured. Let vertue be onely our ſtalls to winne honour, where men out of errour eſteeme highly of it: among others, love we vice where vertue is baniſhed. All comes to one then, be vicious, and be but miſerable hereafter; be vertuous, and be no leſſe. Such wilde and deſperate reſolutions, that notwithſtanding our Chriſtian Faith doe yet take place in too many mens hearts, might then be reconed of all to be good wholſome counſell, if the day of our death were the utmoſt period of time, beyond which no happineſſe were to be enjoyed. We ſee then the point to be plaine enough, that true Chriſtians, barr'd of their hope in Chriſt for the life to come, are more miſerable than other men; becauſe all are alike hereafter; and for this life, the godly miſſe of thoſe contentments which the wicked enjoy. Nay more miſerable, not onely than men, but than Beaſts alſo: ſeeing Beaſts dye, but are not judged after death; they come to nothing, but not to miſery, as men out of Chriſt doe.

The Uſes of this inſtruction ſhall be two:

Uſe 1. To leſſon us how to judge of the ſtate of the Church, and alſo of private Chriſtians: namely, That we judge not of them according to outward appearance, but that we judge righteous judgement. He that lookes on them with a carnall eye, conſidering them in their preſent condition, without relation to Chriſt, and their future happineſſe by him, ſhall ſee no great matter to winne his deſire towards them. For the Church, her glory is not of this world. Shee is comely, but Sunne-burnt with afflictions and perſecutions, ſhe lies among the pots in poore and deſpicable eſtate, when the Synagogue of Sathan ruffiles in all pride and pleaſure. The whore of *Rome* is cloathed with ſcarlet and all gallantry, *Rev.* 17. 4. ſhe lives in abundance of pleaſure, *Rom.* 18. 3. Shee dares ſay, I ſit as Queene, and am no widow and ſhall ſee no mourning. She laughes, when other Churches weepe in teares of blood. Therefore doe many judge her bleſſed, and theſe miſerable: and many turne in thither. Indeed were her hope onely in this life, their choyce were good: miſerable were ſhee, if alwayes militant, and never triumphant. But we have learned of our Apoſtle,

Apoſtle, not to judge of the Church of God by her miſerable outſide that appeares to us in this life. Let her be poore and perſecuted, driven into wildernesſes, and caves of the earth, it was ſo of old, when idolatrous *Gentiliſme* ſwaggered it in glorious Temples by Law and force of ſword. Be ſhee a few to many, meane to mighty; it was ſo ever. What if ſhee ſeeme to be now driven into a corner of this Weſterne World, ſo that the Adverſarie may conceive hope, that now there needs but one puſh more to thruſt her into another Coaſt, or to ſinke her in the Sea? Let us not for all that, judge the worſe of her, nor leave the Temple of God, to runne over to the Temples of Idols and Idolaters.

For private Chriſtians, the ſame Rule muſt be followed, for them alſo not to judge them by their ſtate in this life. Indeed if wee looke upon them while they are here diſgraced as the off-ſcowring of the world, ſcorned by great men, injur'd by all men, driven into obſcurity, and troden under foot from riſing up in the world: If we ſee *Daniel* lodg'd among Lions, *Paul* and *Silas* in the Stocks, & at the whipping Poſte, the Martyrs bodies melting in the flames; if we behold them tried by mockings and ſcourgings, by bonds and impriſonments; when we ſee them ſtoned, hewen aſunder, tempted, ſlaine with the ſword, wandring up and downe in ſheepe-skinnes, and in goates-skinnes, being deſtitute, afflicted, and tormented; wandring in Wilderneſſes, & Mountaines, and Dennes, and Caves of the Earth, as in *Heb.* 11. 36, 37, 38. in this caſe who but would judge them to be miſerable men? Againe, when we ſee a poore Chriſtian, frequent in prayer and hearing, ſtrict in his life, fearefull to take liberty, where others ſinne with boldneſſe, often in faſting to humble his ſoule, and beate downe his body; ſee his heart full of griefe, his eyes runne downe with teares for his owne ſinnes, and for the ſinnes of the Land wherein he lives; behold him toyling under the burden of ſinne, wearied out with ſpirituall conflicts in his encounters with Sathan, and that ſinne that ſtill dwels in him: And now, ſeemes not ſuch a one in thy eyes to be a contemptible and miſerable wretch? Well, judge not by the ſight of thine eyes, be not thou a foole to eſteeme ſuch a one mad: though for the preſent it appeare not what ſuch a one ſhall be; yet know, that when Chriſt ſhall appeare, he ſhall appeare with him in glory; and therefore whatever his eſtate in this life be, yet his end ſhall be with honour.

Uſe 1. This teacheth us in generall, that no man is a happy man, who lookes for no other happineſſe but in this life. If in this life onely there be hope, Chriſtians bee of all moſt miſerable; but yet all others alſo bee miſerable too. For why? their happineſſe which here they have, is but for a few yeares, and after that comes death, then judgement and everlaſting miſerie. Ah, my Brethren! it is a wofull eſtate, for one to be [*A man of this world, whoſe portion is in this life*] as it is *Pſal.* 17. 14. When all the happineſſe a man cares for, or lookes after, is this, that he hath money enough, friends enow, ſtore of lands and livings, great honours, much eaſe, variety of pleaſures, with ſuch other things as ſerve onely to the filling of our bellies, and ſatisfying of a few baſe and earthly affections: Yet this is all which moſt men deſire, and whereafter their hearts doe runne all dayes of their lives; they never looke higher than theſe lower parts of the world. What pitie is it to ſee a man, ſo noble a Creature, borne unto immortality, and an everlaſting being, yet to ſpend a fifty or ſixty yeares in this life, and yet ſcarce ever thinke ſeriouſly of another world, till there be no remedy, but that he muſt goe out of this? Brethren, take we notice of this fault, and know we that this world is not our reſting place: let us now forſake it in our affections, and let our lives teſtifie, that we be ſuch as ſeeke after a Country, not earthly, but heavenly, where we ſhall have a more enduring ſubſtance than all the treaſures of this world. Thus much of the firſt point, from the 19. Verſe.

I come unto the next words, wherein the Apoſtle confutes the former

abſurditie, ſhewing, that godly Chriſtians are not to be accounted more miſerable than all others, foraſmuch as their hope in Chriſt is for the life to come, as well as this life. But now, ſaith he, Chriſt is riſen. Yea, might they ſay, but what is that to us? Very much; for he roſe that we might riſe, [*Hee is become the firſt fruits of them that ſlept*] He is the firſt that roſe from the dead, and is the cauſe to raiſe all others up.

The Inſtruction that briefly we learne from hence, is this, that

The Reſurrection of Chriſt is the cauſe of our Reſurrection to life and glory.

This the Apoſtle intends, when he ſaith joyntly together, Chriſt is riſen & become the firſt fruits of ſuch as ſleepe, *i. e.* are dead. Chriſt may be called the firſt fruits of them that riſe from death, in a double reſpect:

1. Becauſe Chriſt was the firſt that roſe from death: Which we muſt underſtand with ſome limitation: for it is certaine, that others were raiſed from the dead before Chriſts Reſurrection, as we reade of divers in the Old and New Teſtament: but here is the difference between them and Chriſt.

1. They role by the power of Chriſt, Chriſt by his owne power. He had power, as to lay downe, ſo to take it to himſelfe againe. Being God as well as Man, of himſelfe he was able to quicken his owne body; ſo could not they.

2. Chriſt roſe, but died no more; the others roſe unto life, but died againe; as *Lazarus*, &c. who taſted twice of temporall death. So then Chriſt was the firſt of all the dead, that raiſed himſelfe unto an everlaſting life.

2. Becauſe Chriſt is the cauſe why all men elſe riſe from the dead. This is chiefly intended by the Apoſtle, when he ſaith, Chriſt is the firſt fruits of them that ſleepe. The firſt fruits were by the Law, *Deut.* 26. 1. *& ſeq.* to be offered unto the Lord before ſuch time as the *Jewes* might eate of the reſt of their harveſt. By that oblation, the whole harveſt was ſanctified unto their lawfull uſe; as it is *Levit.* 23. 14. And therefore the Apoſtle ſaith, *Rom.* 11. 16. [*If the firſt fruits be holy, ſo is the whole lumpe*] namely, after the conſecrating of the firſt fruits, all the remainder might lawfully be uſed in a good and holy manner. From this cuſtome, the Apoſtle drawes the Metaphor, calling Chriſt the firſt fruits of the dead: Namely, that as by them all the reſt of the ſtore was conſecrated, ſo in and by the body of Chriſt riſing out of his grave, the bodies of all the Elect ſhall receive this power and priviledge, to breake aſunder the bands of death, and returne to life and bleſſed immortality. Which comes to paſſe in a two-fold regard:

1. Becauſe of the inſeparable Union which is between Chriſt and the Church. The firſt fruits are a part of the whole lumpe, and of the ſame nature with the whole; ſo is Chriſt and the Church; he is the head, they are the members of the ſame body; he is the ſtock and roote, they the branches of the ſame Vine. And therefore the life which is in Chriſt the Head, is diffuſed into the Members; the juice which is in the roote, flowes forth into the branches. A living head will not be coupled with a dead body, nor will that true Vine beare any withered branches. Whence in verſe 45. of this 15. chapter, Chriſt the ſecond *Adam* is called [*A quickning ſpirit*] becauſe of that divine power which is in him, to make alive both ſoules dead in ſinne, and bodies rotten in their graves.

2. Becauſe Chriſts Reſurrection hath taken away all impediments of our glorious Reſurrection. If Chriſt had been held in the grave, the reaſon had been becauſe he could not overcome death, and make full payment of the price of our Redemption. But now Chriſt, having broken in ſunder the barres of the grave by his Reſurrection, he hath manifeſtly declared, that our ranſome is fully made, Hell, and Death, and the Grave overcome, Gods Wrath appeaſed: and therefore that now there is nothing that ſhould hinder our Reſurrection to life and glory. Even as after the conſecration of the firſt fruits, the *Jewes* might lawfully uſe their other ſtore without impediment: So Chriſt having died, and roſe againe for this very end, to take out of the way whatſoever

ſoever thing might hold us in death and deſtruction, there is now nothing can have dominion over us, to throw our ſoules into hell, or detaine our bodies in the grave.

But here a queſtion ariſes, touching the Reſurrection of the wicked at the laſt day: Shall not they ariſe alſo, and that by the power of Chriſt? I anſwer, They ſhall ariſe by the power of Chriſt. But here we muſt obſerve, that Chriſt is to be conſidered in a double reſpect: 1. As he is head of the Church: 2. As he is judge of the whole world. The godly are raiſed by the power of Chriſt as head of the Church, from whom deſcends into his members that quickning power, which gives life unto the bodies of the Saints, joyning righteous ſoules unto glorious bodies, in a blisfull Union for ever *. The wicked ariſe by the power of Chriſt as he is judge of the world, who having all power and judgement committed to him, by his Soveraigne command brings together thoſe damned ſoules unto their miſerable bodies, that ſo he may execute upon both to the full, the judgement of eternall vengeance. Now even in reſpect of theſe, Chriſt may be ſaid to be the firſt fruits of the dead; namely thus, That if the judge be riſen, they muſt alſo be made to riſe that are to be judged. This is moſt excellently expreſſed by Chriſt himſelfe, *Joh.* 5.26, 27. [*As the father hath life in himſelfe, ſo likewiſe hath he given to the Son to have life in himſelf*] namely, to quicken by vertue thereof the ſoules of his elect in Regeneration, and the bodies of his Elect in the Reſurrection. It followes, [*And he hath given him power alſo to execute judgement in that he is the Son of man*] Thus he hath alſo to doe with the Reprobate and wicked, by his power to pull them out of their graves, like toads out of their holes, and after to through their bodies with their ſoules into the pit of perdition. For then it followes, *Verſ.* 28, 29. [*Marvell not at this, for the hour ſhall come, in which all that are in the graves ſhall here his voice. And they ſhall come forth that have done good unto the Reſurrection of life, and they that have done evill unto the Reſurrection of condemnation*] Let thus much ſuffice for opening of this point. I come to ſome application.

* Col. 1. 18. *He is the head of the body, the Church, who is the beginnig and firſt borne, &c.*

Uſe 2. To ſtrengthen our faith in the Article of the Reſurrection from the dead. This is a point which is hardly believed, and to naturall reaſon it ſeems incredible. But let us not diſpute, where God plainly affirmes the matter: reſt we our ſelves upon his power and promiſe, never doubting, but what hath been done in the firſt fruits, ſhall be done to the whole lump. The grave hath loſt her victory over the body of Chriſt; and ſhe ſhall not recover it againſt our bodies.

Uſe 2. To teach us whence to fetch true conſolation unto our hearts, in regard of the heard eſtate we are to endure in this preſent world. Chriſt is riſen, and we by him ſhall riſe to glory; and therefore be our condition never ſo miſerable in this life; yet happy men we are that are heires to ſo much bleſſednes hereafter. Upon this naile hangs all our comfort; and Breathren, know that it is faſtened in a ſure place, and will not deceive us in time of need. Are we miniſters? why let us (as the Apoſtle ſpeakes, 2 *Cor.* 6. 4.) approve our ſelves as the miniſters of God, in much patience, in afflictions, in neceſſities, in diſtreſſes; in ſtripes, in priſons, in tumults, in labours; by watchings, by faſtings, by purity, by knowledge, by long ſuffering, by kindneſſe, by the Holy Ghoſt, by love unfained; by the Word of Truth, by the power of God, by the armour of righteouſneſſe on the right hand and on the left; by honour and diſhonour, by evill report and good report &c. as the Apoſtle there goes on, In all this travell and painfullneſſe, let this rejoyce, our ſoules, we ſerve a Maſter that will ſee us well rewarded. Chriſt in whom our hope is, he is riſen; and with him ſhall we ariſe alſo, who in that day ſhall give unto us the Crown of Righeouſneſſe, which is laid up for us: as the Apoſtle comforts himſelf, 2 *Tim.* 4.8. Art thou a private Chriſtian walking in thine integrity, and faithfully endeavouring to feare God and keep his commandements? and doeſt thou for this

ſuffer contempt? Is thy ſoule filled full with the mocking of the wealthy, and deſpitefullneſſe of the proud? Is thy name put out as an evill doer? Art thou at all hands diſquieted by unjuſt vexations? Faint not, forſake not thy profeſſion for this, but rather glorify God in this behalf. Look unto the recompence of reward, and hold faſt the hop of eternall life in Chriſt Jeſus. Art thou travailed under the burthen of ſins and afflictions, aſſaulted with continuall emptations and feares? yet lift up thy heart, and waite, there is a day of refreſhing that comes ſhortly from the preſence of God. Grieve not to ſee thy ſelf in pain, when others wallow in pleaſures; chooſe rather to rejoyce in that ſorrow which will end in joy, than to deſire thoſe pleaſures whoſe iſſue is deſtruction. Think it not much to part with thy country, thy children, thy poſſeſſions, thy life, if the world will tak them from thee for Chriſt and his Goſpell ſake: all theſe and much better than theſe ſhall be reſtored to thee in the reſurrection of the juſt. When Chriſt requires it, ſpare not to give that body of thine to the fire, which in a ſhort time by ſickneſſe will fall to the ground: know, it is as eaſie for Chriſt to give it thee back again out of the flames, as out of the duſt. In baniſhment, in priſon, in poverty, in temption, in death, comfort thy heart with the meditation of Jeſus Chriſt riſen from the dead, and of thy Reſurrection by him. Say with thy ſelf, Yet I am not miſerable, ſo long as my Redeemer is happy; he lives, and I ſhall live with him; theſe teares will on day be wiped away: though all faile, yet Chriſt will not faile me; my hope in him ſhall never be cut off, no not in death. Men may take from me my goods, they cannot rob me of my grace; baniſh me from my country but not from Heaven; take from me my life, but not my happineſſe. No, my faith, my heaven, my happineſſe, all is in his keeeping that will ſafely preſerve them for me, and me to them.

My beloved Breathren I beſeech you let our hearts be emplyed in theſe thoughts, and make we this uſe of the preſent ſolemnity. Such meditations fit this day, this ſeaſon all ſeaſons. To end, Grow hence into a firme reſolution to be faithfull in doing Gods will, there is a certain reward for this: to be patient in ſuffering adverſity, there is a ſure remedy and eaſe for it. No evill ſhall hurt thee, now death, and the grave, and ſin are vanquiſhed for thee: no good thing ſhall be wanting unto thee, now that Chriſt by riſing from the dead hath brought life and immortality unto thee. Wherefore in nothing be diſmayed, but be ſtedfaſt, unmoveable, alwaies abounding in the worke of the Lord, for as much as you know, that your labour is not in vain in the LORD.

FINIS.

AN INTRODUCTION TO THE WORTHY RECEIVING The SACRAMENT of the Lords Supper.

By that Learned Minister of Gods holy Word Mr WILLIAM PEMBLE, *of Magdalen Hall in OXFORD.*

Published since his death by his Friend.

Qui discordat à Christo, nec manducat carnem ejus, nec sanguinem bibit, etiamsi rei tantæ Sacramentum ad judicium suæ præsumptionis quotidiè indifferenter accipiat. De Consecrat. Dist. 2. cap. 65. *Qui discordat.* Ex Aug: in lib: Sent: cap: 339.

Ut quid paras dentes & ventrem? Crede & manducasti. Ibid.c.47. *Ut quid.* Ex Aug. tract: 25. & 26. in Joan.

OXFORD,
Printed by WILLIAM HALL, for *John Adams, Edw: Forrest,* and *John Forrest.* 1658.

AN
INTRODUCTION
TO THE
WORTHY RECEIVING
the SACRAMENT of the
Lords Supper.

TO THE

VVORSHIPFULL

His Worthy good Friend,

JOHN BAKER

Esq. at *Mayfield* in *Sussex*, GRACE and PEACE.

SIR, *To erre in ſpeculative Doctrines, chiefly where the Soveraignty and ſufficiency of the Scripture is maintained (as it is with us) is not ſo frequent nor ſo eaſie, as to miſtake in matters practicall: Errours in doctrine are more dangerous, but corruptions in practice are more often, by reaſon that our practice flowes immediatly from more various and weake principles in us, than our ſpeculations doe. Hence we ſee, that in matters divine amongſt us, where the Scriptures are in force, and have their due place, there are few errours in the Doctrine, many faults in the practice. For an inſtance, we need goe no further than the Sacrament of the Supper: the Doctrine whereof is, by the bleſſing of God, out of queſtion for the Orthodox of it in our Church. But where Satan cannot taint the Doctrine, there he will corrupt the Practice all he can: ſo we finde, that in* S. Pauls *time, the* a *Practice of this Sacrament was rather grown faulty, than the Doctrine; a type of our dayes, wherein we ſee the people grown careleſſe, remiſſe, and prophane for the Practice in the receiving of this Sacrament, ſo very few prepare themſelves in a* b *diſcerning manner. In matters morall and divine (contrary to what we ſee in things natural) we leape from one extreame to another* ſine medio, *from ſuperſtition to prophanenesſe, from bad to worſe.* c *Papiſts and we agree, that this Sacrament is not to be given to Children, who cannot examine themſelves:* d *we all ſay, that to this Sacrament is required a perſonall and a previall diſpoſition in the receiver, an* opus operantis; *and yet we finde, our people come to the Lords Table, though not children in years, yet in underſtanding; nay doe we not heare the very beſt complaine much this way? Their griefe is, that this Sacrament doth them little good: and where one complaines of his unprofitable hearing the word, many bemoane their uncomfortable receiving of this Sacrament. What may be thought the cauſe? are they not both the very ordinances of God? Yes, I know that Sacraments have a certain* e *voyce, and that they are a kind of viſible words; yet there is not that* f viva vox *in the Sacrament adminiſtred, as is in the word preached. Now this* g *force which is in the lively voyce of the Preacher, doth helpe much to qualify the hearer. Let this then goe for a truth, that amongſt ſome other reaſons of this difference*

a 1 Cor. 11. 21,22.
b 1 Cor. 11.29
c Maldon. in Ioh. 6.
d Aug. de merit. peccat. l. 1. c. 24. & paſſim alibi. Tert. l. 4. adver. Marcion. Amb. l. 3. Sacr c. 4. *followed by ſome in* Bohemia Chry. præſect. Chron. & Kuſſia. Odorbard. de Relig. Ruſ.
e Exod. 4. 8.
f Hieron. Paulino.
g Latens. ἐνέργεια. *ib.*

ference, one maine cauſe why we ſay and feele that we profit leſſe by this Sacrament, than by the word Preached, is, for that as we ſhould prepare more, ſo we doe prepare leſſe before-hand to the receiving of this Sacrament. The way then to cure this diſeaſe, is to prepare and fit our ſelves better; and to that end is this Booke, ſerving rather to prepare the Communicant in the practice, than to defend the doctrine of this Sacrament. A good Booke, and in our dead and unſavorie times very needfull: which I now Dedicate to you (to ſay nothing of mine own reſpects) for reaſons taken from the deceaſed Author. Were he alive, and ſay he would print this Booke, you are the Man whoſe name it ſhould beare; you ſupported the vine that bore this, and many other excellent grapes: His ſtudies had ſhrunke and withered, even then when they were about to knit, had it not been for you and your exhibitions. To tell you what great charge you beſtowed on him, I need not: To tell the world in Print, is a thing you deſire not; Onely I would men of quality would ſtay their hands from their exceſſes upon unprofitable creatures, and learne of you to ſhew their bounty, in watering ſuch plants as this was; and then they need not repent of their exceſſes, but rather rejoyce with you for their expences: And I could wiſh, that every Gentleman of ranke could ſay, as you can, that in his time he hath raiſed up an able Scholar, a Learned Divine, a well ſtudied Artiſt, a skilfull Linguiſt; and, which is the ſoule of all, a very Godly Miniſter. Had he lived, you had enjoyed him, and he you; but he is gone to enjoy the Lord, and in reading of this his Booke, you may in ſome ſort enjoy him. And ſuch as read this and the reſt of his labours, if they profit not by them, let them blame themſelves: if they doe (as I am certain many doe) next unto the Lord, let them thank you, and bleſſe God for him and you, to whom I commit both you and yours, and remaine

Yours in the Lord Chriſt;

RICHARD CAPEL.

TO THE

READER

COurteous Reader, if any other print this Book according to any Notes, I thought good to give thee notice, that this is according to the Originall, under the Authors own hand; left unto me when he departed this world: and therefore take this as the only true and genuine Copie. And ſo farewell.

R. CAPEL.

AN

INTRODUCTION

To the worthy receiving of the Sacrament of the Lords SUPPER.

MOST true is that of *Salomon*, *Prov.* 19. 2. *Without knowledge the minde is not good:* and, *Hee that hasteth with his feete sinneth.* True, where the minde wants knowledge, the foote will be hasty; Ignorance and Rashnesse are inseparable companions: but this is true also, that Knowledge alone cannot make a man good: Where the minde hath knowledge, the foot may be lazie; and where knowledge abounds, negligence may abound too. Now of the two, *Minoris criminis reatus est, legem nescire, quam spernere*, as *Salvian* speakes; and an unadvised practice comming from ignorance, is farre more tolerable than wilfull disobedience, convicted and condemned by knowledge. There is then a necessity for practice to follow after knowledge; and there is also an excellencie wherein practice goes before knowledge, as the end alwayes deserves more love and praise than the meanes. The younger brother in order of Nature, hath here the preheminencie to be blessed above the elder: which I speake not to make division among brethren, and set at oddes these two parts of Religion by a quarrelsome comparison; but that I may have leave at this time to doe as *Jacob* sometime did, when *Manasseh* and *Ephraim* were presented unto him by *Joseph*; namely to crosse my hands of purpose, and, contrary to my usuall course, lay my right hand on the head of the younger, my left hand on the head of the elder brother: I meane, that whereas in the handling the nature of the holy Sacrament of the Lords Supper, a two-fold consideration offers it selfe: the one concerning knowledge, in the explication of the nature of the mysteries contained therein; the other concerning our religious practice in the celebration thereof. You will not be displeased, if I first begin with practice, insisting upon such holy duties as concerne us in going about this businesse; laying aside, for a while, such contemplations about the nature of this Sacrament, as serves onely to informe our knowledge. I have made choyce of this course, as that which is 1. more necessary for this Auditory, 2. most necessary for this subject, the Sacrament, whereof wee are to speake. I may in charity hope, that there is none among us so rudely and ignorantly bred up under such Governours, as Countrey or University hath afforded, but that he is furnished with such a competencie of knowledge, as to give a reasonable account of his faith, touching the doctrine of the Sacraments: Yet if there be any whose ignorance in this behalfe may make them blush, to such

De Gub. lib. 4.

I wish an increase of godly carefulnesse in their Governours, that they will provide for the advancement of Religion, as well as Learning, in those that are under them; as also a more conscionable industry in themselves, to hearken unto instruction, and to make use of all such meanes as they shall bee directed unto, for the attainment of knowledge in this and other points of true Religion. For the Sacrament it selfe, we shall not erre in following that rule which holds true in all Divinity, that, we shall the better know the nature of secret mysteries, by first making conscience to practice our knowne duty. And therefore this Sacrament being instituted in the Church for the continuall exercise of many heavenly graces of the Saints much rather than for the employment of their wits in long disputes, and curious speculations about the nature of this holy ordinance; it will bee, I hope, not unfit, first to acquaint you how this Sacrament serves for the increase of grace in the hearts of the godly, and hereafter, as God shall give ability and opportunity, to unfold the truth in such controverted doubts, as have been raised touching this Sacrament, rather by the darknesse and superstition of mens braines, than from any true difficulty that can be found in the institution it selfe. I come therefore in the first place, to put you in minde of that which concernes our Christian practice about this Sacrament, where our duty is two-fold:

Joh. 7.17.

1. A frequent celebration of this Sacrament.
2. A right remembrance of Christs death, set forth unto us therein.

Both these duties are compriſed and commended to us in those words of the institution, in 1 *Cor.* 11.

Againe, *Vers.* 24. *This doe yee in remembrance of mee.* And,

Vers. 25. *This doe as oft as yee drinke it in remembrance of mee.*

Vers. 26. *For, as often as yee shall eate this bread, and drinke this cup, yee doe shew the Lords death till he come.*

These words doe plainely containe those two fore-mentioned duties, concerning the time when this Sacrament is to be celebrated, and that is, *often*: and touching the manner or end of its celebration, which is, a perpetuall remembrance of the death of Christ.

For the first that it is a necessary duty which lyes upon every one, often to frequent this Sacrament; it were onely to be wished, that our practice were as conformable, as our consciences are generally convicted of the truth of it. Yet if any man list to doubt, these reasons may perswade him that will not be obstinate.

1. The Commandement of Christ, [*This doe as often as yee drinke it.*] ὁσάκις here implies a πολλάκις as often as yee doe it, therefore doe it often; not once in our age, as Baptisme, never to be repeated; nor once a yeare and no more as the Passeover; but many times in our age, many times in a yeare, according as the Saints in the primitive Church understood the meaning of these words, and not as some in these times, when Sophistry hath wrangled out Divinity, would seeme to cavill; that because the words runne [*Doe it as oft as yee eate this bread, and drinke this cup*] therefore it is at their discretion to doe it as seldome as they please.

2. Their owne necessity may perswade them, if they can bee sensible of their spirituall weaknesse and wants. Let them looke inward, and see how great need they have of many and often confirmations of their faith, renovations of their repentance, of stirring up the graces of God in the soule to adde an edge and eagernesse unto all spirituall affections after holinesse, to get unto themselves the most powerfull provocations unto obedience. Every one that hath grace, knowes how frequently the power thereof is impaired by temptations, weakned by worldly distractions even of our lawfull imployments, and over-mastered by the force of sinfull lusts: so that they must needs discover a great deale of ignorance in their spirituall estate, that feele not in their soules a proneneſse to affamishment, as well as in their bodies; at least they bewray intolerable

intolerable careleſneſs, that finding the emptineſs, and leaneneſs of their ſoules, yet neglect to repaire often unto his holy Table, whereon is ſet forth the Bread of life, whereof when they have eaten, their * ſpirit may come againe, their hearts may be ſtrengthened, their ſouls may be repleniſhed as with marrow and fatneſſe.

*1 Sam. 30. 12

Wherefore give me leave to perſwade you to the practice of ſo needful a duty, and withall to tell you of that fault, whereof this age is extreamely guilty. A very ſhame it is, to compare the ſlackneſſe of our dayes with the forwardneſs of thoſe primitive times of the Church, in the often celebration of this holy Sacrament. Then it was adminiſtred almoſt every Lords day; now we are fallen from fifty times a yeare, to once, twice, thrice, or for the greateſt part to foure times in the yeare. It is true, that as in other, ſo in this divine inſtitution, Satan hath done much by his malicious policie, to corrupt mens hearts in the obſervation of it: When the Sacrament was adminiſtred often, he brought it into contempt by the commonneſs of it; now that it is adminiſtred ſeldome through ignorance, it is abuſed and neglected as unneceſſary, I may not preſcribe how often the celebratiõ therof is fit to be uſed: our Church hath partly left it to the diſcretion of her Miniſters, partly injoyned the ſolemnization thereof at the leaſt * three times a yeare. She hath ſeen the untowardlineſſe of her children, who muſt be compelled by Law to come in unto this feaſt, or elſe the Lords Table is likely to ſtand unfurniſhed of gueſts.

* See the book of Canons.

A ſtrange matter, that men ſhould need a Law to bring them to the Sacrament. One would think, that mens conſciences ſhould herein be a Law unto themſelves, and that there were no neceſſity to have a Statute for hungry men to eate, or for ſick folk to take phyſick. But here is the intollerable infidelity and irreligion of our times; did not feare of Law and ſhame of the world prevaile more with many, than any benefit which they perceive is to be gotten by frequenting the Sacrament, they that now come but ſeldome, would come never: they have no appetite to this ſpiritual bread; their taſte cannot reliſh this Angels food, and thence the Table of the Lord is contemptible in their eyes, and their very ſoule loatheth this bread of heaven.

I confeſſe indeed that perſecution is a ſharp ſpurre to put men on upon the diligent practice of all religious duties: and ſo it was in the primitive Church, that the bitterneſs of afflictions gave a ſweeter reliſh to Religion. Nevertheleſs they muſt needs be ill nurtured, that will do nothing without beating; and very ſtrange it is, that men ſhould conſtantly wait upon the ſervice of God, when pain and diſgrace terrifie them from it, and then fall off to neglect it, when honour, peace, and liberty invite them to it. And what, my brethren, had the blood of Chriſt a freſher taſte in thoſe firſt ages after it was newly ſhed? had his ſacrificed body a more fragrant ſmel, inviting the Saints like birds of prey, to flye from farre with marvellous ſwiftneſs, unto this dead but yet all-quickning carkaſſe? Hath it now, through tract of time, loſt that ſweetneſſe wherewith heretofore it cheared both God and man? No; it is we have loſt our ſenſes, our faith, our zeale, our love. Chriſts blood, like the Manna in the Arke, putrifies not but endureth for ever, to feed us alſo in theſe laſt ages of the world unto everlaſting life. That fountain which was opened in his ſide, runs yet a freſh, and hath an everlaſting vertue to cleanſe us from the leproſie of ſinne, and to cool the heat of a weary ſoul, inflamed with ſin, and the fire of Gods wrath: only if we can be ſenſible of our thirſt, and that our hearts can pant after theſe water-brooks, running amaine unto them for refreſhing, when we are furiouſly chaſed by our iniquities following us at the heeles. Wherefore, my beloved brethren, let us be admoniſhed henceforward to make conſcience of frequenting the Lords Table, ſo often as by fit opportunity we may enjoy the benefit thereof, leſt our lafie ſlothfulneſſe be at laſt puniſhed for a profane contempt of the precious blood of our Lord Jeſus Chriſt.

This be ſpoken of the firſt duty in comming to the Sacrament; the next follows, touching that which is to be done about the celebration of it. Now this is in general, A ſolemn commemoration of the death of Chriſt, expreſſed in thoſe words [*Doe this in remembrance of me*] and in thoſe [*Yee ſhew forth the Lords death till he come.*] Which words do ſummarily declare what was the end and intent of Chriſt in inſtituting this Sacrament, and what is the duty which he requires of every Chriſtian, in the ſolemnizing thereof; namely, That therein we ſhould make a perpetual commemoration of his death and paſſion unto the end of the world, till he come againe to judgement. Now this remembrance of the death of Chriſt in the Sacrament, is to be taken in a double ſenſe.

1. In oppoſition to the outward Elements and Ceremonies in this Sacrament.

2. In relation to thoſe ſpiritual graces of the ſoule, which are to be exerciſed in this commemoration.

In the former muſt be ſhewed, upon what our hearts and thoughts muſt be fixed in the holy Sacrament; namely, not on the Elements and actions of the Sacrament: but on Chriſt and his benefits; all the deſires of our ſouls muſt be towards him, and to the remembrance of his Name.

In the latter it will appeare, how, and in what manner our ſoules muſt be fixed on Chriſt; namely, not in a bare hiſtorical remembrance of his ſufferings, but in a powerful and gracious feeling of the vertue of his death, working life and holineſſe in our ſoules.

Of theſe two points in order; and of the firſt briefly, which is this,, That our thoughts are not to dwel upon the outward Elements and actions of the Sacrament, but from them to be raiſed up to the meditation of Chriſts ſufferings, and benefits we obtain thereby.

Doe this in remembrance of me, ſaith Chriſt, *i. e.* of my death, and your redemption by it: not, Do this for its own ſake, looking no further than what is viſible to your eyes in the outward ſolemnity. Never was any Ceremony, Legal and Evangelical, appointed for its own worth, as if either God were pleaſed, or mans ſoule edified in grace by ſuch carnal obſervations. For God is a Spirit and will alwayes be worſhipped in ſpirit and truth: and mans ſoule is a Spirit of pure and immortal ſubſtance, which cannot be nouriſh'd and maintained in life and ſtrength by any outward fading thing or action; but only by that which is proportionable to its own celeſtial and ſpiritual quality. Now this alone is the grace and favor of our God, the treaſurie & ſtore-houſe wherof is the perſon of our ever-bleſſed Mediatour Jeſus Chriſt, unto whom the ancient Church was directed in all Levitical obſervations, to whom theſe Evangelical Sacraments do ſtill direct us.

Wherefore you are again to be admoniſhed, thoſe eſpecially of the younger ſort, That they do attentively obſerve what that thing is, whereabouts all their meditations are to be imployed in this ſacred buſineſs. Remember that here Chriſt crucified is all in all, in every Element, in every action. When thou ſeeſt the Bread and Wine ſeparated by conſecration unto this holy uſe, think on Chriſt ordained and fore-appointed by the Father from everlaſting, unto the accompliſhment of our redemption by his blood-ſhedding. When thou ſeeſt the Bread broken and wine powred forth, think on Chriſt torne and rent in his precious body with ſtripes and wounds, pained even to the death in his moſt holy ſoule, full of the wrath of God and indignation of the Almighty, by whom he was ſmitten for thy ſinnes, and plagued for thy tranſgreſſions. When the Miniſter offers to thee the bread and wine, think on Chriſt given unto thee of God freely, and giving himſelf unto thee if thou wilt receive him. When thou receiveſt and eateſt theſe elements, think on Chriſt, that living Bread that gives life unto thy ſoule, and by his merits preſerves it from eternal death. Knit thy heart unto him by the band of an holy faith,

faith, throw thy ſelfe into his armes ſtretched out on the Croſſe to embrace thee; waſh thy ſoule in his blood that thou maiſt be cleane; hide thy ſelfe in the holes and clefts of this rock, from the ſtormy tempeſt of Gods wrath, that it may not touch thee: put thine hands and thy fingers in his ſide, and the print of the nailes, and crie out with that bleſſed Apoſtle, in the higheſt degree of all poſſible rejoycing, *My Lord, and my God.* This is the life of this holy Sacrament, without which ſpirituall applications, all is but a dead and empty ceremony. Wherefore miſerable is their errour, who out of ignorance or a wrong opinion, bend their ſenſes, and amuſe their thoughts, onely upon the things which in this Sacrament are preſented unto their bodily eyes, never looking up unto the graces and merits of Chriſt, unto whom only theſe outward Ceremonies doe point. Two ſorts there are guilty of this offence: 1. Papiſts, who, in this and the whole frame of their Religion, love to glory in the fleſh, and dote upon carnall outward ceremonioufneſs; reſt too much in the *opus operatum*, the work done, without all power and life of holineſſe in the doer. 2. The ſecond ſort are ignorant Proteſtants, of whom there be thouſands that underſtand nothing at all of the end and uſe of theſe myſteries. It is pittifull to behold the demeanour of the ordinary ſort of people at the Sacrament; they come thither they know not wherefore, and they doe there they know not what; they cannot tell how to look, which way to turne themſelves about any holy meditations: many times their mindes are like a clock that is over-wound above his ordinary pitch, and ſo ſtands ſtill; their thoughts are amazed at the height of theſe myſteries, and for the time they are like a block, thinking nothing at all: or elſe their thoughts fall flat on the earth ſo baſe and bodily things; yea ſome in that wonderfull ſimplicity, as to imagine they come thither for a draught of ſweet wine, and a morſell of finer bread: or at beſt, they raiſe their thoughts no higher than the Communion-table, thinking, that if they have received the outward elements in a reverent manner, behaved themſelves decently during that action, forborne their worldly buſineſſe before and after, tempered their tongues from all uncivill ſpeech, and demeaned themſelves mannerly for that day, then that they have done a right acceptable piece of ſervice to God. This ſtupidity of many, whether Popiſh or clowniſh, cannot but be much commiſerated by all thoſe, unto whom it is given to know any thing concerning the myſteries of the Kingdome of God. To conclude this point, let us remember that admonition the Church giveth us in this buſineſſe, calling on us with a *Surſum corda, Lift up your hearts*; and let us anſwer in doing as well as ſaying, *Wee lift them up unto the Lord.* Yea, be we alwaies mindfull of that generall rule which Chriſt gives his Diſciples, when they, together with the ſimple *Capernaites*, hearing Chriſt call himſelfe [*living Bread*] and his fleſh [*Meate indeed*] and his blood [*Drink indeed*] were much offended at it, as an abſurd impoſſibility; Chriſt tells them, they miſtook his meaning, [*It is the Spirit*, ſaith he, *that quickneth, the fleſh profiteth nothing: the words that I ſpeake unto you, they are Spirit, and they are life,*] *Ioh.* 6. 63.

Thus you ſee whom we muſt remember, in and by this Sacrament, *viz.* Chriſt, and him crucified: In the next place we are to conſider, in what manner this commemoration is to be made, [*Doe this in remembrance of mee.*] What? in a bare recounting the ſtory of his paſſion, amplifying the indignity of all circumſtances, in curious contemplations about every paſſage of Chriſt, from the garden to the grave? Is this all? no, nor halfe: You muſt therefore here remember a rule given by Divines, [*That in Scripture words of knowledge, in matters between God and Man, doe imply the affections.*] And as God is ſaid not to know the wicked, becauſe he likes them not; ſo when wee are commanded to know God, to remember our Creator, &c. we muſt not ſtreighten this precept unto bare ſpeculation of the head, but extend it unto the holy devotion of the heart, and obedience of the hand. In this ſenſe

muſt Chriſt crucified be remembred of us in the Sacrament, not only as an object of our knowledge, but principally as the object of our love, or faith, our hope, our joy, our thankſgiving, our obedience. Theſe and other heavenly graces are all to be ſet a work, and imployed about this remembrance of Chriſt in the Sacrament; and it is the increaſe and exerciſe of theſe graces that our Saviour intended when he inſtituted this Sacrament, commanding us to obſerve it in remembrance of him, and by it to ſhew his death till his comming againe. But that we may goe a little more particularly to work in this point, obſerve that there are foure principall graces that have a ſingular uſe in this holy buſineſſe: they are, 1. Faith, 2. Repentance, 3. Thankfulneſſe, 4. Love. Touching which, I would not have you expect, that I ſhould here handle them at large, by way of Common place: my purpoſe only at this time is to ſhew you, what ſingular vertue may be drawn from the meditation of Chriſts death, for to quicken and increaſe the life and power of all thoſe forementioned graces. I will doe this briefly, deſiring the younger ſort eſpecially, carefull to attend unto ſuch generall heads of meditation, as I ſhall propoſe, to the end their thoughts may have ſome matter whereon to work, which otherwiſe will be too too wild, and confuſedly diſtracted.

1. Firſt then touching Faith, Chriſt crucified is propoſed unto us in the Sacrament, as the object of our Faith alluring us to a firm beliefe in him, upon theſe two ſtrong perſwaſions:

1. That he is a Saviour All-ſufficient, having with him plenteous Redemption. One that hath paid the utmoſt farthing that could be demanded for our ranſome, having trodden the wine-preſſe of the fierce wrath of the Almighty; and borne upon his ſhoulders the whole burthen of that vengeance, which would have ſunk our ſoules to the bottome of hell. A Saviour that hath utterly defeated all the powers of darkneſſe; and ſpoyled them, leading captivity captive: thereby purchaſing for us a Kingdome that cannot be ſhaken, but ſure and ſtedfaſt againſt all violence of our ſpirituall Adverſaries, even a ſtable and firme eſtate in preſent grace, and an open and faire paſſage unto that immortality and glory which ſhall be revealed. Wherefore juſtly hath he in this Sacrament ſet forth himſelfe unto us, under the two elements of Bread and Wine, parts of one compleat and perfect nouriſhment: to aſſure us, that in his merits, there is an abſolute all-ſufficiency to bring us to everlaſting life.

2. That he is a Saviour freely given of God, and giving himſelfe unto us. He laid downe his life freely, no man having power to take it from him: and therefore he freely gave his fleſh for the life of the world; and in the Sacrament he freely offers himſelfe to every believer, to be received and embraced by him. Both theſe are ſtrong motives to quicken our faith in remembring Chriſts death: for if either the greatneſſe of the work of redemption, and ſurpaſſing difficulty to ſave a ſinner, ſhould terrify us; we know what ever it be, he hath finiſhed it: or if our unworthineſſe ſhould diſcomfort us, we ſee that Chriſt ſtaies not till we can deſerve him; but as he died for us when we were unworthy, ſo even whileſt we are unworthy, he offers himſelfe to us in all the benefits of his death. Wherefore, let us in a lively faith faſten our eyes upon this brazen Serpent, lifted upon the croſſe to cure the fiery ſtingings of ſinne: let our eyes, our thoughts, and our affections be drawn after him, and learne we, as the Apoſtle exhorts, to truſt perfectly unto that ſalvation which is brought unto us. This for Faith.

2. In the next place is required the exerciſe of Repentance, to which there is no provocation in the world more powerfull, than the ſerious meditation of Chriſt crucified. Two motives there are, which commonly beſt prevailes with all natures, to work in them ſorrow for an offence; and they are both in this matter moſt lively and vigorous.

1. Mercy, wonderfull and incredible to a deſperate offender, beyond all

all hope and expectation of his. When we were of no ſtrength, when we were ſinners, when we were enemis, even then Chriſt in his time died for us, as the Apoſtle notably aggravates the death of Chriſt, *Rom.* 5. 6, 8, 10. How hopeleſſe was the ſtate of us men, being once fallen by our firſt tranſgreſſion? and yet even in the extreamity of miſery, how proudly and rebelliouſly did we carry our ſelves againſt that Majeſty, whom we had offended? Yet then behold in God the riches of all patience, gentleneſſe and compaſſion: he is mindful of us, when we had forgot both him and our ſelves; his merciful wiſdome prevents all thoughts, and care, and poſſibility in us of providing the meanes of our recovery. Now where malice and unworthineſſe is thus overcome by goodneſſe, certainly if there be any ſparke of grace, of noble nature, of ingenuity left within us, it cannot be but our hearts ſhould be overcome with ſorrow for offending ſo gracious a Maſter, and rent aſunder with godly grief for the diſpleaſure of ſo loving a Father.

2. The horrible nature of the offence, which, when it is ſmall is ſleighted, but ſtrikes the heart with aſtoniſhment and confuſion, when it is capital. Now ſinne is of the worſt deſerving quality that poſſibly may be; and it appears by nothing ſo much as the furious diſpleaſure of God inflicted upon Chriſt, when he bare our ſins in his body upon the tree. Trace him from the Garden to *Golgotha*, and you ſhall ſee whole armies of ſorrows ready to invade him; every ſtep he treads, the deeper he wades into a ſea of blood, and wounds and ſtripes, and waters of affliction; men and Devils, yea and God himſelfe fight againſt him, he is forſaken of God, perſecuted, deſpiſed, and ſcorned of all the world, aſſailed and tempted by all the powers of hell, become the aſtoniſhment of Angels, the wonder and amazement even of ſenſleſſe creatures. Ah, my Brethren, were our ſouls in his ſtead, and did we feel but the leaſt part of that anguiſh which poſſeſſed and incompaſſed that holy perſon within and without: how miſerable might we judge our caſe to be? Bleſſed we are now, that in this we feel it not: but yet we ſhall not be bleſſed alwayes, unleſſe we can compaſſionate his feeling of it. Wherefore, let us turne our thoughts upon our crucified Saviour, and looking upon him whom we have pierced, let us (as we are commanded, *Zech.* 12. 10. [*Mourne for him as one mourneth for his onely ſonne, and be in bitterneſſe for him, as one that is in bitterneſſe for his firſt borne.*] Let us ſee the cauſe of his ſufferings to be in our ſelves, and lament we for our ſinnes, that have ſlaine the Lord of life. And now let us learne to acknowledge what a deteſtable thing ſinne is, which deſerved ſo horrible a puniſhment, that could turne the favourable countenance of the moſt merciful and pittiful God, into frownes and fierce diſpleaſure againſt his dearly beloved Sonne, as ſoon as he beheld in him the perſon of an offendor. Shall the pleaſures of ſinne be ſweet to us, which cauſed Chriſt to drink of that bitter cup, even downe to the dregs? Shall we make a jeſt of that, that made God angry in the greateſt earneſt that ever was? Seemeth that a light thing to our eyes, that brought on Chriſt a burden ſo heavy, that it preſſed the blood out of his veins, the ſoul out of his body? Oh how would theſe meditations daſh in pieces the conceptions of their luſt in infancie? How mightily effectual would they be to mortifie our corruptions, and crucifie the body of ſin in us? Know this and remember it, that of all motives to repentance, and preſervatives againſt the infection of ſinne, there is none ſo powerfull, as continually in all places and imployments, to bear about with us in our hearts and meditations, the dying of the Lord Jeſus.

And this of Repentance: it follows that we ſpeak of the third grace to be exerciſed in this holy commemoration of Chriſts death, which is Thankfulneſſe. A grace of ſingular uſe in this Sacrament, which thence takes its name of *Euchariſtia*, whereby it is frequently ſtiled. Sorrow and joy muſt here be mingled together: a ſorrow for ſin that deſerved ſuch ſufferings, but a joy unſpeakable and glorious in Thankſgiving to Chriſt for his great mercie

in taking upon him ſuch ſufferings. And great cauſe there is, we ſhould be thankful for the death of Chriſt in theſe three reſpects.

1. Becauſe by it the greateſt bleſſing that ever was is purchaſed for us; namely, pardon of ſinne, reconciliation with God, grace and glory.

2. Becauſe there is on our part the greateſt undeſert of it that may be. For, wherein was God beholding unto us? we were his creatures, when we were at beſt, and then he needed us not: we were his enemies when we were at worſt, and he had juſt cauſe to hate and puniſh us.

3. In regard of the infinite diſproportion between us and Chriſt, who died for us, the juſt for the unjuſt, the Lord for the ſlave, the King for the ſubject, the Creator for the creature. All theſe are forcible motives to ſtirre up in us a thankful rejoycing in the Lord our Saviour, that hath done ſo great things for our ſoules. It ſhould make our hearts break forth into bleſſings, and thanks, and praiſes, admirations, and extolling of the wonderful favour he hath ſhewed to the ſonnes of men. Wherefore, if it be poſſible, let us bring our hearts in tune, to beare a part in that new ſong which the Elders ſing before the throne of the Lamb, *Rev.* 5. 10. [*Thou art worthy to take the booke and to open the ſeales thereof: for thou waſt ſlaine, and haſt redeemed us to God by thy blood, out of every kindred, and tongue, and people and nation; and haſt made us unto our God, Kings and Prieſts, and we ſhall reigne on the Earth.*] And for a ſweeter harmony, let the Angels be admitted into the Quire; with them and the Saints, ſing we as it is *verſ.* 12. *Worthy is the Lambe that was ſlaine to receiue power, and riches, and wiſedome, and ſtrength, and honour, and glory, and bleſsing:*] Yea, for a full conſort, let us with every creature in heaven, in earth, under the earth, and in the ſea, ſing as it is in *verſ.* 13. [*Bleſsing, honour, glory, and power, be unto him that ſitteth upon the Throne, and unto the Lambe for ever and ever.*] And ſo much alſo of the third grace: the laſt follows, which is.

4. Love unto Chriſt, in a holy affection of the ſoule, carrying us with full deſire to the enjoying of him, and making us to preferre our communion with him, before all things that in this world may challenge our deareſt reſpect. All thoſe motives that ſtirre up to thankfulneſſe, provoke alſo unto love: the ſmalneſſe of our deſert, the greatneſſe of the benefit, the gloriouſneſſe of the perſon, all are here in a ſingular degree, and for them Chriſt deſerves our love in the higheſt degree that we can poſſibly ſhew in it. Hence the Church in the *Canticles* can finde no names ſo fit whereby to call her Spouſe Chriſt Jeſus, as theſe; *Him whom her ſoule loveth, her Beloved, and her well beloved.*] It is admirable, what pleaſure ſhe takes in deſcribing and talking of his rare excellencies; here is her ful contentment, and the height of her joy and peace, that ſhe is able to ſay, [*My beloved is mine, and I am his.*] Certainly, my Brethren, were our hearts truly ſpiritual, had our ſouls taſted how good the Lord Jeſus had been unto us, were our eyes opened to ſee him at the right hand of God, cloathed with all beauties of holineſſe, glory, and majeſty, it could not be, but that our ſinnes, our pleaſures, all the pompe of this world would be moſt vile and deſpicable in our eſteem, and nothing but Chriſt would appeare worthy of our love, delight and admiration.

Theſe are thoſe heavenly graces of chiefe marke, that receive life and ſtrength from the death of Chriſt, remembred in this Sacrament. And the effect of them all is our obedience in life and converſation, that we ſhould ſerve him faithfully, that hath bought us at ſo deare a price. This is the trial of the truth of all thoſe forenamed graces: when our Faith works by Love, our Repentance is approved by reformation, our Thankfulneſſe and Love ſhewne in keeping of his Commandements. This is alſo the end of the death of Chriſt, who hath redeemed us from our vain converſation, wherein we lived in the luſts of our fleſh, that henceforth we ſhould live unto him; who hath delivered us from the feare of our enemies, that we ſhould ſerve him in righteouſneſſe and holineſſe all our dayes.

And

And thus you ſee what it is rightly to remember Chriſt crucified, and to ſhew forth the Lords death in the uſe of this holy Sacrament, even to remember him with believing, with penitent, with thankful, with loving, with obedient hearts. Not to remember him in this ſort, is to forget him; not to know the vertue of his death in this manner, is to be ignorant of Chriſt crucified. An excellent knowledge, but of all moſt difficult to be put in practice: It is an eaſie thing to turne the ſtory into a tragedie, to make a Scenical repreſentation of the death of Chriſt, as the Papiſts uſe to do on Good-friday, or to compile a curious Declamation of this ſubject, as Popiſh Poſtillers and Preachers do in their Lenton Sermons. I diſcommend not Eloquence in ſo excellent a ſubject: words cannot be better beſtowed than here: yet there is an errour to be feared; leſt the tongue onely be imployed, where the heart chiefly ſhould be buſied; and there is danger alſo, leſt ſuch high diſcourſes prove not unlike thoſe of Tragedians, made more to breed admiration of the Poet, than attention, and obſervation of the fact. Thus much I may ſafely ſay, that the meditation of the death of Chriſt requires not ſo much ſtrength of wit and invention, as the exerciſe of all holy and zealous affections of the ſoule, to the increaſe of piety and obedience. There cannot be a greater incongruity, than to diſcourſe of ſo holy a ſubject, with an unhallowed heart; to amplifie the indignity of Chriſts paſſion, and yet not be moved at all to remorſe of conſcience for ſinne; to raile on *Judas* and the *Jewes*, and yet ſweare by Chriſt; to deſcant upon his Blood and Wounds in paſſionate diſcourſe, and yet to teare theſe, and to trample upon that in execrable blaſphemies: to talke of Chriſt, & yet not to live as a Chriſtian; to relate to others the ſtory of his crucifying by the *Jewes*, and in the meane while by obſtinate impiety and prophaneneſſe to crucifie him againe unto himſelfe. This is farre from being a Preacher, and a follower of Chriſt: to ſuch let me ſpeake in *Salvians* words a little altered: *Chriſtum legunt, & impudici ſunt; Chriſtum audiunt, & inebriantur; Chriſtum ſequuntur, & rapiunt: hæc ergo etiam nos qui Chriſtiani dicimur, facimus.* What might one of *Mahomets* Diſciples here ſay, *Ecce quales ſunt qui Chriſtum colunt*; ſee the ſervants of the crucified God, ſee them luxurious, profane, intemperate, blaſphemers, ſcorners of Religion: it muſt needs be, will he then ſay, they have a bad Maſter, that are ſuch evil ſervants: *Si enim bona diſcerent, boni eſſent*: and, *Sancta à Chriſtianis fierent, ſi Chriſtus ſancta docuiſſet.* Thus while ſome profeſs themſelves Chriſtians, they are a reproach unto Chriſt, a diſgrace of the Goſpel, and ſhame of all Religion. Wherefore I beſeech you, perſwade your ſelves of this, that you never know Chriſt crucified aright, till your hearts can bleed in ſorrow for ſinne, as his bled for ſatisfaction, till your Faith embrace him, your ſouls rejoyce in him, your love be fixed on him, till his death have cauſed the death of ſin in you; till then, know that you are but ignorant in this great myſterie of Chriſts ſufferings. And now you are to goe unto the Sacrament, take time and care to think of theſe things; ſo may you goe with comfort, and depart thence with profit unto your ſoules.

Salv. de Gub. l. 4. & 5.

The Apoſtle after he hath declared the true inſtitution of the Sacrament, and the right end to be obſerved in the celebration of it, namely, the perpetuall commemoration of Chriſts death, in the words before ſpoken of: he goes forward in the next place, to ſhew the great danger that men runne into by perverting his holy inſtitution, and abuſing of it to wrong ends and purpoſes. They commit a great ſinne, which drawes upon them great judgements both temporal and eternall, unleſſe by diligent examination of themſelves, the ſinne be prevented, and the puniſhment removed. This the Apoſtle doth from the 27. Verſ. unto the 33. Verſ. The reſolution of which words is in briefe thus: They containe,

1. The ſinne of unworthy receiving, Verſ. 27.
2. The meanes to avoid this ſinne, which is due examination of ones ſelfe before the Sacrament, Verſ. 28.

3. The

3. The puniſhment which they incurre, who commit the ſin, and neglect the meanes; now that is damnation or judgement, *verſ.* 29.

This puniſhment as it is temporal, is amplified three wayes,

1. *By* experiment in the Church of *Corinth*, wherein God made it appeare by judgements he inflicted upon them, how much he was offended at the profanation of the Sacrament, *verſ.* 30.

2. *By* the true cauſe of thoſe afflictions, the not-judging of themſelves, *verſ.* 31.

3. *By* the right end wherefore theſe judgements came upon them, which was to bring them to repentance for ſuch their abuſe of Gods ordinance, leſt otherwiſe going on, they fall into further condemnation, *ver.* 32.

At this preſent I ſhall ſpeak onely touching the ſinne of unworthy communicating at the Lords Table, whereof the Apoſtle ſpeaks in theſe words.

Verſ. 27. *Wherefore, whoſoever ſhall eate this bread, and drink the cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord.*

In this Verſe we have two general parts:

1. The ſinne it ſelf, unworthy receiving the Sacrament, in thoſe words. [*Whoſoever ſhall eate, &c. unworthily.*]

2. The quality of this ſinne: it is no ſmal fault but a bloody offence; it is to be guilty of murther, and that of the beſt man that ever was, Chriſt Jeſus: [*He ſhall be guilty, &c.*]

Of theſe in order. Firſt let us inquire what it is to eate this Bread, and drink this Cup, *i.e.* to receive this Sacrament unworthily ἀναξίως. Unworthineſſe in receiving the Sacrament may be taken in reſpect either of the perſon, or of the manner of receiving. Unworthineſſe of the perſon is not here meant, for ſo it is apparant, that no man can come worthily to the Sacrament, foraſmuch as the beſt of men cannot deſerve of God the ſmalleſt bleſſing of this life, much leſſe ſo great a favour as to enjoy the benefit of the Word and Sacraments to everlaſting life. Wherefore in our publick Leiturgie, we do juſtly acknowledge, [*That we do not preſume to come to this Table, truſting in our righteouſneſſe, but in Gods great mercy; and that we are not worthy ſo much as to gather the crums under the Lords Table*] much leſſe to ſit thereat as a gueſt.

Unworthineſs then is here to be taken in regard of the manner of receiving. A poor man may be unworthy to be ſet at a Kings table, but yet he may there carry himſelf worthily, *i.e.* in ſuch a decent behaviour, as is agreeable to the reverence and majeſty of the place in which he is. So we are unworthy to ſit at this Table; yet when God invites us thither, we may carry our ſelves worthily, *i.e.* in ſuch a holy diſpoſition of our hearts, and reverent demeanour in our outward actions, as God requires of us in ſo ſacred a buſineſſe. The poverty, blindneſſe, lameneſſe, and the like, is not objected to ſuch as come to the Marriage-feaſt, *Matth.* 22. but the matter that is queſtioned, is the want of a wedding garment. Now you know, that he which makes a ſolemne ſumptuous feaſt, cannot but take it as an indignity and diſhonour offered to him and his cheere, if any be ſo rude as to thruſt in himſelf among the reſt in his ragged and vile apparrel. Let us then ſee how we may offend in the manner of celebrating this Sacrament: We ſhall know this by that which the Apoſtle reproves in theſe *Corinthians*; they had many faults among them; they are here taxed for diſſentions, and quarelſome factions among themſelves, *ver.* 18. for prophaneſſe, in comming to the Sacrament with as little reverence, as they did to their Love-feaſts; nay with leſſe, having in thoſe feaſts firſt diſtempered themſelves, *verſ.* 21. for exceſſe in their Love-feaſts, and thence comming drunken to the Sacrament, *verſ.* 21. Laſtly, for pride and diſdain in deſpiſing the poorer ſort, that had not wherewithal to carrry matters in ſo brave and frolick manner as themſelves, *verſ.* 22. Thus they cared not with what mindes, nor in what manner they came to the Lords ſuppper, making the Sacrament an occaſion of debate, hatred, riot, and luxurie, which

which ſhould have been a cauſe of modeſty, peace, humility, ſobriety, and love. The caſe was too too bad with them, their diſorders being ſo foule, that the Apoſtle profeſſeth in expreſſe termes, that this their comming together could not be called a celebration of the Sacrament, [*This is not*, ſaith he, *to eate the Lords Supper*] *verſ:* 20. Now what the Apoſtle reproves in them in regard of the fore-named particulars, holds true by proportion in all communicants, in regard of other tye like diſorders: whence in the generall, obſerve this concluſion.

(*They that celebrate this Sacrament in any other manner, with other mindes, for other ends, than Chriſt intended in his inſtitution of it, they obſerve it unworthily.*]

For this is a general rule touching every part of Gods worſhip, We muſt ſerve God, not as we think fit, but as he hath appointed; God muſt be judge of his own honour: and in all matters of ſubſtance, there is nothing befitting and agreeable to his good liking, but thoſe things that he hath commanded, obſerved, and done in that manner which he hath preſcribed. And therefore in this Sacrament, it is not what ends and fancies we have of it, but what manner of exerciſe of Religion God hath intended by it, that is acceptable. If this be neglected, the Supper of the Lord is not celebrated worthily, but unworthily profaned. But not to ſtay upon generalities, let us ſee how many wayes the Sacrament is thus profaned. It were endleſſe to reckon up all particulars: wherefore, obſerve that there are generaly three ſorts of people who doe unworthily receive it;

The { 1. Ignorant. 2. Superſtitious. 3. Unreformed in life.

1. The ignorant, who obſerve it of faſhion, by courſe of Law, and cuſtome of the Country; becauſe they are now at years of diſcretion, and muſt doe as others doe: but in the mean time know not a ſyllable what it is, or whereabouts they goe. Examine them, they cannot tell you what a Sacrament is, what the outward ſignes are, what the graces thereby ſignified are, what the ends and uſes of a Sacrament be: If you aske them theſe queſtions, they underſtand you no more, than if you ſpake in an unknown language; or if they can anſwer you out of a Catechiſme, it is by rote; they doe not know a jot the meaning of what they ſpeake: and you may perceive it plainly, doe but a little vary the queſtion from that which they finde in their books. Theſe when they come to the Sacrament, are meerely paſſive in all that buſineſſe; there their bodies are, there they ſit and ſee, and doe as others doe; but for their mindes, they cannot tell which way to ſet them a work in any meditation. Were I to ſpeak to an auditory that is not learned, this fault were much to be urged. It deſerves much pitty, to ſee abroad that ſome are not taught, & more deteſtation to behold, that for the greateſt part they will not learn their duty, in this, or any other part of Gods worſhip. It muſt needs much affect the heart of any one that is Chriſtianly diſpoſed, with ſorrow and indignation, to ſee thoſe that profeſſe themſelves the ſervants of Chriſt, know as little of him, as thoſe that are his open enemies. *Barbarians* and *Turks* know the name of Chriſt, and ſo doe theſe: but for their duty in his worſhip and obedience, they both know much alike. This and more might be ſaid, were it not in this place, where knowledge doth abound. Nevertheleſſe to deale plainly, let no man flatter himſelfe, nor another. Let us be well adviſed, that none of us be ignorant amongſt ſo plentifull, ſo eaſie means of knowledge. A great fault it is in any, in us much greater, who if we be not better then others are, and therefore worſe, becauſe we ought to be better. *Ubi ſublimior prærogativa, major eſt culpa*, ſaith *Salvian*: and he gives a good reaſon for it, becauſe *Præter eam deformitatem quam vitium in ſe habet, ipſo ſublimitatis nomine notatur*. Ignorance in matter of Religion, is of it ſelfe a notable deformity in every

every one that calls himſelfe Chriſtian: but in the learned, their profeſſion makes it much more viſible and odious. Thoſe that be free from this fault are alſo free from touch of this reproof; but if any may juſtly blame himſelfe for being ignorant of this duty, let me beſpeake him in *Salvians* words, *Non a mea ſibi hoc lingua dici æſtimet, ſed à conſcientia ſua*; It is not I but his own conſcience that reproves him. And let ſuch a one carry hence this leſſon to his ſtudy; That he that is ignorant muſt needs be wicked, even becauſe he is ignorant: nor is it poſſible, but he ſhall faile in his duty, whatſoever he goe about. For the Sacrament it is plaine, an ignorant receiver is an unworthy receiver, becauſe as the Apoſtle ſpeakes afterwards, *v.* 29. [*He diſcerneth not the Lords body*] he knows not what ends and uſes are to be made of this holy Sacrament. We muſt know that we now have no Altars to the unknown God, no worſhip of a known God in an unknown manner; we muſt underſtand both whom and how we worſhip, elſe our ſervice of him is not λογικὴ λατρεια, a reaſonable ſervice as the Apoſtle will have it, *Rom.* 12. 1. but a blind ayme, and brutiſh devotion.

2. The Superſtitious, who uſe the Sacrament quite in another faſhion, and other intents then Chriſt ever appointed it. In this kind, thoſe of the *Romiſh* Church have intolerably perverted this holy Inſtitution of Chriſt, both Prieſt and people. There is ſcarce left any ſhaddow at all of the firſt Inſtitution, all is perverted and corrupted with fond and impious abuſes. Never was there any device more blaſphemous and more ridiculous too, than that abominotion of the Maſſe: wherein we have a Supper for the living, turned into a ſacriſice for quick and dead, a Miniſter into a ſacrificing Prieſt, a Table into an Altar, Bread and Wine into very Fleſh, Blood, and Bones, eating of Bread into devouring of a living man, a cup of Wine turned to a draught of mans Blood, the remembrance of Chriſts death, into adoration of the outward Elements, all the ſimplicity of Sacramentall actions metamorphoſed into ſtrange geſticulations, crouching, ducking, croſſing over the Bread, the Wine, the Prieſt, the people whiſpering, murmuring waſhing, ſhifting from place to place, from this to that ſide, dipping the bread in the wine, mingling the wine with water, lifting up the bread over the Prieſts head, keeping it like a Bee in a Box, carrying in proceſſion, bringing it to ſick mens bed-ſides to keep thence evill ſpirits, carrying it into the field in Warre to defend from gun-ſhot, with a world of other ceremonies, trinkets, and fopperys, deviſed without any ground in Scripture or reaſon, as may be ſeen in their Books & practice. By this meanes they have turned the Sacrament into a Stage-play, or Masking ſhew: where the poor people are Spectators only, underſtanding nothing at all, but feeding their eyes by gazing upon the outſide of empty ceremonies & Idolatrous pomp. It is a thing ſomewhat admireable, to conſider whence, and how ſo great impiety ſhould ſpring from ſo plaine an inſtitution as this of the Sacrament is, and how in courſe of time it ſhould ſo far degenerate into ſuch a ſtrange mixture of foolery and iniquity; but as in *Gentiliſme*, the Divell having drwn men from the knowledge of one pure inviſible God, he eaſily pulled them into infinite errours, both to frame unto themſelves many Gods, and to conceive moſt abſurd opinions of them; ſo here having once perverted the ſimplicity and ſanctity of Chriſts inſtitution, he hath by degrees (every age adding ſome new trick or other) brought it at laſt unto that Maſſe of Idolatrous abominations, which *Gentiliſme* it ſelfe could hardly equall; and Chriſtianity, but that it ſees now come to paſſe, could never have ſuſpected the poſſibility of it. We are highly to praiſe Almighty God, that hath delivered us and this whole Land, from ſo great a corruption; & that we have the Sacraments celebrated in our Churches, in that pure ſimplicity of ſubſtance, and that reverend decency of ceremonies, as is agreeable to Chriſts firſt Inſtitution. Nevertheleſſe we ought yet to be admoniſhed, that even we take heed of ſuperſtition, that in our ſecret thoughts we incline not too much unto that conceit

conceit of *Opus operatum*. Let none thinke, that the bare outward actions and elements are able to ſanctifie him, or that he is the better for them, and the ground he treads on for that day; that if he go faſting, he hath the more, if having eaten before, he hath the leſſe benefit, or that even the very receiving of the Elements is of great vertue to a ſick man. I confeſſe it is ſo to him and all others, if with a pure heart, and faith unfained it be rightly received; onely this would be looked unto, that Poteſtants in profeſſion be not Papiſts in ſome part in their opinion, conceiving too highly of the outward worke, taking little heed to the inward vertue. Againſt the ſuſpitious uſe of this and all other parts of Gods ſervice, let us remember the rule of Chriſt [*In vaine they worſhip me, teaching for doctrines mens tradition.*] *If* Scribes and Phariſees, Papiſt or Proteſtant deprave Gods ordinances, or make new of their own, teaching them for doctrines, whereby, and wherein to worſhip and pleaſe God, (we ſpeake not now of lawful ceremonies, that touch not the ſubſtance of Gods worſhip) in ſo doing they teach an errour, and Worſhip God in vaine. Mat. 15. 9.

3. The Unreformed, who haply know what belongs to the Sacrament, and uſe it not with any ſuperſtitious conceit, but yet they uſe it without any amendment and reformation of life, This kind of prophanation is of all moſt to be feared amongſt us, where knowledge of the nature of the Sacrament, takes away all ſuperſtitious opinion in the uſe of it. Now by the Unreformed, I mean thoſe in whom the uſe of this holy Sacrament breeds not a proportionable increaſe of grace and ſanctiy. You heard heretofore, that the exerciſe of many Chriſtian graces, was intended in this commemoration of Chriſts death, and where that is wanting, all the reſt is nought worth. The Sacrament is appointed for our nouriſhment in grace, where we grow not by it, it is a ſigne this food was not digeſted, but vomited up againe. Where Faith, Repentance, Thankfulneſſe, and Obedience are not increaſed, there Chriſt crucified was not remembred, but forgotten in this Sacrament. Where holineſſe thrives not by ſo holy a meanes, prophaneneſſe muſt needs be very ranke: guilty of this great fault were theſe *Corinthians*. They came to the Sacrament, but with what minde? They were uncharitable, contentious, proud, deſpiſing the poore, and which is worſt of all, they came drunken. They are regiſtred for it, *verſ.* 21. Who would think it poſſible elſe, that there could be ſuch prophaneneſſe, that man, when he is drunk would venture to come into the Church, and to the Sacrament? Such a one was *Judas*, that came to the Paſſeover, and was, or would have been at the Lords Supper, with a minde full of treaſon and coveteouſneſſe. Such are all they that come, not having their hearts at all touched with remorſe for their ſinnes, or if for the preſent they be ſomewhat moved, yet they preſently fall into all their former ſinnes againe. For ſuch as come with a reſolution to hold on their ſinnes, it is manifeſt that they prophane the Sacrament extreamly: For, whereas in the Sacrament we make publick profeſſion of our obedience to Chriſt, giving up our names in his honourable ſervice, by taking on us this badge thereof, and ſo eate this Bread and drinke this Cup, in a thankful remembrance of his death, whereby that great bleſſing of remiſſion of ſinnes is purchaſed for us: who now can believe that they do this heartily, who in the meane time diſobey Chriſts commandement, deſpiſe all holineſs, continuing with delight and wilfulneſſe in thoſe ſinnes which Chriſt died to expiate? Is this the uſe we ſhould make of Chriſts death? [*Shall we continue in ſinne, that grace may abound?*] The Apoſtle makes the anſwer [*God forbid.*] How ſhall we live in ſinne when Chriſt is dead for ſin, and we with him ſhould be dead unto ſinne? as the Apoſtle argues, *Rom.* 6. It is therefore but a meere mockery of God, for men in the Sacrament to make ſhew of what they intend not at all. Others come haply with a good meaning to do wel in the general, but this reſolution holds not longer than a day or two, or a week: afterwards

wards they are as bad as before, yea ſomewhat worſe by their relapſes. The one ſort make Chriſt a patron of their ſinnes, thinking they may more ſecurely ſerve Satan, under the protection of Chriſts liverie. The other make the Sacrament a payment of the old ſcore, that they may the more freely run on upon the new; the pardon of the former ſins, is unto them a licence for lewd practices to come. Between both ſorts, a world of people there is that ſtrangly profane this bleſſed Sacrament, never uſing it to any increaſe of piety in their ſoules. The ſame men they came unto it, the ſame they depart thence, onely herein ſtill the worſe; becauſe not amended. Were they proud before? they are ſo ſtill: were they covetous before? they are never the more liberal unto the poore members of Chriſt Jeſus; for all that Chriſt hath been ſo frank-hearted, as to beſtow his heart blood upon them: were they voluptuous before they went? they ſtill follow the ſame pleaſures with all greedineſſe: drunken before, and drunken ſtill: ſwearers before, and ſwearers ſtill: deſpiſers of Gods ſervice and true Religion, ſcoffers at Chriſtian piety, ignorant, unbelieving, unfaithful, unthankful, impenitent, envious, malicious before they went to the Sacrament, and they are the ſame men ſtill. They have indeed been at the Sacrament, and there they profeſſe openly to be of the number of thoſe that [*Doe truely and earneſtly repent of all their ſinnes, that are in love and charity with their neighbours, that intended to lead a holy life, following Gods Commandements, and walking thence-forth in his holy wayes*] they there ſeeme to confeſſe [*that they are heartily ſorry for their miſdoings, that the remembrance of their ſinnes is grievous, the burthen of them intollerable*: yea they go further, promiſing all amendment, when they ſay, [*Here we offer and preſent unto thee, O Lord, our ſelves, our ſoules, our bodies to be a reaſonable, holy, and lively ſacrifice.*] Be not here good words now? but what is the effect of all theſe prayers and proteſtations? Look upon them, you ſhall ſee nothing at all performed of that which was ſpoken: there is no alteration in them; they are ſtill the ſame men they were. What *Jeremy* ſpake unto thoſe falſe-hearted *Jews*, *Jer.* 42. 20. *Surely ye diſſembled in your hearts, when ye ſent me unto the Lord your God, ſaying, Pray for us unto the Lord our God, and according to all that the Lord our God ſhall ſay, declare unto us and we will do it,*] may be applied unto theſe men; queſtionleſſe they thought not of what they ſpake, or ſpake what they did not meane, when they thus profeſſed before God and his Church their repentance and reſolution for obedience. No, thoſe were but words of courſe: if the heart had intended what the tongue uttered, it had not been poſſible for men to tell God a lye unto his face, in ſo ſerious a matter. Was indeed the burthen of ſin intollerable? was the ſorrow for it hearty, and earneſt then? and is yet the practice of the ſame ſinnes pleaſant, eaſie, and full of contentment? Is any man ſo mad as to thruſt his ſhoulders under that weight which he knows to be inſupportable? And what is now become of all that ſweetneſſe of the mercy of our Lord Jeſus Chriſt, in pardoning that which was paſt? was it never felt at all? or is it ſo ſoon forgotten? or may be ſo eaſily recovered? Is his love ſo little worth, as thou wilt part with it for every toy? or is it ſo common or cheap, that a fair word or two may winne it? It is not credible, that thoſe who have indeed waſhed their garments in the blood of the Lambe, and made them white, would ſo quickly defile them againe, had they been of a right breed, *i.e.* Sheep of the Lords flock, and not Swine of another Heard. Wherefore now let every one of us deſcend into his owne heart, and try how the caſe ſtands with his ſoule: if his conſcience tell him, that he is as bad this year as he was laſt; as unreformed after, as before the Sacrament; that his heart is as full of evil thoughts, his mouth of unſeemely, unclean, and curſed ſpeaking, his life of careleſſe and irreligious practiſes as ever; let him conclude with himſelf, That hitherto he hath eaten this Bread, and drunk this Cup of the Lord unworthily; moſt ſhamefully abuſing that to profaneneſſe and impiety, which God hath appointed for the exerciſe an increaſe of holineſſe and true devotion.

Hitherto

Hitherto of the ſin it ſelf, how, and by whom it is committed. In the next place we muſt conſider of the quality of it: It is very hainous, and they that commit it, [*are guilty of the body and blood of the Lord*] a very hard cenſure of a fault that ſeems not to be very great. What? to prophane the Sacrament, ſhall it be accounted murther and blood-guiltineſſe? an abetting & conſenting to the damnable fact of *Judas* and the Jewes, in crucifying the Lord of Life? A very horrible offence. But here not much out of the way, let us learn one obſervation that may be of uſe to rectifie our judgements in this and other the like matters: It is this,

[*The quality of ſinne is not to be meaſured by ours, but by Gods Judgement of it.*]

As the Heavens are above the earth, ſo are my ways higher than your ways, and my thoughts above your thoughts, ſaith God, *Eſay* 55.8. It is true in all things,& it holds in this alſo about the nature of ſin; *God ſeeth not as man ſeeth, he judgeth not as man judgeth.* It is as naturall to man to extenuate ſin as it is to ſin:to make a ſmal fault of a great,&no fault of a little one.Our love to the pleaſure of ſin,blinds our judgement in diſcerning of its filthy nature. Whence iſſued that notorious depravation of the Law of God,by thoſe favourable& flattering interpretations thereof, which the Phariſees of old brought in, and thoſe of Rome ſtill maintain, yea naturally every one of us allow them in our hearts. Alas, what great harme can there be in it, to be raſhly angry, when a man is urged to it? to call our brother fool? to look on a woman with ſome ill deſire and no more? to ſwear by Jeruſalem, by the Temple,the Altar, by ones Head, this Hand, this Light, or ſuch other little oathes? theſe be ſmall matters, veniall ſinnes, and why ſhould we be ſo nice, as not to think that the Phariſees were in the right, leaving out ſuch petty matters, as not forbidden by the Law? True moſt men would think ſo; but our great and only Doctor, Chriſt Jeſus, whom we ought to heare, hath taught us another leſſon, not to judge any thing a toy and trifle, that breaks Gods Law, and brings the ſoule in danger of hell fire. See *Math.* 5. For a man,whoſe calling requires it, not to reprove his brother, when he ſees him run into an ill courſe, and by loving rebuke to reclaim him,would be interpreted by moſt for a courteſie, rather than an unkindneſſe. Why ſhould he meddle, and put his friend into melancholy, provoke him to anger and diſlike of him with many pretences? See now what God judges of this kind heartedneſſe, he calls it hatred of our brother in plaine termes, *Levit.* 19. 17. *Thou ſhalt not hate thy brother in thy heart, thou ſhalt in any wiſe rebuke thy neighbour, and not ſuffer ſin upon him. Saul* had a fair excuſe one would have thought; the people muſt have a little content in the ſpoile of the Amalekites, and God muſt have a Sacrifice too: if then ſomething of the beſt be ſpared from deſtruction, will *Samuel* take it ſo hainouſly? Yea that he will, and God alſo, who by *Samuel* tels *Saul*, that however he ſlight the matter, yet this his offence is Rebellion, and that as bad as Witchcraft, and that his tranſgreſſion is Iniquity and Idolatry, and, that which will grieve *Saul* more than the loſſe of Gods favour, he ſhall looſe his Kingdome for it, 1 *Sam.* 15. It is a ſmall thing to eat an Apple, true; but it is a great matter to diſobey God, and if *Adam* tranſgreſſe,though but in taking of an Apple, he ſhall die for it, and all his poſterity. Nothing then is ſmall whereupon depends the ſanctity of Gods commandemennt and our obedience. Now here you muſt remember that there is a double reaſon, why we our ſelves are not equall judges of the nature and quality of ſin.

1. Becauſe we are the parties accuſed, and impleaded as guilty of ſin; and therefore we cannot be equall arbitrators in our own cauſe, where love of ſin, and of our ſelves muſt needs make us partiall.

2. Our judgement is not the rule of righteouſneſſe,but only Gods Will, and Gods Law. He is Judge and the only Law-giver that muſt ſave or deſtroy, acquit or condemne. He is the perſon offended that only can without partiality interpret the quality of the offence.

Let this then be a caution to make us look about us,& adviſe what we have to doe when we deale with ſin. We know not what we goe about when we meddle with it; it is like intermedling with State buſineſſes; a ſmall matter, as a word miſplaced, a circumſtance not obſerved, throwes a man before he is aware into a preminire or Treaſon. Power is in the hand of a King, and it is he muſt interpret how far he takes himſelfe wronged by the attempt. So in ſinne, when we meddle with it, we meddle with God our chiefeſt Soveragne Lord; our allegiance to Heaven is ſtrait-wayes called in queſtion, every offence in this caſe is Capitall, and incurres the puniſhment of rebellion. Wherefore it concernes us ſo to think of ſinne, as God ſpeaks of it, and in this point leſſe then in any, to lean unto our own wiſedome, but to be ruled by his. All our Diſtinctions, Extenuations, Qualifications, Rejections upon other, good intentions, with a thouſand ſuch other ſhifts: will vaniſh a way into horror and utter confuſion, when God ſhall lay righteouſneſſe in the ballance, and cenſure our ſins according to his moſt impartiall and exact judgement. Thus much I thought it not amiſſe to obſerve by the way; ſeeing the Apoſtle ſeems to goe farre in cenſuring this ſin of unworthy communicating, to be no leſſe fault then guiltineſſe of blood: that we may not think the Spirit of God here ſpeakes by an Hyperbole; but that we may learn, as here, ſo in other things, to bring our judgements to his, and not to qualifie his by our Retoricall devices.

We muſt now proceed to enquire what the Apoſtle meanes, when he ſaith, that ſuch as eat and drink unworthily, are guilty of the body and blood of the Lord. By the Body and blood of the Lord, he meanes the Death of Chriſt Jeſus, whoſe body was crucifyed,& his blood ſhed by the Jewes. But here the queſtion is how ſuch as prophane the Sacrament are guilty of Chriſts death? I anſwer guiltineſſe of a fault, reacheth partly to the Actors, partly to the Abettors of it; ſuch as give counſell and aid to the doing, or conſent to it when it is done. Thoſe are the principall, theſe the acceſſory; and in all crimes that are capitall the ſame puniſhment is due unto both. Now the Jewes were the principall actors, and ſo in the firſt place guilty of Chriſts death, at whoſe hands his blood innocently ſhed ſhall be required. But others may be abettors of this their fact; as both the poſterity of the Jews are unto this day, who blaſpheme his name, and account him juſtly put to death by their fathers, as a malefactor and deceiver, for which cauſe they ſtill feel the vengeance of God upon them, according to their fathers curſe; *His blood be upon us and our children*; and alſo many Chriſtians are, who profeſſing the name of Chriſt, yet deny the vertue of his death and ſuffering. But is any Chriſtian ſo wicked as to allow of that fact of the Jewes in crucifying Chriſt? Yea that there is, even all thoſe that uſe this Sacrament of his body and blood unworthily, they allow it and by ſo doing are guilty of his death. But how can this be ſo? Thus, he that prophaeth and abuſeth this holy Sacrament, doth in a ſpeciall manner offer contempt unto the body and blood of Chriſt. Forasmuch as the Sacrament is appointed for this very end, to be a ſigne and viſible repreſentation of the death of Chriſt, wherein his ſufferings and the benefits of them unto us, are in lively characters figured out before us, & as by a ſeale, confirmed unto our uſe and comfort. Wherefore when this moſt ſolemne and holy commemoration of Chriſt crucified, is celebrated in any other manner, than what is agreeable to the dignity and greatneſſe of ſo excellent a perſon, ſo excellent a bleſſing as Chriſt crucified is unto us: then however we may think we honour him by our outward ſervice, yet Chriſt takes himſelf to be diſhonoured and his death deſpiſed. Other ways there are whereby diſhononr falls upon Chriſt; as by diſobedience to his Goſpell, deſpiſing of his Miniſters, &c. but this is an immediate contempt of him, when he is diregarded in that very thing that ſets forth his death and ſufferings: an indignity in this kind, is a villeny, that is offered properly and immediately to his ſacred Perſon

ſon and precious merits. As in a like, but much inferiour caſe, when the picture, ſeale, armes, chaire of Eſtate of any King, are violated, the diſgrace done to them, redounds immediately to the contempt of the Kings perſon, and the doer of it is puniſhable, as if he had attempted violence upon the King himſelfe. So he that unworthily uſeth this Sacrament of Chriſts death, muſt needs offer contempt to his death it ſelf. Now no man can in any ſort diſeſteem the death of Chriſt, but he in part conſents to the treaſonable conſpiracies and practiſes of *Judas* and the Jews, in putting him to death, as if it were o matter not ill done, or not ſo ill done as it was indeed. Yea, he that ſleightly paſſeth over the death of an innocent perſon, making a ſmal matter of it; he either makes the innocent to be indeed nocent, one that hath juſtly deſerved to be ſlain, who being ſlain deſerves ſo little regard, or at leaſt he makes himſelf nocent, breeding a juſt ſuſpition that he was or would have been conſenting to that mans death. You ſee then that it is no ſmal matter to prophane the Sacrament; but a very hanious offence, which brings us within the guilt of that horrible ſinne of murthering the Lord of Life, the thought whereof ſhould make us to tremble, and to deteſt both of them that did it, and our ſelves too, if we be acceſſary to it. This ſhould make us very careful and wary, how we approach unto the Table of the Lord, ſeeing as the benefit is great if we rightly receive this holy Sacrament, ſo the danger is as great if we receive it unworthily, becauſe therby we become guilty of the death of Chriſt. I would I might perſwade you ſeriouſly to think of this point: much raſhneſſe and impietie in comming to the Sacrament would be prevented by this meanes, if men would duely conſider how fearful a ſinne they commit when they come unpreparedly and unreverently thereunto. All the difficulty lies in this, if they would but believe, that this were ſuch a fault indeed. The Apoſtle we ſee is expreſſe, [*Whoſoever eateth unworthily, is guilty, &c.*] but yet men can hardly aſſent to this. What? are they uot baptized into the Name of Chriſt? Are they not Chriſtians profeſſing the Goſpel of Chriſt? Do they not receive the Sacrament in honour of Chriſt? And will ye yet judge them ſuch beaſts and miſcreants, that they are conſenting to the death of our Saviour? They were not worthy to live an hour, if they did bear any ill minde towards him, they could wiſh him accurſed, whoſoever loves not the Lord Jeſus; for themſelves they love him, and honour him in their hearts: if any Jew or Turke ſhould revile him, they will fight and die for his ſake; yea if any affirm that they hate him, they will ſpit in his face, and have him by the eares. Here now be great words, one would thinke; and men that are thus reſolved, can we judge them otherwiſe than the very friends of Chriſt? we judge them not: but let us heare what the Scripture ſaith, [*He that eates, &c. unworthily, is guilty, &c.*] Guilty he is not, but by conſent; conſent he would not unleſſe he did deſpiſe and hate Chriſt; this he cannot do and be his friend: yet this he may do even then whilſt he eates this Bread and drinks this Cup with a good meaning, as he imagines, in a honourable celebration of the memory of Chriſts death, Wherefore that ſuch men may not deceive themſelves with vaine imaginations, I wil commend unto their obſervation one concluſion more that ariſeth from theſe words, and then I have done. It is this,

[*Many that profeſſe Chriſtianity, thinking that they love and honour Chriſt, may yet hate him as much as the Jews did that crucified him.*]

The point is cleere from the Apoſtles doctrine, whereby we ſee, that men may think to honour Chriſt by receiving the Sacrament of his body & blood, whilſt yet at that very time they may ſo farre diſhonour him, as to be accounted enemies and haters of him, ſuch as ſtand guilty before God of ſhedding the blood of his onely Sonne. No Chriſtian you may be ſure, would be ſo furiouſly mad, to go to the Sacrament with ſuch an intent, therein to profeſſe his malice againſt Chriſt, and bring upon himſelf the guilt of his blood: but ſee how bad it is to truſt our own good meanings, and how eaſily we may

commit a fault, whilſt we verily think we do avoid it. The heart of man is wicked, many times making profeſſion of love, when it is full of ſecret enmity and hatred: withal, mans heart is ſo ſtrangely deceitful, that it may ſometimes hate, where it directly intends to love. The truth of this is certain, and of ſingular uſe in judging truely of our ſpiritual eſtate. I will but briefly touch in ſo much as concerns our preſent purpoſe, *Exod.* 20.5. God threatneth to puniſh Idolaters to the fourth generation. Yea, but why ſhould God be angry with his friends? they honour God, and would not for a world rob him of his glory; it is not the creature, but him they worſhip in the creature: their piety is ſo great towards him, that willingly they would alwayes have him in their mindes, and what better than an Image to put them in remembrance? they deſire much to have their weakneſs helped, and a lively picture is a ſingular matter to ſtirre up devotion; beſides, their reverence of this majeſty is ſo much, that in very modeſty they will not preſume into his preſence, but by meditation of a Saint or Angel; and he that honours Gods friend, doth not, they hope, diſhonour God. Thus plead they of the Romiſh Church, and the like pretences had the ancient Idolaters among the Gentiles and Jews, thinking verily that in thus doing they had demonſtrated much love towards God. But doth God take it ſo? no, in his wrath and jealouſie he will puniſh them and their poſterity, as haters of him: for did they love him, they would have kept his commandement, as it is ver. 6. worſhiping him as himſelf had preſcribed, not as themſelves liſted. And this hatred which Idolaters bear towards God, is moſt manifeſt: when at any time God ſhall ſend his Prophets and Miniſters, to charge them with his commandement, and require them upon their allegiance to forſake ſuch their courſes, then doth the malice and bitterneſſe of their hearts break forth outragiouſly in all deſpiteful contempt and cruel uſage of the Lords Meſſengers, as all the ſtories of the Scripture do teſtifie. Again, there is no doubt but the Scribes and Phariſees, thought that Chriſt uſed them very hardly & uncharitably, when he told them that they allowed the deeds of their forefathers, in murthering the holy Prophets of the Lord; Chriſt, if he would, might ſee well enough that they were no ſuch men, nor ſo bloody minded, their doings teſtifie the high opinion they have of the Prophets [*for they build the tombes of the Prophets, and garniſh the ſepulchers of the righteous*] let their own words be witneſſe of their diſlike they have of ſuch foule facts, [*If we ſay they, had been in the dayes of our fathers, we would not have been partners with them in the blood of the Prophets.*] No, would not? then it is likely a Prophet ſhall finde honourable entertainment among the Scribes and Phariſees, if he live in their dayes. Now ſee, it is a Prophet that ſpeaks unto them, that great and onely Prophet, whereof all others ſpake; namely, the Meſſias: if they honour any, they will ſure honour him. Nothing leſſe, the very ſame murtherous minde their fathers bore towards the old Prophets, the ſame do theſe their children carry toward this Prince of Prophets, witneſs that of Chriſt, *Joh.* 8.40. *Now ye go about to kill me, a man that hath told you the truth, which I have heard from God*] And as much kindneſſe would theſe men have ſhewed to any of the Propets, had they been then living, & as eager in rebuking thoſe vices for which Chriſt taxed thoſe times. Wherfore Chriſt knowing the ungracious temper of their hearts, full of all hypocriſie and wickedneſs, juſtly pronounceth them guilty of their fathers fault, and tels them in plain terms that [*the blood of all the Prophets, ſhed from the foundation of the world, ſhal be required of that generation,* as you may read, *Luk.* 11. 47. *& ſeq.* Again, ſhould theſe Phariſees and other Jewes, who crucified Chriſt, have been told before hand, how vilely and maliciouſly they would uſe the long expected Meſſias, whom they ſo much honoured and deſired after: with what indignation, think you, would they have defied him that ſhould thus have called their loyaltie in queſtion? Well, Chriſt is come among them; do they receive him lovingly? No, now their hot love to the Meſſias is turned to hatred & deſpight; they vilifie him by baſe reproaches,

reproaches, and conſpire againſt him by all means poſſible, What is now the cauſe of this? did not Chriſt manifeſt even himſelf unto their conſciences what he was? Yes, but there's that marres all; it was another manner of Meſſias that they lookt for, a magnificent King, under whom they might domineer over all the world, live in ſtate and enjoy their pleaſures; ſuch a one they expected, ſuch a one they loved: as for Chriſt, he was a poore man in ſhew, and little hope they ſaw of great matters by him;, beſides, he was, as they thought, too too eager in reforming the monſtrous abuſes of the Jewiſh Church; he was, as *Malachy* propheſied of him, [*Like a purging fire, and like Fullers ſope, ſitting himſelf down to trie and refine the ſilver, yea even to purifie the ſonnes of Levi, and to purge them as gold & ſilver, that he might offer unto the Lord an offering in righteouſneſſe,*] *Mal.*3. 2, 3. He fals foul upon the ambition, coveteouſneſſe, hypocriſie and other great enormities of the Phariſees, Scribes, and chief Rulers; he ſpares none, but freely reproves every offender, and ſmites at every corruption with that ſharp two edged ſword, which goeth out of his mouth. This enrageth the corrupt mindes of the Jewes, and quite daſheth all their imaginary love and reſpect, which they ſeemed to bare to the Meſſias: the honourable and good affection which they conceived towards his perſon, is turned into the very gall of bitterneſſe, when once his perſon appears accompanied with ſuch circumſtances and qualities, as are utterly diſtaſteful to their falſe opinions and corrupt affections. So that now, as the Prophet *Malachy* had foretold, ſo it fals out, [*Who may abide the day of his comming, and who may endure when he appeareth?*] *Mal.*3.2. Theſe Jewes could not abide it with any patience, nor can any whoſe hearts are like unto theirs.

Now the cauſe of all this, why men indeed may hate that good they ſeeme to love, is from that perpetual enmity which is between the fleſh and the ſpirit, corruption and grace. A bad man that is unregenerate, may for ſome reſpects profeſſe much love and liking of the Goſpel and of Religion, and he may for the preſent ſpeake as he thinks: but in the meane while he is not aware, that ſtill there remains in him a root of bitterneſſe, deeply faſtened in his nature, which till it be plucked up, makes all religion diſtaſtefull to him. There is in him an habitual corrupt temper of his heart, that ſtands utterly oppoſite to God and goodneſſe: and let it be but once ſtirred by the preaching and application of the Word, you ſhall ſee preſently, that the man who made ſhew of much love and affection to Chriſt and his Goſpel, now boyls in fierce rage and inward malice againſt them, his heart ſwels with very ſcorne and diſdaine to be brought in obedience under the commands of the Word; and now he teſtifies to all the world, that he cares not a button for God, for Chriſt, for Prophet, for Apoſtle, for Miniſter, for all, or any of them: they are none of his friends that will croſſe him thus in his contentments, and he will be an enemie to all that thus controule him.

Wherefore you ſee how dangerous it is to truſt our ſelves, wherein without great heed taken, we may be Chriſts bitter enemies, when we think we are his deare friends. Let this be obſerved by thoſe that are apt to thinke; Oh if Chriſt lived on earth, or the Apoſtle *Paul*, or ſome other of thoſe famous men were alive to preach unto us, we would honour them with all poſſible reverence, we would kiſſe the ground they trod on, chain our ears to their lips, follow them, heare them, obſerve them, doe as they bid us. Fond conceits of men that know not what they ſay: ſuch was the opinion of the Phariſees touching the old Prophets [*Oh had we then lived, &c.*] ſuch was the rich mans dreame in hell, [*Oh, father Abraham, but if one come from the dead.*] We know how vaine theſe imaginations were, and will alwayes prove. Men admire vertue when they ſee it not, and the old Proverb is true, *Dead men do not bite*: The Prophets are dead, Chriſt is gone to heaven, *Paul* preaches no more, their names are now moſt honourable; it is a credit to their Diſciples, and as for their writings, we can chuſe either not to read them, or not to ap-

ply them. But did we indeed ſee the holineſſe, humility, zeale, ſeverity againſt ſinne, ſtrictneſſe of converſation, ſtill living and breathing in theſe men: were Chriſt again in that his humbled eſtate, or any of his ſervants to preach unto us out of our Pulpits ſhould they with their accuſtomed boldneſſe and zeale freely rebuke the diſorders that are amongſt all ſorts of men, the Atheiſme, Infidelity, Prophaneneſſe, Pride, Luxury, Oppreſſion, &c. that are now in the Chriſtian world; Chriſt muſt be crucified again, and ſcorned as much as ever, *Paul* ſhould again be accuſed by many a *Tertullus* for a peſtilent fellow, and mover of ſedition throughout the world, *Act.* 24. 5. *Amaziah* would make a complaint upon *Amos* to *Jeroboam*, that *Amos* hath conſpire d againſt him in the midſt of the houſe of Iſrael, and that the Land is not able to bear all his words *Amos* 7. 10. *Ahab* would again call *Eliah* a troubler of Iſrael, and his enemy, becauſe he reproves him of his Idolatry, coveteouſneſſe, and murther, 1 *King.* 13. 17. & 21. 20. Look what meaſure they found in their times, the ſame, they
Prov. 29. 25. ſhould finde. The reaſon is manifeſt from that of *Solomon*, [*the righteous is an abomination to the wicked*] impiety and ungodlineſſe abhors the fellowſhip of holineſſe and purity; they that do evill will hate the light: and that of Chriſt ſtands good for ever, *Joh.* 7. 7. [*The world hateth me, becauſe I teſtifie of it, that the workes thereof are evil.*] It hated him then in his owne Perſon; it hates him now in his Word, Sacraments, Miniſters, and Ambaſſadors, all which are by ungracious men, yet calling them for Chriſtians, derided, ſcoffed, contemned, and trampled upon by a thouſand indignities: and hate him it will ſtill, ſo long as Chriſt by his Word and Miniſters ſhall rebuke men of all their ungodly doings. It is not poſſible that men ſhould ever love thoſe in whom as *Salvian* ſpeakes, *Nihil vident ſuam, quoniam Dei totum*; they ſee nothing agreeable to their own humors, becauſe all things agreeable to Gods Will.

De Gub.

To conclude then, let us not think, that becauſe we are baptized, profeſſe Religion, heare the Word, receive the Sacrament; we are therefore ſuch as do truly love and honour the Lord Jeſus Chriſt. No, let us go upon a ſurer ground, and that is that moſt certain and infallible rule which Chriſt gives, *Joh.* 15. 14. [*Ye are my friends if ye do whatſoever I command you.*] He loves him truly that loves to obey him, and for his ſake will be content to do any thing he bids him: be diſobedient, and pretend what thou wilt, thou art an enemy of Chriſt, and Chriſt an enemy of thine. Think of this ſeriouſly as many as God ſhall touch their hearts to go unto the Sacrament, that they may firſt purge their ſoules of their inward rebellion, and natural hatred of Chriſt, leſt whilſt they in the Sacrament ſeek for life by his death, they become guilty of his death. And remember, that as the blood of Chriſt ſprinkled on the ſoul by an holy faith, ſpeaks better things than the blood of *Abel*, namely, for mercy and pardon to be given us; ſo where it is deſpiſed & trodden under foot, being counted as an unholy thing, it cries much louder for vengeance than did the blood of *Abel*, and deſerves a ſorer puniſhment than any tranſgreſſion againſt *Moſes* Law, *Heb.* 10. 28. 29.

Thus we have ſeen the nature and quality of this ſinne of Unworthy partaking at the Lords Table: it follows that we go forward unto the meanes which the Apoſtle here preſcribes for the avoiding of this ſinne, and that is diligent examination of a mans ſelfe before he comes to the Sacrament. This the Apoſtle ſets down, verſ. 28. in theſe words,

Wherefore let a man examine himſelf, and ſo let him eate of that Bread, and drinke of that Cup.

The words need not any curioſity in the diviſion or interpretation of them. The ſenſe is plaine: Here is a duty commanded unto us, that is examination of ones ſelfe; and here the time or particular occaſion that requires it, that is, before we come to the Sacrament. It is not put to our diſcretion, the words are imperative: Let a man examine, let him eate; He muſt do both, but firſt examine, then eate. The practical concluſion that hence iſſues out, is this.

It

[*It is a neceſſary duty of every one, firſt, to examine himſelf before he preſume to come to the Lords Table.*]

In unfolding unto you this point of moſt excellent practice in Chriſtianity, let us aſcend a little from the particular to the general: firſt touching upon the nature, neceſſity, and uſe of ſelf-examination conſidered at any time, then deſcending to the explication of this duty, with its particular relation to the Sacrament.

To examine ones ſelf is in brief to take a true ſurvey of our ſpiritual eſtate in grace. This done by cõparing our preſent condition, what we find in our ſelves, with the Scriptures. The Scriptures are they that ſupply unto us all Articles to be inquired of; telling us what is good, and required of us, what evil, & forbidden to us. They acquaint us with the nature of every ſin, of every grace, making a full diſcovery of the kindes and properties of both. When now a man ſhall queſtion himſelf upon ſuch interrogatories as theſe; Such and ſuch ſinnes are forbidden in the Word, and they that love and live in the practiſe of them, are wicked and graceleſſe perſons. Am I one of them that delight in ſo doing, ſuch things? Againe, Such and ſuch graces and duties are required of all thoſe that are truely good and godly men; Have I thoſe graces? Do I practiſe thoſe duties? The conſcience being thus examined, will returne a true anſwer to every queſtion, Yea, or Nay. Whence it will be eaſie to give a true cenſure of our ſpiritual eſtate, how matters go with us in regard of grace or corruption. This is, in few words, ſelf-examination: the neceſſity of which duty will appeare unto you by conſideration of a double conſequent that follows; one upon the neglect, the other upon the practiſe thereof.

1. The neglect, of this Chriſtian duty, breeds ignorance of a mans ſpiritual eſtate: a fault very eaſie to be runne into, but be ye aſſured, of very great danger to thoſe that take no notice of it in themſelves. It is true that mans heart is deceitful above all things, and it is very difficult to know it throughly; beſides that, love of ſinne, and ſelf-love makes us unwilling to ſee our owne foule corruptions, or to enquire after ſuch vertues and graces, as we know the want of them would but grieve us, and we ſuppoſe withall, that if we had them they would be but a burthen to us. Wherefore we are apt to caſt a vaile upon our underſtanding, and take up our reſt in an ignorant perſwaſion, that all is well with us, becauſe we liſt not to know what we want. Which reſolution how dangerous it is, will ſoon appeare to any that can underſtand what miſchiefs theſe are; namely, hardneſſe of heart, preſumptuous boldneſſe in ſinning, continual danger to fall from bad to worſe, and a feareful preparation for all future terrors. There is no Mil-ſtone or Adamant ſo unyielding to the ſtroke of the hammer, as is that heart which hath once for all taken up this concluſion; All is well with me. Counſel him, admoniſh him, threaten him out of the Word, *Lapidi dixeris* (in another ſenſe) he hears you not, you may hold your ſelf quiet, he is well and warme, what do you diſquieting him? Diſcover unto him the danger of ſuch courſes as he follows: that if he continue therein, he runs upon his own eternal ruine and deſtruction, you move him not a jot, except it be to choler: in which, for your courteſie, he will returne ſuch an anſwer as this; Sir, ſhift for your ſelfe, care not for me, I truſt to do well enough for all that you ſay to the contrary: & ſo he goes on preſumptuouſly, till at laſt he periſh in his great folly. Beſides, ſuch a careleſſe regard of ones ſpiritual eſtate, throws a man every moment upon a thouſand unexpected dangers. He that knows not how bad he is, aſſuredly he cannot tell how bad he ſhall be. We walk among ſnares, and temptations are laid for us, which way ſoever we turne our ſelves about: to prevent theſe, there needs great wiſedome and watchfulneſſe; he that hath neither, can he hope to eſcape taking? When the prudent are often times caught, what ſhall become of raſh and heedleſſe adventures? Surely experience tels us what is the iſſue of ſuch wretchleſſe and ill-adviſed men: when God in his righteous judgement ſhall ſuffer

ſuffer them to fall upon ſome feareful temptations, that fit their ſecret, but to themſelves unknown corruptions, they take fire at the firſt ſtroake, and break out into thoſe vile impieties, when even themſelves aforetime could not thinke of without deteſtation. But yet there is a miſery worſe than all this: when once God ſhall awake ſuch a ſleepy conſcience, and teare off that covering wherewith ſloth and ſecurity had muffled and overſpread it. When by ſome notable judgement fallen on a man, God ſhal quicken in him the remembrance of his former iniquities, or when ſickneſſe ſhall ſeaze on him, ſummoning him to death, and death to judgement, when he ſhall ſee his ſins ſet in order before him, and large rols of inditement written againſt him, within and without full of ſinnes and woes; think you not that a man hath then rewarded evil unto his ſoule, by plunging himſelf into thoſe perplexities, which watchfulneſſe in time would have prevented? Oh what a maze is ſuch a man in, who hath ſo many reckonings to be made up; when new and old muſt be reckoned for at once, when ſo many thouſand thouſand debts are to be cleared, whereof there is not ſo much as one poore farthing diſcharged? Had it not been wiſedome to have lookt into theſe things betimes, again and again to have ſet all reckonings to right, to have gotten the debt-book croſſed, the obligation cancelled, and a diſcharge ſealed up unto our conſciences in the blood of Jeſus Chriſt? This had been a ſafe courſe; and not like deſperate Bankrupts to let all things runne at adventure. Then might one have rejoyced in ſickneſſe, and triumpht in death, being delivered from all thoſe terrours, which utterly overwhelme thoſe careleſs perſons, who in their dayes of peace and health never remembred God or themſelves.

This and more alſo, if more can be, is the danger of this duty of examination, neglected: the benefit that comes by the

2 Practiſe of it, is on the contrary, a diſtinct and cleare knowledge of our ſpiritual eſtate. By this proof and examination of our ſelves, who ſhall know plainly whether we be in the Faith, whether Chriſt be in us, yea or no; whether we be dead in ſinne, or alive to righteouſneſſe: we ſhall ſee what graces we have, what we want, what corruption we have overcome, what do yet overcome us, what godly duties we practiſe, what we omit, where we do well, where we faile. This will diſcover unto the whole temper of our ſoules what evil affection is ſtrongeſt in us, in what thing we are apteſt to ſinne, that ſo we may be the more heedful to prevent a danger: againe, what graces are weakeſt in us, what moſt uſeful for us, that ſo we may get theſe, and ſtrengthen thoſe. This particular diſtinct knowledge of our ſelves, will bring forth theſe three bleſſed effects.

1. Wakefulneſſe and tenderneſſe of conſcience. He that is throughly acquainted with the ſtate of his body, that knows what diſh is hurtful, what healthful to him; he that hath found what the danger of ſurfeit is, will be, you may be ſure awary of his diet and courſe of living. Nature learnes us this care over a crazie body, and grace will teach as much watchfulneſs over a ſinful ſoule. He that hath taken through notice of the great diſtempers of his heart, how quickly enticed by every temptation to practiſe any evil, to neglect any good duties: He that hath found how ugly and fearful the face of ſinne is, when it is preſented in its true ſhape, ſtripped of all its lying pleaſures or profits, and accompanied only with Gods hatred and curſe. He that hath found what it is to venter upon ſinne, with the loſſe of Gods favour, the joy of the holy Ghoſt, the peace and ſweeteſt repoſe of a good conſcience, blame him not, my Brethren, if he be afraid of ſinne. Do not cenſure him for fooliſhly preciſe, if he often aske, and inquire, and doubt in many particulars of his practice, not daring to hazard himſelf where haply he ſees others go on confidently. Nay, bleſſed is this temper of the heart, if that of *Solomon* be true, [*Bleſſed is he that feareth alwayes.*] By how much more odious is the ſinne of thoſe, who in their hearts deſpiſe this tenderneſſe of conſcience, and with their

tongues

tongues raile, revile, and curſe it, deeming it the ſign of a ſilly effeminate mind to be afraid of ſinne, eſpecially of ſmall offences? But ever let thoſe that beare the faces of men, and name of Chriſtians deteſt ſuch impiety, that tramples under foot with ſcorn and diſdain, the moſt precious comfort of a Chriſtians ſoule, a good conſcience. Thoſe men will then ſee their errour, when God ſhall cool the heate of their high blood, and rebete the edge of their furious reſolution, by caſting them upon their beds of affliction, and ſcourging them with the rod of his indignation. Then they will confeſs that a good conſcience, ſoftned by grace, and purged by the ſprinkling of the blood of Chriſt, from the guilt of ſinne, is more worth than millions of thoſe unlawful pleaſures, wherein onely they ſometimes thonght, true contentment was to be found.

2. Humility. He that ſhall often look his face in the glaſſe of the Law of Liberty, which will not make him one jot fairer or fouler than he is, bnt truly diſcover unto him all his deformities; ſuch a one will not be forward to fall in loue with his own beauty. When he ſits down to try himſelfe by this Law, he findes therein all perfection of holineſs commanded, but not the thouſand part of this holineſſe and goodneſs in himſelf. He reads in the Law large Catalogues of ſinnes forbidden, upon pain of Gods eternal diſpleaſure, and in his own conſcience he findes the guilt of all or moſt of theſe ttanſgreſſions. When he ſcans his beſt works, he findes they fall farre ſhort of that faith, zeale, ſincerity, and perfect charity, wherein they ought to have been performed. This examination lets him ſee that he hath little whereof to be proud; & now whatever others may think of him he knows ſo much evil, and ſo little good by himſelf, that he cannot think highly and honourably of himſelfe. Let him be deſpiſed, reviled, reproched as baſe and vile, it is no corraſive to him; for why? he abhors himſelf more than an other can deſpiſe him, and is more vile in his own eſteem, than he can be in others reproaches: Thus when ſhe looks on his graces, he ſees Gods glory: when on his ſinnes, his own ſhame: which breeds in him all humble affections of thankfulneſſe to God, and that of bad hath made him good: and carefulneſs in himſelf, that of good he may become better.

3. True peace and comfort in life and death. Often reckoning (ſaith the Proverb) makes long friends. It is never truer than in this matter: He that often cals himſelf to a ſtrict accompt, judging himſelf for his tranſgreſſions, weeping over them in godly ſorrow, never ceaſing till pardon be obtained; this man alone poſſeſſeth his heart in peace and comfort. He knows God is at peace with him, and therefore nothing can put him to much feare or trouble: which makes him with much quietneſs and reſolution expect the approach of all adverſity, of ſickneſſe, of death, of judgement. Again, whereas the joy of a mans heart in this life is, that he ſhall be ſaved in the life to come; this can never be ſound where no examination is had, upon what reaſons and certain grounds this hope is built. Many have fell ſhort of that they looked after, becauſe they expected heaven, when it did not belong to them. A ſevere trial of our ſelves will prevent this error, & give exact notice of the truth of ſuch graces, which God hath given us as pledges of future glory, that ſo ſhall our rejoycing in the hope of ſalvation be full and perfect. Laſtly, our joy and peace will be by this meanes conſtant, whileſt through frequent examination of our hearts, and watchfulneſſe over our wayes, we ſhall prevent many ſinnes that would wound our conſciences, and pierce our hearts thorow with may ſorrows.

Uſe. You ſee the dutie; but all this is nothing worth the knowing, unleſſe you will practiſe it. The practiſe, I confeſſe is hard: men being loth to ſee that by themſelves which they like not; and Satan, as loth men ſhould do that which he knows would do them good. For man it is impoſſible to him to perſwade the heart; but oh thou, that Bleſſed Spirit of Grace, which ſpeakeſt

to

to the heart of the unwilling, to make them willing, to every good worke, perſwade your hearts & mine to the ſerious practiſe of this moſt Chriſtian duty. My beloved brethren, I cannot but be earneſt in this matter, becauſe who can but ſee, and bewaile the backwardneſſe and general neglect of us in this point? It is a ſhame to ſee the careleſneſſe of moſt, that ſeek to know all things but themſelves. They enquire after all without them, nothing within them. Their mindes are ill ſet as their eyes, they can turne neither of them inward. Speake I this of the unlearned, or of the learned alſo? I would I did not of theſe. But it is no breach of charity to ſay, that there are many among us, who know the Hiſtories of a thouſand years paſt, that yet cannot tell you the particulars of their own lives; men well acquainted with the myſteries of Arts and Nature, but utterly ignorant of the ſecrets of their own ſoules. How many are there amongſt us, that can ſay with *David*, *Pſal.* 119.59. [*I have thought on my wayes, and turned my feet unto thy teſtimonies?*] Nay, we have a thouſand matters to think on all the day long, the night too, the week, the yeare: but who ſits down, and thinks on himſelf, queſtioning thus with his owne heart; What am I? What do I? How live I? Such a courſe I folllow, it is good and lawful? Such things I do not, are they my duty, yea or no? Is God my friend? Am I his? What hope have I of heaven? Say I die to morrow, to day, this very houre, where is my aſſurance I ſhall be ſaved? What Apology can I make againſt the accuſations of Satan and my conſcience? Will Chriſt be mine Advocate when I ſhall ſtand in judgemeut? Do I grow in grace, or do I decay? Doth my Faith, my Love, my Obedience, my Knowledge, increaſe or decreaſe? Am I better this yeare than I was laſt? What ſins have I conquered now, that held me in combate then? What graces have I obtained now. that I had not then? Do we thus commune with our hearts, upon our beds, or in our ſtudies? Surely when God looks down from heaven upon us in onr ſeveral imployments, taking notice of our buſie imaginations and enquiries; may not he ſay to us, as he ſpake by *Jeremy* to the Jews. *Jer.* 8.6. [*I harkened and heard, but they ſpake not aright no man repented him of his wickednesſe; ſaying, What have I done? every one turned to his courſe, as the horſe ruſheth into the battell.*] Yea this inquirie, What have we done? ſeems onely to be wanting among ſo many queſtions, as are every day ſcanned by us. Hence it comes, that moſt of us, when we are brought to the trial, and requirie by others or our own conſciences, to anſwer diſtinctly touching the eſtat of our ſoules, in matters between God and us, we ſhuffle and ſhift it off, with an I think ſo, I hope well, I perſwade my ſelf all ſhall be well, I ſhall do as well as men of my ranke: but in the meane time all theſe hopes and good opinions go upon no cleare and certain grounds at all. Me thinks that admonition of the Apoſtle, *Heb.* 3. 12. ſhould ſhake us out of this lazie humour [*Take heed, Brethren, leſt there be in any of you an evil heart of unbelief, in departing from the living God*] Look to it, a man may be ſtarke naught, and yet think himſelf good: it ſtands us in hand to go upon ſure proof in ſo weighty abuſineſs, and not upon blind ſurmiſes and groundleſſe preſumptions. Here therefore let me exhort you to obſerve two directions.

1. To take all opportunities that ſhall be offered for the exerciſe of this dutie. We are not at all times alike diſpoſed to this; there are ſpecial occaſions that fit us for it. Many times one ſad accident or other turns home our thoughts to our ſelves, and makes us ſee what we are in other men. The loſs of a deare friend, the ſound of a paſſing-bel, the ſight of a dying man, hath a ſtrange vertue many times, to compoſe a diſordered heart, putting it into an excellent calmeneſſe to attend any religious imployment. Sometimes a Sermon hath ſet us to rights, & ſent us home quickned with much holy affection more than ordinary. Sometimes vacation from all buſineſſe, lends many a ſilent and ſtill houre.. Sometimes a fit of natural melancholy and penſiveneſs, makes us apt for inbred ſpeculation. Sometimes a wakeful bed cals upon us to examine

our

our hearts many ſuch occaſions God offers, if we were wiſe to ſee them, and willing to make uſe of them. Much were gained in this and all other Chriſtian practices, by the obſervation of ſuch ſeaſonable opportunities, if our folly and ſloath did not rob us of ſo great a benefit.

2. If opportunities will not be had of their own offering, then make ſome. Spare an houre in a week, or a day in a month for this buſineſſe. Certainly it is ſtrange how we poſt over the time of this our ſhort pilgrimage: we eat away one part, ſleep away another, idle away a third, and of the remainder God hath by far the leaſt part. Doe we ſpend two houres of four and twenty in religious ſervices? Nay, one were a fair allowance with moſt of us. What ſhall we ſay? Is not heaven worth the having? Or may a man ſo eaſily get thither? or muſt God give it us when we ſeek not after it? Let them bluſh for ſhame of their intolerable careleſneſſe, who have ſo much, or ſo little to do, that they could never ſpare a day or houre for theſe meditations, to ſet themſelves of purpoſe upon a through examination of their own hearts and lives. It is ſingular prophaneſſe for a man, that hath a God to ſerve, a Soul to ſave, a Heaven to hope for, a Hell to feare, Sins to be avoided, Graces to be gotten, yet not to find an houre ſpare to think of theſe weighty affaires. Tell me not thou haſt a calling, a ſtudy, many buſineſſes that requre thy preſence & diligence, and thou canſt not intend all. Intend thou the chiefeſt; & that is Religion: Diligence in a calling, knowledge in Arts, skill of Languages; in a word, Learning will never bring a man to Heaven; it is Religion muſt do that. That is good in its time and place, this only abſolutely neceſſary: When love of learning and preferments tell thee it is needfull thou be a Schollar, let love to God and thy ſoule make anſwer, it is more needfull thou be a Chriſtian: care for that, but not before this. Moreover know this, that convenient ſeaſons wiſely choſen and ſpared from civill imployments unto religious exerciſes, never hinder but bleſſe all other our affaires. And perſwade thy ſelf now of this truth, which one day thou ſhalt not chooſe but acknowlede. That thoſe days, and houres which are ſpent in prayer, in faſting, in examination of thy heart, and ſuch other exerciſes of Repentance, will bring thee more true peace and comfort upon thy death bed then all other times of thy life beſides. Wherefore be wiſe, & Redeem the ſeaſon: and thou that in thy buſieſt employments, canſt every week, every day, find a ſpare houre for to talke with a friend, to ſport, to doe nothing, to doe evill; ſave this waſt and turne it to a better uſe, and let God have that ſmall part who deſerves all: Beloved, let me heartily intreat you, to reſerve to your ſelves ſome time for theſe purpoſes. I will ſtint no man, and I think I ſhall over-burden none, if I ſhould perſwade each one to ſet apart from all buſineſſe an hour or twain in a week, a day in a month for this ſpirituall exerciſe. Our great negligence gives occaſion of deſpairing, that we ſhall never equall thoſe rare patternes of holineſſe which this and other ages have commended unto us; who thought it no wearineſſe, every night to ſcan the actions of the day, every week, month and yeare to make ſurvay of what had been done in that time. Their induſtry was bleſſed, and they enjoyed the fruits thereof, in all abundant increaſe of graces and comforts, and the world cannot but acknowledge it. Let us follow them, though we cannot overtake them; and we alſo according to our endeavor, may expect a bleſſing too, in all increaſe of grace and peace unto our ſoules.

Thus of this duty in generall, as fitting to be uſed by a Chriſtian at all convenient occaſions: let us come to conſider of it as it is a ſpeciall preparation before the receiving of the Sacrament, when by no means it ought to be neglected whoſoever will eat of that Bread, and drink of that Cup, muſt firſt examine himſelfe.

This 1. Excludes from the Sacrament all ſuch, as through naturall or caſual impotency, are not able to examine themſelves: as Children, Fooles, Madmen.

2. The

2. The neceſſity of this practiſe, leads us to enquire wherein this examination doth conſiſt, that every one may know how to diſcharge himſelf therein. In generall the ſumme of this triall, is, Whether we come worthily to the Sacrament, or no, now to make us fit and worthy partakers of the Sacrament, there are required in us (as hath been heretofore ſhewed) divers ſpirituall graces, wherefore whoſoever is deſtitute, he certainly prophanes this holy ordinance, and by unworthy receiving, makes himſelf guilty of the death of Jeſus Chriſt. Wherefore we muſt know what thoſe graces are, and whether they be in us in truth yea or no. There are chiefly theſe graces required in a worthy receiver, Faith, Repentance, Charity: touching which we are to enquire after ſome certain and infallible rules whereby we may be aſſured, that we have, or want, thoſe graces. This I ſhall doe briefly in every one of them.

For the tryall of our Faith, whereby we firmly reſt our ſoules upon the promiſe of ſalvation in Chriſt, we have theſe two certain markes to diſcover the truth of it unto us.

1. Equality of Obedience unto all Gods Commandements: True Faith hath a like reſpect to every word of God. He that truely believes any one part of Gods will, believes the reſt alſo; becauſe he knows, all is of God. Whoſoever therefore ſhall ſay, That he doth this good worke, or leaves that ill practiſe, out of Faith in Gods Word, becauſe he believes Gods commands, prohibitions, and threatnings in ſuch and ſuch particulars; this man tells an apparant lye, if his conſtant endeavour be not the ſame in all other particulars, wherein his Faith and Obedience ſtands ingaged unto God, as deeply, upon as ſtrict termes, as in thoſe few things that he obſerves. This point hath been heretofore more at large handled in its proper place: and therefore now I doe but name it. Let it always be remembred as an infallible tryall of that faith which is ſound and ſincere. Look we then every man into his life, and take we good heed to our ways, whether they be ſtrait or crooked: If thy practices be uneven, that thou obeyeſt in ſome things, not in others, taking liberty to tranſgreſſe where pleaſures, profits, or any predominant carnall affection craves ſervice & ſatisfaction at thy hands, doing juſt ſo much of Gods Will, as may ſtand with thine own and other mens good liking: In this caſe thou muſt ſeek for true faith, for as yet thou haſt it not. But if thy courſes be regular & uniforme, that in all things thou unfainedly endeavoureſt to bring thy will to Gods will, offering thy hearty obedience to every thing that he commands thee, to things that croſſe thee and the world, as well as that content either, not caring who be offended, ſo God be pleaſed by thine obedience. In this caſe thou maiſt rejoyce in that thou haſt a ſure teſtimony to thy ſelfe, that thy faith is without falſhood and hypocriſie.

2. Truſting on God in all temporall matters. Gods truth is the ſame in promiſes of this life as in thoſe of the life to come. Wherefore he that affirmes that he believes undoubtedly God will be gracious to his ſoul, according to his mercifull promiſe in Chriſt; if he tell true he muſt alſo believe undoubtedly, that God will provide for his body, according to thoſe loving promiſes, which he hath made in matters of this life, He then that being placed in low eſtate, ſeeks by indirect meanes of bribery & flattery to climbe higher, diſdaining to wait on the provident hand of Heaven, which will ſoon find a fit advancement for him, when he is fit for it: He that is in poverty and will grow rich, or that is rich and will become mighty by fraudulent and unjuſt practiſes; He that is wealthy, ſtored with ſufficiency in temporall bleſſings, yet ſtill cares and feares, leaſt he ſhould want & fall in beggery: he that dares not be liberall to the poor for feare it ſhould impoveriſh his eſtate: he that in adverſity makes fleſh his arme, putting his truſt in his purſe, his witts, his friends, making haſt for his eſcape by all unlawfull ſhifts, leaping the wall, not ſtaying till God open the priſon doore: He that dares not truſt God with his children, fearing their miſcarriage, except himſelf ſee them well provided for: all theſe and the like

have

have not learned as yet, what it is truely to believe the promise of mercy of Christ Jesus, when as they dare not take Gods Word for smaller matters. It is certain he doth not indeed trust God with his soul, that dares not trust him with his estate. But when in all occasions and conditions of this life, a man can patiently waite on God, using lawfull meanes, committing the successe to God, preparing himself with contentednesse in every event, however God shall dispose of matters: this confident and quiet resolution flowes from the stedfast apprehension of that glorious & rich mercy, which God hath vouchsafed to his soule: which makes him rest assured, that all things needfull will be supplyed in season, for the relief of body and estate. This for the tryall of our faith.

The second grace to be required after, is Repentance; which we may describe to be, A spirituall sorrow for sin, joyned with a true hatred of it. There is inward grief for the fact, & the offence thereby given unto God. And there is inward hatred of aversion of the heart, from the foulenes & corruption of sin remaining in us. This change of the affection is wrought in true repentance. The proper marks whereof are expressed by the Apostle, 2 *Cor.* 7. 11. We cannot run over the particulars, let us take the generall summe, whereunto they may be cast; that is, *Amendment*: This is a sure marke that will never faile: he that in truth dislikes & sorrowes for his sin, he will endeavour to amend it. They are alwayes joyned together, Repent & Amend your lives. He that can confesse sin, speak against sin, and weep for sin; yet after a while returne freely to the practise of sin; believe him not, there is seven abominations in his heart; he loves sin in his very soule, even then when his tongue and his eys seem to proclaim his detestation of it. There may be I confesse a relapse into the same fault, through much infirmity and violence of temptation: but a willing continuance in an ill course, and true Repentance are utterly incompatible. Wherefore this tryall is easie; see what reformation there is in thy life; if when thou hast been reproved by the Word for such faults, as thou knowest thy self guilty of, thine heart hath smitten, and thy soul been humbled within thee with that sorrow, which hath brought forth a full resolution and constant endeavour of amendment, then maist thou be truly called a penitent Convert; but if for the present thou didst cry God mercy, and afterward holdest on still in the same ungodly practices, then reckon thy self to be as thou art, an impenitent and obstinate sinner. This of Repentance. Next follows

The third grace to be inquired into, and that is Charity. This is a large word and hath reference sometime to God, sometime to man. Charity or Love towards God is not properly that grace which here we understand. It is true the heart of man ought to be replenished with heavenly love unto God and Christ in all spirituall exercises; and especially in this Sacrament wherein their love to him is so graciously revealed. But the tryall of the two former graces, will quickly shew w what true love of God there is in us: He that Obeys, Believes. He that Amends, Repents. The very same Obedience and reformation are the touch-stone of our love to God, according to that infallible Canon set down by our Saviour, *Joh.* 14. 15. [*If you love me keep my Commandements.*] He that will not do what God would have, he hates God and Jesus Christ at the very heart, let him make never so great shews of love unto them. But we passe from this to that Charity which properly comes here to be enquired after, *viz.* that which respecteth man, which in generall, is that affection, of the heart, whereby we wish good unto our neighbour as to our selves, & are willing in what we are able, to do him that good, we would have done to our selves in this case. This affection is branched by the Apostle *Peter*, 2 *Pet.* 1.7, into two parts; 1. Brotherly Kindnesse, and 2. Love. That is more particularly respecting man as a Christian, made one of the household of Faith, & of that blessed number of those whom Christ is not ashamed to call Brethren. This is more generall, respecting man as a man, made like unto us in one

one communion of nature. Let us ſee what may be the tryall of our Charity both ways.

1. Of our Love unto the godly. The proof hereof is this: if it be indifferent without reſpect of Perſons; if it be conſtant, without reſpect of Times. He truly loves a righteous man in the name of a righteous man, becauſe he is ſuch that can finde in his heart to place his entire affection any where, where God hath placed his, be he ſtranger or acquaintance, meane or mighty, honourable or baſe it is all one, if God have caſt his love upon him, that is ſufficient to make him worthy of any mans love in the world. Doth his eſtate alter, & falls he into diſgrace with the world, into perſecution, into poverty? Charity failes not for all this. It is not affliction ſhall divide between *Jonathans* ſoul, and the ſoul of *David*. Religion ties no ſuch looſe knots between Gods love to us, or our love one to another. Nor tribulation, nor anguiſh, nor perſecution, nor famine, nor nakedneſſe, nor perill, nor the ſword, nor death, nor any thing can ſeparate us from the love of God our heavenly Father; & how then ſhould theſe things work in thoſe, that are his Children, a breach of affection one towards another? But now on the contrary ſide, He that loves religion in a rich, gentle, or noble man, but ſlights it in a poor and mean man: he that loves the company and commerce with thoſe that are Religious becauſe they are affable, of faire and pleaſant conditions, men of excellent endowments for learning, policy, &c. becauſe able to doe him a good turn or an ill, or in regard they are ſuch as will deale truly, and not cozen him; he that can look ſtrangely upon a good man in adverſity, turning him off with a few cold words when he ſeeks for ſome help at his hands: he that of many children hath ſome truly religious, yet in dividing his eſtate, hath no reſpect to grace, to honour that with a ſpeciall bleſſing: he that in a marriage deſires religion only as over-weight to ſo many pounds of gold; ſuch mens love unto religious perſons is meerly counterfeit, and no better than plain diſſimulation.

2. Of our love that is common to all men. Among other arguments of this Charitable affection, we have theſe two that are infallible, whereby we may proceed in this tryall.

1. When a man can truly grieve in the Evill, and heartily rejoyce in the good that befals our neighbour. This is a ſure marke of a charitable minde, when a man can truely grieve at their afflictions, pitty them in their decays, loſſes, diſgraces, ſickneſſes but above all in their ſins. When a man can viſit them, counſell them, comfort them, reprove them in love and mildneſſe, and pray heartily for them. Again, in ſuch good things as befall them, if we can unfainedly rejoyce in them: in their graces, their civill virtues, their learning, their reputation amongſt them, their places of preferment with the like. If we can wiſh them well to thrive with thoſe good things, and deſire that they may do much good with them. If we can ſpeak well, and think well of them, becauſe God, the Church, the ſtate hath uſe of them, whatever relation they have to us; yea eſpecially, though their credit ſeem to obſcure and hinder ours. This is true Charity, like that of *Moſes*, *Numb.* 11. 29. [*Would God that all the Lords people were Prophets.*] Is he Magiſtrate, Miniſter, Scholler, &c. as good or better than I am, Would God not he alone, but all others were ſo too, that amongſt the good, I were the meaneſt. But on the other ſide privily to rejoyce in the evills of other men, to repine at their proſperity, to be diſpleaſed with our neighbour for being equall, or better then our ſelves, and halfe angry with God for making him ſo; theſe be ſymptomes of a bad mind, wherein malice, envie and ſpite, have eaten up all loving reſpect unto our brethren.

2. A minde willing to pardon offences done to us, and to ſeek reconciliation where we have given them. This is a very hard matter to put in practice, mens minds are ſo full of pride, ſcorn, and malice, that they cannot ſtoop to others: they count it cowardlineſſe to put up a wrong done them, and baſe-

neſſe

neſſe to acknowledge an injury done to another. Wherefore they reſolve to take no wrong, to do no right. This is farre from Chriſtian Charity, which is alwayes accompanied with a patient, peaceable, and humble mind. We ſee what men will doe, in caſe they have offended their dear friends, whom they much reſpect; they reſt not till by juſt excuſe, or plaine confeſſion, they have reconciled themſelves, and won their loves againe. Why will they not do ſo towards others? It is becauſe they love them not, nor care for their love; and therefore they are at a point: if themſelves receive hurt, they will right themſelves if they can; if they do hurt, let others look to it, and get ſatisfaction where they can. But that heart which is charitable, prefers peace and good will amongſt men, before all ſuch wild and furious reſolutions. He will do for man what God hath done for himſelfe, who hath freely pardoned him farre greater offences; and, though he were the offended party, yet firſt ſought reconciliation with him. Thus much for the examination of our hearts touching theſe ſeverall graces. In concluſion I will but name two queſtions, and anſwer them in one word.

1. What is to be done, if after examination, we find our ſelves unworthy?

I anſwer, They that find their wants of theſe graces, and acknowledge it, mourne for it, pray for the redreſſe of it, theſe are indeed worthy, though not ſo worthy as they would be. But for thoſe that neither have theſe Graces, nor care to have them, ſuch are utterly unworthy. Doggs they are, to whom this Bread is not to be given.

2. What if men find themſelves fit at one time, need they make no other tryall at other times?

I anſwer: Yea, they muſt alwayes examine their hearts. The precept is generall, not limited to this or that time. Sin is deceitfull, and our hearts may be heardened by ſuch careleſneſſe. A godly man is not ſo priviledged, but he may receive the Sacrament unworthily, coming to it in a careleſſe and prophane manner. And therefore theſe graces muſt evermore be ſet aworke, and freſh meanes ſtill uſed for their increaſe.

We have done with the ſin of Prophanation of the Lords Table, in unworthy receiving of thoſe holy myſteries, mentioned verſ. 27. We have alſo ſhewed what is the meanes whereby that ſinne may be avoided; which is due examination of a mans ſelfe, ſpoken of, verſ. 28. We muſt now go forward unto the puniſhment of this ſinne, when men come unto the Sacrament unworthily: this is ſet down verſ. 29. in theſe words,

[*For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelfe, not diſcerning the Lords body.*]

Theſe words containe a plaine declaration of that danger whereinto men runne, who neglecting duly to examine themſelves approach unworthily to the Table of the Lord. They bring themſelves in danger of damnation that do ſo; and therefore they had need be very wary and circumſpect, with what minde, and how diſpoſed, they venture to come unto the Sacrament.

In the words we have two parts: Firſt, The ſinne of unworthy receiving the Sacrament, mentioned before, verſ. 27. Here again repeated with an addition of an interpretation, what is meant by eating & drinking unworthily. [*For he that eateth and drinketh unworthily,*] But how is that done? the laſt words of the verſe ſhew it [*Not diſcerning the Lords body.*] Secondly. The puniſhment that is inflicted upon this ſinne, which is Damnation or Judgement, in theſe words, *He eateth and drinketh damnation to himſelfe.*

Touching the ſinne of eating and drinking unworthily, we have ſpoken at large heretofore; for the preſent, I ſhall only adde a word or two concerning that clauſe which the Apoſtle addes by way of interpretation, *viz. Not diſcerning the Lords Body.*

The meaning of the phraſe is not obſcure. to diſcern the Lords body, is to put a right difference between the outward Elements in the Sacrament, and com-

mon bread and wine. This difference is not at all in ſubſtance, but in the uſe; the one is prophane, the other ſacred; being ſet apart to ſignifie unto us the benefits of Chriſts death and paſſion. He then that toucheth theſe outward Elements, without any due regard unto their myſticall uſe, as they ſet forth unto us, our Redemption by the body and blood of Chriſt, but uſeth them as he would do his ordinary food, he diſcerneth not the Lords body, becauſe ὁ διακρίνει, he ſeparateth not, not putteth any diſtinction between the holy and prophane, but uſeth that which is ſacred in a prophane manner: Of ſuch that doe this, there are two ſorts: 1. One Ignorant, that know notthe ſignification and uſe of theſe things, who come unto the Sacrament upon meer outward reſpects, without all regard to the ſpirituall uſe of it. They know not poore ſoules, what it is to feed on Chriſt by Faith, how his fleſh becomes meat indeed, and his blood drink indeed unto them, they have no skill in ſuch myſteries as theſe. Bread and Wine they ſee upon a Table, and ſome extraordinary ſolemnitie in the diſtribution thereof; and therefore, as at a great mans Table, they behave themſelves ſoberly and mannerly: and that is all the devotion they have, or think they need to have. 2. Another ſort are negligent perſons, that know well enough the end and uſe of theſe things, but by reaſon of ſecurity, with other worldly and wicked affections, they become careleſſe and unprofitable partakers of theſe holy myſteries. Thy ſtir not up their hearts unto the exerciſes of theſe heavenly graces unto worthy receiving. They ſtrive not for more aſſurance of Faith, in laying hold on the promiſe of Grace offered them in Chriſt; their hearts are not touched with greater ſorrow for ſinne that hath crucified Chriſt, nor more ardent love unto Chriſt, who by his blood hath waſhed away their ſinnes, nor ſpirituall joy in Chriſt, who hath done ſo great things for them. Their reſolutions of obedience unto Chriſt are not quickened with more vigor and conſtancy than before. But in this and all other graces, they are as they were, not awhit amended and increaſed by this ſo holy meanes, as God hath of purpoſe appointed for the nouriſhment of grace in the heart, and obedience in life. Both theſe ſorts are faulty, is not diſcerning the Lords Body; the one not doing it at all, the other not as they ſhould do it. As in the time of the Ceremoniall Law, thoſe that obſerved the Legall Ceremonies either without knowledge of their uſe, or without true devotion in faith and Obedience, both did prophane them: ſo is it ſtill in theſe ceremonies of the Goſpell. They do not diſcern the Lords Body, who either miſtake the ſhadow for the ſubſtance, ignorantly ſuppoſing nothing elſe is to be looked after, but that which is viſible in the outward Ceremony: or who know whereto theſe Sacramentall ceremonies tend, but out of negligent prophaneneſſe, uſe them not with that ſpirituall affection, which is agreeable to the inſtitution of God. Of the two faults, it is hard to ſay, which is greater, and which the Apoſtle moſt chargeth the Corinthians with all, or whether both alike. They were a Church but newly converted from Gentiliſme, out of whom it was hard to take away, on a ſudden, their former ignorance and prophanneſſe. They had been inſtructed, but yet they might in many things be miſled through blindeſſe. Nevertheleſſe, prophaneneſſe ſeems to have borne the greateſt ſway amongſt them; offending not ſo much, becauſe they knew not what was their duty about the Sacrament, as for that they cared not to obſerve it.

The concluſion that ariſeth from theſe words of the Apoſtle, is this in the generall.

[*The worſhip of God is then prophaned, when the Ceremony and outward worke thereof is performed, but the ſpirituall inward ſervice neglected.*]

Bread and Wine, breaking, powring out, diſtributing eating, and drinking, all theſe things are but ſenſible repreſentations of ſpirituall good things; they are the ſhadow but the ſubſtance is Chriſt; and therefore if the heart dwell only upon theſe outward Ceremonies, and Chriſt be neglected, the Sacrament, without all doubt, is prophaned. God hath appointed thoſe things to helpe our infirmity

our infirmity, thereby to aſcend unto higher matters; but not to nouriſh is in our weakneſſe, ſtill we gaze on tranſitory outward things. This is a generall rule, not for Sacraments alone, but in every part whatſoever of Gods moſt holy worſhip. The ſervice of God during the time of the Law, conſiſteſt much of carnall ordinances, as the Apoſtle calls the Sacrifices, Meates, Drinkes, divers Waſhings, with ſuch like outward obſervations in the Jewiſh Church, *Heb.* 9. 10. But yet then in theſe carnall Ordinances, there was a ſpirituall worſhip required; namely, that theſe things were to be obſerved with knowledge in faith, in zeale to Gods glory, and with reformation of life. When thoſe externall rights were kept without this ſpirituall uſe of them, we know how meanly and contemptibly God ſpeakes of ſuch a mechanicall worſhip, *Eſay* 1. *verſ.* 11. *& ſeq.* He ſets forth his diſpleaſure againſt ſuch ſervices, in all termes ofdiſlike and diſdaine: telling the people, That the multitude of their Sacrifices is *to no purpoſe*, that *He delights not* in the blood of bullocks, and fat of fed beaſts, that he *requires not* ſuch things at their hands, that ſuch oblations are *vaine* and an *abomination*, their ſolemne feaſts and aſſemblies he *cannot away with them*, that his *ſoule hateth them*, that *they are a trouble to him, and he is weary to beare them*. And wherefore now all this diſdaine of ſuch ceremoniall worſhip? the reaſon is, verſe 15. *Your hands are full of blood*. Againe chap. 66. 3. he ſets it out to the full how acceptible ſuch ſervice is to him. *He that killeth an Oxe, is as if he ſlue a man: he that ſacrificeth a Lambe, as if he cut off a dogs necke, he that offereth an oblation, as if he offered Swines blood; he that burneth incenſe, as if he bleſſed an Idoll.* Nothing can be ſpoke with greater ſcorn and indignation: the reaſon whereof follows in the next words *Yea they have choſen their own ways, and their ſoule delighteth in their abominations*. So long as they follow this courſe, God deteſts them and all their ſervices. Now in the times of the Goſpell, Chriſt having * reformed the worſhip of God, hath aboliſhed thoſe carnall ordinances, and in roome thereof erected a worſhip of God * in Spirit and Truth. We are to performe a ſpirituall worſhip; but yet withall, ſome outward bodily obſervations are required of us now, though very few and very eaſie. To faſt, to bow the knee in prayer, to pronounce or heare the Word, the adminiſtration of the Sacrament in all their outward rites, theſe are externall and bodily exerciſes, which profit little where godlineſſe is wanting. *The Kingdome of God*, ſaith the Apoſtle, *is not meates and drinks, but righteouſneſſe and peace, and joy in the Holy Ghoſt*. Theſe things are firſt acceptable to God, and other things for them. Outward Ceremoniouſneſſe is meer hypocriſie, where grace and ſanctity is not firſt mover to ſuch obſervances. It is a poor matter to forbear a meale or twaine, and take ones fill in ſinne till he ſurfeit; to goe ſoftly, looke ſadly, ſpeake faintly, and weep a little too, as it were in ſorrow for ſin, and carry in ones breſt a heart unrent, unbroken, unſoftned by true ſence of ſinne, a nd worke of grace. What profit is it, to ſpeake a Sermon, or heare a Sermon, when only one mans tongue and the others eares are imployed for that hour? when it comes not from the Preachers heart, nor pierceth unto the hearers Conſcience, neither the one nor the other intending to practice as they ſpeake or heare? To what purpoſe is it to bow the body to God, and yet to make ones heart like an iron ſinew, that is too ſtife and ſtout to bend in obedience to Gods Commandements? If the tongue goe glib, the eyes and hands lift up to Heaven, yet if the thoughts wander, the heart an affection lye flat upon the Earth, will ſuch a prayer be an acceptable Sacrifice? What availes it a man to have his face ſprinkled with a little cold water, but not to have his heart waſhed from an evill conſcience, and purged from the uncleanneſſe of ſinfull corruption? to take on him in Baptiſme the badge of Chriſtianity, yet in this converſation to live like an Infidell in all diſobedience to the Lawes of Chriſt? will it advantage a man any whit that he goes four or five times a yeare to the holy Sacrament, if he be either

* Heb. 9. 10.
* John 4.

ther ignorant of what he goes about, or prophanely careleſſe of making good uſe of what he knowes? If he remaine ſtill irreligious and impenitent, continuing in covetouſneſſe, in ſwearing, in lying, in idleneſſe, in unjuſt practiſes to get gaine, in common neglect of the exerciſes of Religion, a ſecret deſpiſer of grace, and ſcoffer at true ſincerity, with other the like ungodly practiſes: will it help or ſave him that at ſolemne times, he comes to the Lords Table, there eates a bit of bread, drinkes a little wine, hears a few prayers, ſtaies till all be done, and ſo away the ſame man he came thither? No, this helps not but hurts exceedingly, having brought upon himſelfe the guilt of a fearfull tranſgreſſion in prophaning the holy Sacrament, becauſe he diſcerneth not the Lords body. God, who looketh unto the Heart, and is well pleaſed in the ſincerity thereof, regards no ceremony without obedience, but hates ſuch complementall hypocriſie, as much as we doe deteſt the like diſſimulation in a man, that vailes bonnet; bowes hammes, ſmiles in your face, ſpeakes faire and friendly, but yet his heart is not with you.

But we paſſe from this point having touched upon it heretofore; we come to the puniſhment here denounced againſt unworthy receivers of this Sacrament, *viz.* Damnation. [*He eateth and drinketh damnation to himſelfe.*]

For theſe words we are to enquire what is meant by *damnation* in this place, and what it is to eat and drink it. *Damnation* in this place ſignifies two things,

1. That puniſhment of man in hell fire, which we call eternall damnation.
2. Thoſe evills which in this life are inflicted upon teanſgreſſors, which we call afflictions and temporall jugement.

Both theſe are included in this word κεῖμα, here rendred *damnation.* That eternall judgement in Hell fire, is hereby meant, will be made apparant unto us.

1. From the nature of the ſin of prophanation of the Sacrament; which were it but a ſmall offence, did yet deſerve the wages of eternall death, but being ſo hainos and horrible a crime as it is, *viz.* Guiltineſſe of the death of Chriſt, it muſt make him that commits it, obnoxious to everlaſting condemnation.

2. From the quality of the perſons that commit this ſin, who are partly the wicked that continually prophane this Sacrament, partly the godly, that yet ſometimes prophane it too. Such as be ungodly, unbelieving perſons, they without doubt bring themſelves in certaine danger, not of temporall judgement alone, but much more of eternall damnation, for their perpetuall abuſe of theſe ſacred myſteries, whereof they partake without faith, repentance, or any amendment of life at all. As for the true Believers they doe ſomtime come unworthily to this holy Table, being now and then overtaken with ſecurity, and ſeduced by manyfold temptations, though otherwiſe holy and godly men. This their negligence deſerves alſo the ſame puniſhment, though God for Chriſts ſake be pleaſed to turne from them his everlaſting wrath, making them only to feel a little part of his diſpleaſure, in ſome temporall afflictions, wherewith he chaſtiſeth them for the amendment of their error.

Now what temporall judgements are ſignifyed by this word *damnation*, is manifeſt alſo by the Text, in the verſe following, where the Apoſtle mentions ſickneſſes, infirmities & temporall death, as afflictions laid upon the *Corinthians*, for their prophane abuſe of the Sacrament. *For this cauſe many are ſicke &c.* God corrected them to bring them to Repentance and amendment of their fault, that ſo leaving their ſin they might eſcape eternall condemnation. This then is the full meaning of the word, κεῖμα, *viz.* Eternall and Temporall judgement: whereunto all are lyable that prophane the Sacrament, in not diſerning the Lords body; be they Believers, or unbelievers, godly or wicked: Only here is the difference; the one ſort by this ſin deſerve both & have both, being puniſhed eternally and temporally too for the moſt part. But the other deſerves both, yet feels but one; being in mercy chaſtiſed with temporall afflictions,

afflictions, that coming to repentance they may avoid eternall puniſhment. Wherefore I take it our laſt Tranſlators have with good reaſon rendred this word κρῖμα not *Judgement* but *Damnation*, the higheſt degree of Judgement, & that proper punniſhment which this ſin of unworthy receiving doth deſerve.

So that the obſervation which * ſome here make upon the word that the Apoſtle here uſeth κρῖμα not κατάκριμα thereby ſignifying not *exitium æternum*, but *caſtigationes temporales*, is not here to be admitted. Neither doth the Analyſis of this place requere it, nor yet the uſe of the word in other * places. It being apparant that theſe words are uſed indifferently in the ſame ſignification.

Having now ſeen what is meant by *Damnation*, it is eaſie to underſtand what is meant by eating and drinking damnation; which is in plain termes, To commit ſuch a ſin in prophaniug the Sacrament, as deſerves both eternall and temporall judgement. Not that there is in thoſe outward elements of Bread and Wine any deſtructive and hurtfull quallity, or that Chriſt, ſignifyed by thoſe Elements, is become of his own nature a ſavour of Death, and cauſe of damnation unto any; but becauſe in the prophane uſe of thoſe holy things they commit a fearfull ſin whereby Gods wrath is provoked againſt them, to the puniſhing of them with temporall and eternall plagues. The Sacrament is not as poyſon, which of its nature workes death in the eater; but it is the food of life moſt healthfull and nouriſhing to the ſoul, if it be received into and heart duely prepared for it. But as the fruits of that tree of knowledge of good and evill, might be wholſome in it ſelf, yet *Adam* did eate his death, when he taſted of it contrary to Gods commandement: ſo this table of the Lord which is a feaſt of choiſeſt delicats for refreſhing of the ſoule, when men come rightly prepared thereto, becomes the bane and deſtruction of ſoules, when men preſent themſelves thereat, with unbelieving, impenitent, and unholy hearts. This the Apoſtle ſignifies in that word, He eateth and drinketh ἑαυτῷ to himſelf, damnation; to teach us that the cauſe why theſe things, ordained for our good, prove hurtfull unto us, is not in the things themſelves but in mans ſin, that unworthily partakes of them. That other interpretation, He eats damnation to himſelfe, not unto others who communicate with him: this fits well againſt the Shiſmaticall humours of ſome, who think our Sacraments and ſolemn Aſſemblys, polluted by the ſin of thoſe that are wicked amongſt us; and therefore dare not joyn with us in the worſhip of God, for feare of infection: but this fits not ſo well unto the Text wherein, *Non quis damnationem incurrat, ſed quis ſit hujus exitii author indicatur*, as *Beza* truly notes upon this place and word. From theſe words thus expounded: I deduce this practicall concluſion,

The prophanation of Gods moſt holy worſhip, deſerves eternall and temporall puniſhment.

I frame the Concluſion generally touching every part of Gods worſhip, as well as the Sacrament it is a high diſhonour to the very perſon of Chriſt when the Sacrament of his body and blood is abuſed; it is alſo a horrible ſin commited againſt the Majeſty of God, whenſoever we prophanely mock and contemn him in any of thoſe things wherein he would be ſanctifyed and honoured by us, And therefore we may aſcend from the particular to the generall, and conſider how great a ſin it is to prophane any one whatſoever of the ſacred Ordinances of Gods ſervice, and what puniſhment they incur that do ſo al offences become greater or leſſe, according as the perſon againſt whom they are committed, is of more or leſſe dignity. Therefore a ſin againſt God, is greater than a wrong againſt our neighbour. Further thoſe offences which immediatly touch the perſon offended, are more hainous than thoſe that ſtrike him at the rebound. Therefore if we compare the ſins of the firſt Table, with the ſinnes againſt the ſecond; in the generall, we may judge thoſe ſinnes whereby God himſelfe is immediately contemned in this worſhip, are greater than

* *Zanch obſervat. in confeſſ. ſuam de Relig. Chriſtiana in Cap. 16. appor. 10.*

* Joh. 3. 17, 18, 19. 2 Theſ. 2. 12. 1 Tim. 3. 12.

than thoſe wherein he is deſpiſed *mediatè & ſecundario*, becauſe we neglect our duty to man, but not to enter into an exact compariſon about this point: this is for certaine, That al offences committed in the matter of Gods worſhip, are of a moſt provoking nature, ſuch as he cannot endure without ſevere puniſhment inflicted on the offendors. Atheiſme, infidelity, hatred of God, &c. be ſins, the very names whereof be terrible, Idolatry, Superſtition, Will-worſhip, Prophane and negligent worſhip theſe have gentler names, but be moſt hatefull ſins againſt which Gods wrath and jealouſie burnes, to ſee his holineſſe and honour trampled in the duſt; by baſe and ſinfull wretches. A King muſt needs take it very tenderly, to be diſ-regarded in thoſe very ceremonies, wherein he looks for eſpeciall honour from his ſubjects, much more muſt God be offended, if when he hath made us for to honour him, and made orders according to which we ſhould ſhew our reverence and ſubjection, we ſhall out of our pride deviſe otherways of our own to worſhip him, or out of negligence and prophaneſſe of ſpirit, do thoſe things he hath preſcribed we care not how. Againſt this ſinne God hath ever revealed form Heaven his firce wrath, upon States and Kingdomes, as well as private perſons, by whom he hath been deſpiſed and neglected in his worſhip, *Curſed* (ſaith *Jeremy*, Chap. 48.10.) *is he that doth the worke of the Lord negligently.*] This was a particular threatning againſt thoſe that would ſpare *Moab*, and not execute the full judgement of God upon that people in their utter deſtruction, but kept back their ſwords ſom blood. Notwithſtanding the rule is appliable to all particulars whatſoever in Gods ſervice; Curſed is he that doth any thing negligently, which God ſets him about: for it is Gods worke, who as he is a bountifull rewarder, ſo is he a ſevere exactor of faithfull ſervice at our hands. He will not balke us in our reward, and accordingly he looks that we ſhould not flatter with him in our obedience. To ſlight him in his worſhip, doing matters by halves, ſeeming more to content our Idle humours, than ayming ſincerely at his glory, is a foul contempt, and cannot but bring a curſe upon us, *Ye have deſpiſed my Name*, ſaith God unto the Prieſts, Mal. 1. 6. Wherein, ſay they? In that *Ye offer uncleane bread upon mine Altar*, v. 7. Matters were come to that paſſe in this Prophets time, that neither Prieſt nor People cared a jot how God was ſerved. Any thing they thought would content him; and therefore they preſumed to offer that to him, which they durſt not preſent unto their Prince or Governour; the blind, the lame, the torne, the ſick, any thing which their covetuoſneſſe could beſt ſpare was a ſacrifice good enough for God. Yea the whole frame of Legall Ceremonies they were utterly weary of them, counting them baſe and contemptible, and in effect, nothing but an unprofitable drudgery. Doth God take this well at their hands? Noe, he curſed them for this their impiety, *Curſed be the deceiver, which hath in his flock a male, and voweth, and ſacrificeth unto the Lord a corrupt thing.* The reaſon follows, *For I am a great King, ſaith the Lord of Hoſts, and my name is dreadfull among the Heathen.* Wherefore it muſt be a horrible offence in the Jews, the people of God, thus to vilifie ſo great a Majeſty, when even the Gentiles themſelves yeilded a more aufull reverence thereunto.

I ſhall not need to ſtand long in proving a truth ſo evident: the time and paines will haply be better imployed in making application of it to our ſelves. A threefold uſe of this point I commend unto your conſideration and practice.

Uſe 1. Firſt, Information of our Judgement touching ſuch evills, as we ſee do befall men in this life. We behold the beſt Churches in great calamities, the beſt men ſorely afflicted, and we wonder that God ſhould deale ſo rigorouſly with thoſe that ſerve and worſhip him. We gueſſe at many cauſes, but ſeldome do we hit upon the right, which here the Apoſtle intimates unto us, *viz.* prophanation of the ordinances of Gods worſhip. This irreligiouſneſſe in Gods ſervice, is the main cauſe, as of other ſins, ſo of all judgements. Unrighteouſneſſe againſt man, iſſues from irreligion towards God; and therefore in puniſhment

ment we muſt chiefly caſt or eyes that way, if we will follow the ſtreames up unto its firſt fountain. We commonly look another way, and put off our calamites upon other cauſes. If any other but the Apoſtle had told theſe Corinthians that their ſickneſſes and death was ſent upon them for the prophanation of the Lords Supper, they would have doubted of his opinion. Many were ſick and dyed, but what of that? men cannot live or be well alwaies? theſe things come at adventure: or by courſe of nature; it was want of care in their dyet, it was the malignity of ſome unwholſome diſh, want of exerciſe, ill temper of the body, infection of the aire, and ſuch like cauſes, have made them weake and ſickly; want of phyſick, want of looking to, old age, or ſome ſuch matter hath brought them to their end. Any thing, rather than what the Apoſtle ſpeakes of, ſhould be reckoned up as the cauſe of their preſent griefes. But he having a better ſpirit to judge of matters, tells them plainly that whatever they may imagine, it was for abuſe of the Sacrament, [*For this cauſe*] that ſickneſſes and deaths reigne amonſt them.

When the Jews endured ſo many miſeries, even from their firſt plantation in the Land, to their finall caſting out from thence, they were ſeldome aware of this point, that their corruptions and abuſes in Gods worſhip brought ſuch plagues upon them: If the Philiſtines, Canaanites, and other Borderers upon them do ſpoile their Coutry, tyrannize over them, and oppreſſe them with cruell ſlavery, as they did in the times of the Judges, they will interpret this to be nothing but an old grudge, which theſe Nations bare againſt the Iſraelites for diſ-poſſeſſing them of their country, for which they were hated, and all occaſions ſought to worke revenge. If the Kingdome be devided, that is nothing but *Rehoboams* folly, and ill counſell of ill adviſed Courtiers: If Iſraell make ware on Judah, or Judah upon Iſrael, that is but policy to keep down one another, leſt one ſhould encroach upon both Kingdomes: If there be civill wars, that is through the factions of potent and ambitious Stateſ-men: If a Forreiner invade them, it is nothing but the prid of ambitious tyrants, that cannot be content with their own, but ſeek after glory and greatneſſe in the ruine of other Kingdomes. Yea if a *Salmanaſſar* or *Nebuchadnezzar* carry them away captive out of their Land, though they may think in the generall, that God is not well peaſed with them, yet they would reſolve theſe effects into other cauſes, more proper as they conceive: It was waakneſſe in their Kings degenerating from their ancient valour, want of good confederates, of good counſellors, of skillfull and truſty commanders, of hardy ſouldiers, they were over-borne by multitude; and theſe and ſome things like theſe, were the cauſe of this misfortune: but of their ſins they think not of that matter. Many there were, no doubt, who judged better touching the ſucceſſe of civill and Eccleſiaſticall affaires, whoſe eyes God had opened to diſcerne the equall dependance between the ſinnes and the puniſhments of the preſent age wherein they lived; but for the generality of the State, their thoughts went another way after worldly and politick reaſons. Which was the cauſe that being ſo often ſmitten, yet they returned not to God that ſmote them, becauſe they were ignorant of their ſinnes, for which he ſmote them. Thence in many grievous calamities of the State, they did what they could by all politick * meanes to uphold the ruines thereof; but yet there was no reformation at all of the horrible corruptions of Gods pure Religion. This they looked not after, as if all had been well on that ſide; whereas indeed the maine craks which threatned the downfall of that glorious ſtate was not in the roof; or ſides of the building, barely in the Laws and Civill goverment: but only in that ſtrong pillar whereupon all reſted, *viz.* Religion now rent and ſhivered in pieces. Had we a Hiſtory of thoſe times of the Jewiſh ſtate, compiled by Jewiſh politicions living then, and relating unto us the ſame publick events which we find recorded in Scripture, it would quickly appeare in the compariſon that God judged otherwiſe of the cauſes of thoſe things, than the State then did. Thoſe ſtories would be like unto

* Hoſ. 5. 13. & 7. 11. *They call to Egypt they goe to Aſſur.*

unto theſe written in latter ages, touching Chriſtian Commonwealths, where Church and State are put aſunder, as having little dependance one upon another; All notable events proſperous or unhappy, the riſing or decay of States, or great men in the ſtate, &c. are curiouſly enquired into, all counſells and circumſtances ſcanned and cenſured; but for Religion, what entercourſe it hath with ſuch events, there is ſcarce ſo much as a glance that way. So blind and earthly is every man, in diſcerning aright of Gods judgements, and the courſe of his goverment over all humane affaires. Wherefore, that man may ſee his error in this point, God hath been pleaſed by revelation from Heaven, to make known unto him the chief cauſe of ſuch calamities, as come upon States and Kingdomes profeſſing true Religion. For which purpoſe God raiſed up Prophets from time to time, to put the Jewes in remembrance of that which otherwiſe they would not have thought of, *viz.* that for their abominable corruptions in Gods worſhip, and other ſins proceeding thence, they were thus plagued. Theſe men cryed out loud enough to be heard, ſaying, as it is 2 *King.* 17. 13. *Turne from your evill ways, and keep my commandements and my ſtatutes.* But then, as now, the poor Prophets preached to little purpoſe; they might talke till they were weary, few men regarded what they ſaid. Wherefore God hath cauſed their Sermons, and the ſtories of their times, to be recorded in everlaſting monuments, that all ages of the world may take notice of the true cauſe of Gods judgements; Wherein we ſee that God lets paſſe, as ſcarce worth the naming, all civill conſiderations, and brings all the proſperity or adverſity of Church or State unto this head, *viz.* the Neglect or regard had unto religion or Juſtice.

The Children of Iſrael did wickedly in the ſight of the Lord, they ſerved *Baal* and the Gods of the Nations, they forſook the Lord, they wa'ked not in his ſtatutes, theſe be the reaſons for which matters goe ill with them, as we may find it at large expreſſed, *Judg.* 2. and 2 *Kings* 17. and 2 *Chr.* 36. Yea in this matter God gave unto them a generall rule, whereby to rectify their judgement, and ours in the like caſe, in the 29. of *Deut.* Where *Moſes* tels them, that when their poſterity, or the ſtranger from a far land ſhould ſee the plagues of the Jewes country, and the diſeaſes thereof, wherewith the Lord ſhould ſmite it, they would aske after the reaſon of it, and ſay [*Wherefore hath the Lord done thus unto his Land? What meaneth the heat of this anger?*] The anſwer followes, [*Then men ſhall ſay, becauſe they have forſaken the Covenant of the Lord God of their Fathers, which he made with them when he brought them forth out of the Land of Egypt. For they went and ſerved other Gods, and worſhiped them: gods whom they knew not, and whom he had not given unto them. And the anger of the Lord was kindled againſt this land, to bring upon it all the curſes that are written in this Booke. verſ.* 14, 15, 16, 17. According to this obſervation we may judge of the ſtate of the Chriſtian Church, ruinated in the Eaſt by Saracens and Turkes, overrun in the Weſt by Gothes, Vandals, and other Northern nations, then when pure Religion was corrupted by Sects and Hereſies, by ſuperſtitious abuſes brought into the worſhip of God, eſpecially into the Sacrament, more and more polluted by abominable vanities, by pride and contention among the Biſhops; by negligence in the inferiour Clergie, by turning Religion into Regular hypocriſie, each one ſerving God after the ſtatutes of *Ahab*, & decrees of the houſe of *Omri*, I meane after the rule of this new deviſed order, but not according to the rule preſcribed in the Word, whereby alone all muſt walk that looke for peace upon themſelves & the Iſrael of God. When thus by ſuperſtition, prophaneneſſe, impiety, and all filthy coruptions in doctrine and manners, the name of Chriſtian became even to be a diſhonour unto Chriſt, God dealt with them as before he had done with the Jewiſh Church, delivering them over into the hands of cruel enemies, who vexed them and ſpoiled them on every ſide. But what ſhall we ſay unto Churches reformed and purged from the leaven of ſuch corruptions? may we apply this rule unto them? Yea, we muſt even in theſe dayes of diſtreſſe and trouble, wherein God daſheth the nations of the

the earth together, breaking them one upon another like earthen vessels. Now that the Kingdomes of the earth are shaken & the Church of God persecuted and afflicted with fire sword and desolation; We that are yet but passengers, going on in quiet by the way, cannot but behold and bewaile her sorrow, which sitteth on the ground weeping sore in the night for these miseries that are come upon her. Oh that our heads were full of water, and our eyes a fountain of teares, that we also could weep day and night for the slain of the daughter of Zion! But now if we stand still and wounder, and enquire [*How doth the Citty sit solitary that was full of people? how is she become a widdow? she that was great among the Nations, and a Princess among the Provinces, how is she become tributary?*] Heare what answer herself will make: [*The * yoake of my transgressions is bound by his hand, they are wreathed and come up upon my neck;*] therefore it follows, [*he hath made my strength to fall, the Lord hath delivered me into their hands, from whom I am not able to rise up.*] And again, [**The Lord is righteous, for I have rebelled against his commandements: Here I pray you all people, and behold my sorrow, my virgins and my young men are gone into captivity.*] And again, [**Behold O Lord for I am in distresse, my bowels are troubled, my heart is turned within me: For I have grievously rebelled.*] Yea this is it. It is the sins of a Church that kindle a fire in her Palaces; Her sins that sharpen her enemies sword to the slaughter. Her sins that destroy her strong hold, and make the rampart and the wall to lament and languish together. Let us not here cry out upon men, complain upon Princes, blame we know not whom, nor for what; as if all had been well, had they done or would they doe as we have contrived it: but lay we the blame where the fault is, and say we, That they be the sins of the Church that keep good things from her, and brought evill upon her. And be we still sighing in silence, for it is the Lord hath done this; even he hath done that which he had devised, he hath covered the daughter of Zion with a cloud in his anger, & cast down from heaven to earth the beauty of Israel. Indeed Reformation is a glorious name; a Church reformed and restored unto purity of doctrine & discipline, is a glorious society. But it is one thing to have Gods pure worship established by Law, another thing to have it setled in mens hearts, and observed in their practise. The doctrine of a Church may be pure, the Sacraments rightly administred, the goverment duly ordered; and yet God may be highly dishonoured by that Church, when that which is well appointed is not well used. This is haply the Corinthians case here in the Text; they did not, for ought we can prove, pervert the institution of the Sacrament, adding or omitting any thing materiall to the essence thereof: but yet they displeased God in the celebration of it, because they observed the outward forme but with irreligious and graceless hearts, making to themselves no spirituall benefit at all. So is it with any Church wherein purity of Doctrine, Sacraments and discipline is maintained, but this forme of godliness is without the power of it, no fruits thereof appearing to mens obedience unto the Gospel. I speak not this to accuse our brethren, but to warne our selves. They feele the smart, and no doubt do know their sins. Our duty is to pray for them, that God would speak peace to his people in their affliction, and restore unto them joy of heart for the days of mourning which they have seen. Well, let us pitty them and look we to our selves, whose priviledges and blessings are as many as theirs, and our sins haply more, Be we instant in prayer, that God would pardon the deformities of our reformed Church; I mean, the neglect of his worship the contempt of his Word, the scorning of his Ministers, the prophanation of the Sacraments, the despising of government, the schismes and disorders amongst us, the prophaneness of mens lives, the Infidelity, Atheisme, pride, intemperance, injustice, with such corruptions as disgrace Christian Religion, discredit our most Christian Church, dishonour God, and provoke his wrath against the Land. It is not the power of an enemy, the conspiracy of Jesuites, the malice of hell that shall endanger us, if

Lam. 1. ver. 1.

* Vers. 14.

* Vers. 18.

* Vers. 20.

our

our ſins do not fight more powerfully againſt us than the force of craft of any adverſary. Spare then O God thy people and be mercifull to the iniquities of the remnant of thine heritage. Pardon our ſins and help us graciouſly. So ſhall thy bleſſing alwaies continue upon the head of thine annointed, thy favor upon his poſterity, thy peace upon this Church, and proſperity upon thy people. I have but one word more to ſay, and I have done; and that is,

Uſe 2. For exhortation that we would put in practiſe what we know touching this point prophaneneſſe in matters of Gods worſhip, bring temporall and eternall puniſhments upon a man. Apply this to that condition wherein thou art, whether adverſity or proſperity. If affliction be upon thee, on thy body, thy ſoul, thy name, thy eſtate, thy friends, come to ſcrutiny, and make ſearch where and what thy ſin is. Say with thy ſelfe, do I not neglect ſome parts of Gods worſhip? do I not uſe others careleſſly? Where thou findeſt the fault repent of it, amend it ſpeedily, and ſo God will remove his rod from thee, & in due time make thy paths proſperous. But if they be ſo already, & thou deſireſt to have thy peace continued unto thee, here learn the way to enjoy comforts, & prevent many ſorrows. Attend diligently upon the worſhip of God, do not ſlubber it over, do him ſervice & do it faithfully, elſe it is no ſervice but ſloath. Heare the word, but attentively, and mix it with faith; pray, but fervently; faſt, but unlooſe the bonds of wickedneſſe; receive the Sacrament, but faithfully. Do not theſe things as common buſineſſes, go not to Church as thou wouldeſt goe to thy chamber; preach not, nor here a Sermon as thou wouldeſt do an Oration, pray not to God as thou wouldeſt ſpeak to a man, come not to the Lords table as to an odinary repaſt. Put on other affections and thoughts in ſacred, than thou doſt in civill buſineſſes: adviſe thy ſelf before thou meddle with them; in doing of them ſtir up thy heart to a regard of God with whom thou haſt to doe; of thy ſoul, whoſe well, or ill-fare depends much upon theſe things. Know that it is no light matter to mock God to his face, to come before him with the body, and draw nere with the lips, but turne from him in thy heart, to make a ſhew of regarding him, but indeed to ſlight him. Remember *Salomons* rule, [*Take heed to thy foot &c.*] *Eccl.* 5. 1. when thou goeſt to the houſe of God, *i.e.* to performe any worſhip to him, take heed to thy footing, be adviſed where abouts thou goeſt, [*and be more nere to here,*] that is, to obey Gods will declared unto thee in his word, [*then to offer the ſacrifice of fooles*] *i.e.* to obſerve the ceremonie and outward worſhip, without obedience and inward grace; as fooles doe, who think by ſuch ſervice they pleaſe God, whereas in ſo doing they doe evill, and ſorely offend him. Only this ſpirituall ſervice in faith and obedience is acceptable, all other without this is vain, neither pleaſeth God nor profits us. This doing we ſhall have good proſperity, providing well for our comfort in this life, in the eſcape of many evils that prophaneneſſe would bring on us, and alſo for our happineſſe in the world to come.

Thus much be ſpoken toching the puniſhment of the ſin of unworthy receiving; namely, that by ſo doing men run them into hazard of temporall and eternall judgements in this 29. verſe. I now proceed unto the 30. verſe, wherein the Apoſtle ſhews unto the Corinthians the danger of their prophanation of the Sacament, by a particular inſtance of their preſent miſerable condition, wherein they now were by reaſon of ſuch their offence. What he had ſpoken generally touching all unworthy communicants, that they eate and drink damnation to themſelves, he declares to be moſt true in a real experiment among themſelves in the words of the 30. verſe.

[*For this cauſe many among you are weake, and ſick, and many ſleep*]

They need not look far for a proof, let them but turn home their eyes upon themſelves they can ſee apparant markes of Gods anger againſt them, for their ſinfull abuſe of the bleſſed Sacrament. The weake and ſickly bodies, the dead carkaſſes of ſo many amongſt them, were witneſſes ſufficient that God

was

was highly diſpleaſed at them for prophaning his holy Table. The words fall into two parts: Firſt, a Cauſe (*For this caſe*) διὰ τοῦτο, for this matter; namely, a ſinne before mentioned, for not diſcerning the Lords Body in the Sacrament. Secondly, an effect, and that is a particular puniſhment, deſcribed, 1. by the perſons upon whom it is inflicted, The Corinthians; and that not one or two, but many there were that ſuffered it (*Many among you, &c.*) 2. by the qualities and degrees of this puniſhment, it is bodily, upon the outward man, in three degrees, Weakeneſſes, Sickneſſes, and Death. (*Many are weake, &c.*) (ἀσθενεῖς) *and ſicke*, (ἄῤῥωστοι) *and many ſleepe* (κοιμῶνται) *i. e.* are dead. Of theſe briefly and plainely.

For this cauſe.] The Apoſtle here admoniſheth them of that, which of themſelves they would not eaſily have thought of. God puniſheth them, yet ſtill they prophane the Sacrament; and why? they are not aware that thoſe plagues were ſent of God for that their ſin. Therefore the Apoſtle points out unto them the true cauſe of all their miſery, (*For this cauſe*) ſaith hee, are ye puniſhed; whatever elſe they might vainely imagine, it was their abuſe of the Lords Supper that drew on all that miſchiefe. To teach us. That

[*Many men are puniſhed, who yet are ignorant of the cauſe why they are puniſhed.*]

Naturally we are all children of darkeneſſe, and, like men in the darke, wee know not by whom nor wherefore wee are ſmitten. When God ſtrikes us for ſinne, Satan deales with us as the Jewes with Chriſt; blindfold him, and then bid him propheſie who ſmote him. So in afflictions, we commonly grope as blinde men gheſſing at this cauſe, and that, but ſeldome faſtening on the right. It is the great unhappineſſe of our ignorant and corrupted mindes, never to know aright our friends or our foes; and it is the policy of Satan to delude our judgements by carnall reaſoning, that when God afflicts us to bring us to repentance, we ſhould yet then doe more and more wickedly, by not ſeeing nor amending the ſinne for which wee are puniſhed; that ſo by ſinne we might be brought into miſery, and by miſery our ſinne might be yet increaſed. This note ſerves us unto a double uſe:

1. To let us underſtand, what, among other, is one true cauſe of mens Unprofitableneſſe under the afflicting hand of God. Hence their murmuring, and impatience, and want of reformation, becauſe they doe not rightly diſcerne the cauſe, wherefore this or that puniſhment lies upon them. Creatures accuſtomed unto darkeneſſe, are of all other moſt fierce and furious; as beaſts of prey: ſo men abiding in the darkeneſſe of corrupted nature, have brutiſh and fell affections, full of rage and wrathfulneſſe, when they are provoked by any ſmart & paine, they flie upon God, and man, and all that comes next to hand, hoping to rid themſelves of their afflictions, not by a reformation, but by revenge. But when once ſuch men are brought forth into the light, they grow tamer; then they ſee the fouleneſſe of their offences, how much evill they have done, yet how little they ſuffer in compariſon; whence they truely judge, that it is unreaſonable to murmure againſt God, who hath ſo great reaſon to chaſtiſe them.

2. To teach us what juſt cauſe there is, that we ſhould be corrected of God, to the end, we may come to the knowledge of our ſelves. Indeed corrections of themſelves cannot doe this; it is the Word and Inſtruction that brings us to knowledge of our eſtates. But ordinarily inſtructions pierce not, till corrections have ſharpened them. A man that lives at peace and hearts eaſe, is apt to paſſe by rebukes with very little notice of them, perhaps with contempt becauſe he judgeth himſelfe well: but when chaſtiſements have ſofined the heart, and awakened the conſcience, then rebukes have a keener edge, and they wound deepely. Wherefore *Solomon* ſaith excellently, *Prove.* 6. 23. [*The commandement is a Lanterne, and inſtruction a light: and correction with inſtruction are the way of life.*] Inſtructions are the light that guides us in the way; but corrections joyned with them, do quicken our eye-ſight, and makes us heedfull to follow the directions of the Word. It is with man in this caſe, as

with doggs and other unreaſonable creatures,(for every man borne, is, as *Iob* ſpeakes like a wild Aſſe colt) which when they are puniſhed for any fault, we uſually bring them unto the ſight of that thing, wherein they have done it, elſe they will never amend it. Such is our dulneſſe in diſcerning of our faults, that we ſeldome acknowledge and amend them, 'till correction have made us look about us,and learne that which inſtruction alone could not teach us.[*It is good for me*, ſaith the Prophet *Daved*, *that I have been afflicted, that I might learn thy Law.*] Had he not been taught it before? Yes, but *Vexatio dat intellectum.* Adverſity was a better Schoole-maſter than Inſtruction,and that makes him now to heed,what before he attended not. Wherefore when Gods hand is any tiwe heavy upon us,let this be our firſt care, that [*Every one know the plague in his own heart*]as *Solomon* ſpeaks, 1 *King.* 8. 38. This knowledge of the ſinne is the firſt ſtep to repentance, and that is the only way to eſcape the puniſhment.Let us imitate the Church in the third Chap:of the *Lamentations*, firſt lay downe this as a generall concluſion,That ſin brings affliction, [*Wherefore doth a living man complaine,a man for the punishmint of his ſinnes?* verſ.39. Thence goe to a particular application to our ſelves entring into a ſerious conſideration of our own wayes; to finde the ſinne for which we are afflicted, [*Let us ſearch and try our wayes,and turne again unto the Lord,Let us lift up our hearts with our hands unto God in the heavens.We have tranſgreſſed,and have rebelled,& thou haſt not pardoned,&c.*]v.40,41,42. without this courſe obſerved, there is nothing to be expected from a man in affliction and miſery, but only ſullen and unjuſt complaints,with ſtubborne continuance in his ſinne. He will blame God,and curſe men,cry out upon the malice of Satan, the malignity of the Stars,the unhappy concourſe of ſecond cauſes, he will find fault with all things,and that moſtly which is leaſt to be blamed,not conſidering mean while that his ſinne hath procured all this unto him. [*Why crieſt thou in thine afflicti-ous?*]ſaith God to the Jewiſh Church,*Jer:*30.15. complaining bitterly of her miſerable eſtate,Why crieſt thou? What doſt thou complaine to no purpoſe? If thou wilt grieve at any thing, grieve for thy ſinne, never look to cure thy ſorrow,'till thy ſinne be cured;for ſo it followes,[*Thy ſorrow is incurable for the multitude of thine iniquity: becauſe thy ſinnes were increaſed, I have done theſe things unto thee.*] ow to avoide this miſchief, obſerve a few directions, which may helpe us to finde out our ſinne when we lye under puniſhment, they are theſe:

1. Diligent meditation in the Word, whereby we ſhall learne what are the ſinnes that goe before ſuch and ſuch puniſhments; whereunto we muſt joyne humble prayer unto God,for wiſdome to diſcerne of our own corrupt hearts and lives: that ſo by the light of the word, & aſſiſtance of the ſpirit, we may follow the ſearch,'till we find out the malefactor. When the Iſraelites were beaten by the Canaanites at *Ai*,and that they were ignorant for what offence that diſaſter happened to them, *Joſhua* and the Elders betake them to faſting and prayer before the Arke. After that, God ſaith to *Joſhua*, [*Get thee up wherefore lieſt thou thus upon thy face?Iſraeli hath ſinned*] *Joſh:* 7.20,21. It was *Achans* privie theft of execrable goods that had troubled all Iſrael;till that be expiated,God will not be with them any longer. Let us doe the like when any unknown ſin troubles us, when our bodies are diſtempered,our eſtates vexed, our conſciences diſquieted, and we know not well wherefore; Fall we downe before the Arke, goe to the word and prayer, aske counſell of God, and he ſhall diſcover unto us what is that *Achan*, what the ſecret accurſed ſinne that workes us all this woe.

2. Conſider we diligently the quality of the puniſhment it ſelfe; for the rule holds true very commonly,that God puniſheth men in the ſame kind wherein they offend. Whence it will be eaſie, by the puniſhment to judge of the ſinne: If a Land be ſmitten with a famine of bread,is it not becauſe plenty hath bred luxury? if with a famine of the Word, was it not becauſe it was entertained

with

with diſobedience and contempt? if with poverty, it is becauſe riches bred vice: if *David* defile his neighbours wife, ſo ſhall *Abſalom* deale with his own Concubines; if he murder *Uriah*, ſo ſhall *Abſalom* doe to *Amnon*, and ſeek to doe the ſame to his father. Is a man vexed with diſobedient children, it is likely himſelfe was ſo to his own Parents? If friends be unfaithfull to thee, haſt not thou been ſo to thine? or haſt thou not made fleſh thine arme, and put more truſt in them, than God? Is diſgrace fallen upon thee, and waſt thou not proud before? Doe thy guifts of mind or body decay, and is it not becauſe thou art high minded, unthankefull to God, and ſcornefull of meaner men? In ſhort, look unto the puniſhment, and conſider it duely; we ſhall commonly finde, that in the ſame, or ſome other kinde neerely proportionable, as we have done in ſinning, ſo God hath done to us in puniſhing.

Men ſharpieſt puniſhed for thoſe ſinnes they have committed with greateſt pleaſure and ſecurity.

3. Obſerve adviſedly the inditements, which at ſuch a time thy conſcience ſhall bring in againſt thee. Conſcience is a faithfull Regiſter, and what ever drowſineſſe may poſſeſſe it in the times of peace, yet ſo ſoon as it is netled and ſtung with the feare of approaching judgement, or the ſenſe of preſent ſmart, it grows very clamarous and will give us information touching our eſtate, both true enough, and loud enough, if we liſt to heare and obſerve what it ſaith. If a ſtorme be toward, the ſea quickly foretokens it by its working, and change of colour. And in corrupt bodies, the leaſt alteration of the weather breeds a diſtemper in them. So do al outward changes, whether felt or feared, work ſtrang alterations in the ſoule that is tainted with the guilt of any foul tranſgreſſions. Then be ſins that were almoſt forgotten, all muſtered up together, & brought to a freſh remembrance, as if done but yeſterday: and if we doe attentively mark what conſcience then pleads againſt us, we ſhall heare it ring in our eares ſuch voyces as theſe, Loe, ſeeſt thou not judgement ready now to take hold on thee for ſuch a ſinne, at ſuch a time committed? And thou beeſt remembred, once thou committedſt ſuch a ſecret abomination, now ſee God puniſheth thee for it openly: So many years agoe, ſuch a villany was done by thee, now at laſt God hath met with thee for it. Admirable is the work of conſcience in this regard, and very remarkeable in the brethren of *Joſeph*. They had ſold their brother, and couzened their Father, and all was huſht up for a long time. After they goe down to Egypt they are roughly uſed there by their unknown brother, impriſoned as Spies, no entreaties or apologies will ſerver their turne. Now their ſinne revives, and their brother *Joſeph* comes into their mindes; they cannot keep it in, their traiterous and unmercifull uſage of their poor brother, ſwels in their conſciences, and burſts forth at their tongues; they cannot take ſo much time as till they be all in private, but even in *Joſephs* preſence they muſt out with it, [*We have ſinned againſt our brother, &c.* ----- *therefore is this trouble come upon us*] *Gen:* 42.21. So *Job* in his elder years, when he fell into thoſe great calamities, though a holy & good man, yet confeſſeth that he ſmarted for the ſins of his youth. [*Thou writeſt bitter things againſt me, & makeſt me to poſſeſſe the ſins of my youth*] ſaith he, *Job* 13.26. Sin may be ſoon committed, but it is not ſo ſoon forgotten: God remembers it, and conſcience regiſters it, and an hundred years after the fact done, a man may hear of it again, to his owe and griefe.

By theſe three directions well obſerved, we may ſpeedily attain the knowledge of our ſinne, for which, at any time, Gods puniſhing hand lies upon us: that ſo knowing where the diſeaſe lieth, we may with ſpeedy ſucceſſe apply the medicine of Repentance and true Reformation. And ſo much of this point, I goe forward.

[*For this cauſe many are weake*] For the abuſe of the Sacrament, in not diſcerning the Lords Body, God plagued them in their own bodies with diſeaſes and death. Hence the concluſion is, That

[*The abuſe of ſpirituall good things, cauſeth loſſe of bodily and temporall good things.*

This is agreeable to reoſon & equity, that where the greater good is deſpiſed, there men ſhould be puniſhed with deprivation of that good, which is leſſe in worth, but more in their eſteeme; to the end, that by the want of this they might learne to have a better regard unto the other. They that abuſe ſpirituall good things, will much more abuſe corporall good things: wherefore God at once both prevents their ſinne in theſe, by taking them away, and ſo puniſheth their ſinne in thoſe, by ſuch a deprivation of theſe. Beſides it is the nature of ſinne, as it infects the ſoule, ſo it hurts the body, & all externall good things. *Adams* abuſe of the forbidden fruit, brought deſtruction upon his ſoule, and death upon his body, & a curſe upon all the world, which God had given him as his patrimony and inheritance. No leſſe dangerous is the abuſe of the commanded fruit (that we ſo call Jeſus Chriſt, the Tree of Life) in the Sacrament. They that eate it worthily, feed thereby both ſoule and body; they that prophanely uſe it, bring deſtruction upon both, [*Godlineſſe*, ſaith the Apoſtle, *hath the promiſes of this life, and that which is to come*;] & therefore on the contrary, Ungodlineſſe, hath the threatnings of both, [*My ſonne let thine heart keepe my commandements*,] ſaith *Solomon*, *Prov.* 3.1. If he doe it, they ſhall bring him increaſe of daies, proſperity, favour in the ſight of God and man, health to his navell, and marrow unto his bones, with abundance unto his barnes and wine preſſes, as it followes in the next verſes of that Chapter. So on the other ſide, where God is diſobeyed, his word and Ordinances deſpiſed, there nothing thrives well, neither for body, nor name, nor goods, but ſinne, like a blaſting winde, makes all to wither, and fade away like a leaſe. This may leſſon us two things;

1. That if we would have our bodies and lives to be pretious in Gods account, we learne our ſelves to make precious account of his ſervice and holy ordinances. If we contemne the ſacred Body and Bloud of Chriſt, & make no reckoning of his death; it is but juſt with God to give up our vile and ſinfull bodies to be as dung for the earth, that ſickneſſe ſhould conſume us, and the grave have dominion over us.

No marvell if we be left in bodily weakneſſe, when we labour not to feele the ſtrengthening power & comfort of the Sacrament in our ſoules. If we diſhonour God in deſpiſing his word, and Sacraments, and Miniſters, it is equall that he ſhould powre contempt upon us, and give up our names for a reproach upon earth. They only can expect that God ſhould have a tender regard of their lives, & health, and credit, and other good things they enjoy, who have themſelves a dutifull reſpect of his glory, and doe with all thankfulneſſe and good conſcience, receive and uſe the favour and meanes of grace he beſtowes on them.

2. This ſhewes the cauſe, why many times thoſe that profeſſe true Religion fare worſe than others, in regard of ſo many troubles and afflictions as betide them more than others. The reaſon is, becauſe as the ſpirituall good things which God beſtoweth on his Church, are greater than any other favours which he imparts unto other men; ſo is their abuſe of them more highly diſpleaſing unto God, than others contempt of more inferiour favours. But of this I have ſpoken largely upon the 29 verſe: therefore I doe but name it now. To proceed,

[*Many among you are ſicke, &c.*] The ſinne of prophaning the Sacrament, was not a particular private ſinne of ſome one or few among the Corinthians; but it was a publike diſorder, and a common fault of the greateſt part. Now accordingly, the puniſhment lights not upon a few, here and there one; but upon Many: as there were many that had ſinned. But yet touching the community of theſe judgements upō the Corinthian Church, it is to be noted, that they were not ſuch judgements as came indifferently upon the City of Corinth. For then they might have replied, that theſe ſickneſſes and death came not upon them for their prophanation of the Sacrament, ſeeing they lighted as well upon the

reſt

reſt of the Idolatrous Citizens. Wherefore as the ſinne was peculiar unto the Chriſtians that were in Corinth, ſo alſo were theſe puniſhments, in ſome ſpeciall extraordinary manner, inflicted on them: whereby it appeared, that God ſingled them out in ſpeciall for their ſoule prophanation of his moſt holy worſhip. The practicall concluſion hence is, That

[*Common ſinnes, have common puniſhments.*]

When the ulcer is ſpread over the whole body, a Plaiſter is ill applied but unto one part. Where God comes to cure, he fits his medicine to the diſeaſe; and where he comes to kill, his conſuming wrath runnes ſo farre as doth the overflowing of iniquity in that place, wherewith he hath to deale. If he be to puniſh a whole world, after he hath provided for the ſafety of his Church, all the reſt periſh to the laſt man. If he be to deſtroy a Sodome, wherein there is not one righteous, they ſhall dye every mothers ſonne of them. This may teach us a twofold leſſon:

1. That if we will eſcape from common plagues, we learn to live free from common ſinnes. Let us not partake with others in their ſinnes, leſt we alſo ſhare with them in their puniſhments. [*Flee out of the middeſt of Babel, and deliver every man his ſoule, be not deſtroyed in her iniquity,*] ſaith the Prophet *Ieremy*, Chapt. 51.8. unto the Jewes reſiding at Babylon in Chaldea. [*Go out of her my people, that ye be not partakers of her ſinnes, and that ye receive not of her plagues,*] ſaith the voyce from heaven unto the godly, abiding in the myſticall Romiſh Babylon. Let us now follow this admonition, and withdraw our ſelves from amongſt all vngodly perſons in the world, not in place, for then we muſt go out of the world: but in our love and practice of their wicked doings, that in nothing we have fellowſhip with the unfruitfull works of darkneſſe. How ſhall we doe this, ye will ſay? The beſt way we can follow, is this, Learn to mourne for common ſinnes, & ſo thou ſhalt be ſure to live free from them. Put on that holy affection which was in *David*. Let thine eyes runne with rivers of waters, becauſe men forſake Gods Law. Make not thy ſelfe ſport with other mens ſinnes; but when thou looked on them, let thine eye break thy heart with godly ſorrow, for the Irreligious contempt of Gods Word & worſhip, the pride, the exceſſe, the oppreſſion, the ſwearing, the drunkenneſſe, that fills every corner of the Land. If there be any ſparke of true love to the Church and State wherein thou liveſt, if any pitty of the ſoules of thy brethren, let it grieve thy ſoul to ſee men poſt madly unto deſtruction, and weep in ſecret to ſee the meaſure of iniquity riſing up to the brimme, to the haſtening of deſtruction upon Church & State. Be a mourner in Zion, and ſo eſcape the puniſhment of ſinners in Zion; that when feare and confuſion takes hold on them, thou maiſt be marked out to ſafety and deliverance. Other means to provide for thy welfare in common calamities, there is none at all. As for ſuch as will continue to be as bad as the worſt, and yet hope, by fineneſſe of wit and policy, to ſpeed as well as the beſt, let ſuch ſcornefull men, & mockers of Gods counſell, read with attention that excellent place, *Eſa.* 28.14. *& ſeq.* Where they may ſee ſuch their vaine confidence pulled down to the duſt, in the example of others that have likewiſe truſted to it, and been confounded.

Pſal. 119.136.

Ezek. 9.4,5,6

2. We learne hence what to judge of any Chriſtian Church, when once corruptions grow common, and over-ſpreading all. If God begin once to take in hand to puniſh ſuch a Church, will it be, think you, ſome light touch, and eaſie affliction? Nay, *Flagellum inundans*, an over-flowing ſcourge is then to be expected, a ſcourge that ſhall goe through every quarter of the Church, to whip out from thence thoſe that have polluted and defiled it by their abomination in every place. Theſe Corinthians were but a poore handfull of people, newly drawn out of Genüliſme, in one no very great Citty, yet ſee, how ſharpely the Lord deales with them for this one abuſe of the Sacrament. Many of thoſe, that in all were but a few, are ſeverely puniſhed for it. What then, and how ſore will be the judgements of ſuch churches,

which have flouriſhed in largeneſſe of extent, abundance of peace, glorious light and liberty of the Goſpell ſo long, wherein yet the fruits of obedience, worthy of ſo unſpeakable mercies are not to be found? Judgement is already begun at the Houſe of God, and we cannot but with bleeding hearts bewaile the wofull deſolations come upon ſome, and the utter ruine threatned unto all forraigne Churches. Oh, my beloved brethren! let us pray daily and fervently that the Lord would now ſay to his deſtroying Angel, It is ſufficient, Hold now thy hand. That he would make warres to ceaſe unto the ends of the earth that he would give peace to them, his people, who want it, that he will continue peace to us his people, that yet enjoy it. That the cup of his furious indignation, whereof ſo many nations of the earth have been made to drinke, may not paſſe over unto us; but the dreggs thereof, if any remaine, may rather be powred out upon the nations that know him not, nor call upon his name: but amongſt us for ever may his Goſpell flouriſh, upon us be his peace and protection unto the worlds end, Amen, O Lord, for thy Son Chriſts ſake. I come to the laſt words.

Many weake and ſicke, and many ſleepe.] Here is the puniſhment in the three degrees of it: 1. Weakneſſe, *viz.* the firſt languiſhing of the body, and inclination unto diſeaſes: 2. Sickneſſes, the next degree, when diſeaſes had fully ſeazed on the body: 3. Death, the laſt degree and complement of both the former. Now of the two firſt degrees, which were the leſſer evills, the Apoſtle ſaith that πολλοὶ *Multi*, Many were afflicted with them: but of the third, the greater evill, namely, Death, he alters the word, and ſaith, ἱκανοὶ κοιμῶνται, *Sati, multi*, not a few were dead, though not ſo many as weake and ſick. From this diverſity in theſe puniſhments obſetve we in the laſt place, That

God in puniſhing man for ſinne, orders his puniſhments differently, according to the quality of the offence, and party offending.

Some ſinnes are of deeper die than others, & require more waſhing to ſcoure them off. Some are like unto humors ſetled in the body, which require ſtronger potions to purge them out; others be, as ſome infirmities, newly fallen upon the body, which are cured by medicines of weaker ingredients.

As when men have made a bargaine, men will have earneſt, or ſo to confirme it; ſo is the Sacrament to confirme the Covenant.

FINIS.

FIVE GODLY AND PROFITABLE SERMONS,

CONCERNING:

1. The SLAVERY of SINNE.
2. The MISCHIEFE of IGNORANCE.
3. The ROOT of APOSTASIE.
4. The BENEFIT of GODS SERVICE.
5. The CHRISTIANS LOVE.

Preached in his life time, in ſundry places.

By that late faithfull Miniſter of *CHRIST*, Mr WILLIAM PEMBLE, *of Magdalen Hall in the Univerſity of OXFORD.*

The Fourth Edition.

OXFORD,
Printed by WILLIAM HALL, for *John Adams*, Edw: *Forreſt*, and *John Forreſt*. 1658.

FIVE GODLY
AND PROFITABLE
SERMONS,

CONCERNING:

1. The SLAVERY of SINNE.
2. The MISCHIEFE of IGNORANCE.
3. The ROOT of APOSTASIE.
4. The BENEFIT of GODS SERVICE.
5. The CHRISTIANS LOVE.

Preached in his Maties. in Lordly place.

By that late Eighthill Minister of CHRIST, Mr WILLIAM
PEMBLE, of Magdalen Hall in the
University of OXFORD.

The Fourth Edition.

OXFORD:
Printed by WILLIAM HALL, for John Adams, Bookseller,
over-against the Star. 1652.

TO THE READER.

CHristian Reader: *These Sermons were, by the Godly and Learned Author of them, fitted for the Congregations, to which he was to ſpeake, and no doubt intended only for the benefit of Hearers, not of Readers. Neverthelesse, it was the desire of many, that they might be publiſhed upon hope of good that might be done to the Church of God by them. There is need of plaine instructions to incite men to holinesse of life, as well as accurate Treatiſes in points controverted, to diſcern truth from errour. For which end I dare promiſe theſe Sermons will make much, where they finde, an honeſt and humble Reader. It was the Authors greateſt care,* to handle the word of God by manifeſtation of the truth, commending himſelfe to every mans Conſcience in the ſight of God; *as once* S. Paul *pleaded for himſelfe,* 2 Cor. 4. 2. *And if that be the property (which they ſay) of an eloquent and good ſpeaker,* non ex ore, ſed ex pectore, *to ſpeak from his heart rather than his tongue, then ſurely this Author was an excellent Orator, one that ſpake out of ſound underſtanding with true affection. Many excellencies there were in him, for which his memory remaines: but this above all was his crowne, that he unfeighnedly ſought Gods glory, and the good of mens ſoules. It remaines, that theſe Sermons be read by thee with a care to profit, and thankes to God for the benefit thou haſt by them, ſith they are ſuch talents, as in the uſe of which he requires, and expects to be glorified.* Farewell.

A. Gell. noct: Attic: lib:1. cap: 25.

Thine in the Lord Jeſus

JOHN TOMBES.

Thine in the Lord Jesus,

JOHN TOMLES.

JOHN: 8. 34.

Jesus answered them: verily, verily I say unto you, that whosoever committeth sinne, is the servant of sinne.

TO acquaint you briefly with the occasion of these words: their coherence with the foregoing and following verses stands thus. Upon some conference and arguments between our Saviour Christ and the Pharises, with other of the Jewes about the quality of his person, who and what manner of man he should be; Christ having plainly testified who he was, even the light of the world, that Messiah whom they had so long expected: it so comes to passe, that many of the people that were present, hearing Christ defend his authority against the cavills of the Pharisees, were thereby *moved to believe in him*: v. 30. Unto these believers Christ directs his speech, telling them that it was not enough for the present to seeme forward in embracing and yeelding assent unto his doctrine. There is more in it than so, if they will prove themselves to be true believers, and his Disciples, they must persevere in the profession and practice of his Doctrine [*If ye continue in my word, ye are verily my Disciples*] *vers*:31. Now whereas many things might discourage these young beginners from going on farther, especially their ignorance of this heavenly doctrine, and withall those manifold sinnefull corruptions from which they could not quickly shift themselves, Christ for their encouragement addes by way of promise, that if they will hold on, they both [*shall know the truth*] *viz.* the Gospell, and all the wayes of Gods grace in mans redemption by Christ, and farther [*the truth shall make them free*] *ver*:32. from the bondage of such inconveniences as might keep them back from the resolute profession of the Gospell, as fear of the displeasure of the Pharisees and Rulers, feare of losse, disgrace and reproach in the world, love of those sinnes and pleasures wherein they lived heretofore, and which now they might be unwilling to leave. Those incumbrances; which caused many a one to withdraw himselfe from following of Christ, our Saviour promiseth these believers, that if they will be constant they shall have no power nor command over them: But that the grace of God in the cleer knowledge of the Gospel should make them freemen, & set them at liberty from the fear or love of all such things, as might pull them aside from an holy profession of the name of Christ, *ver*:32. This loving admonition of Christ is very ill taken by the Jewes, Christ had touched upon that string that jarred, & they might not endure to be thus closely, though justly taxed for hypocrites and counterfeits, such as were so farre from being true believing Disciples unto him, as that they still continued in bondage unto their corruption, & would be ready upon every occasion to flie off from Christs service. Wherefore when Christ tells them that the truth should make them freemen, out of a perverse mistake they turne this clause into occasion of quarrell, and take great exceptions at Christ for calling them slaves and bondmen [*we be*, say they, in great stomacke, *Abrahams seed, and were never in bondage to any man; Why saist thou then ye shall be made free*, *ver*:33. Those commonly bragge most that may doe least, and yee have few that stand more stiffly upon termes of reputation, then those that have least true worth in themselves. So it is with these worthlesse Jewes, who stand punctually upon points of honour to cleare themselves from that imputation of bodily slavery, which Christ laid on them (as they thought) when yet

yet in the meane time they are of all ſlaves the baſeſt, *viz.* ſervants of ſinne and corruption. They ſaid ſomething that was true, that *they were Abrams children* borne of *Sarah* the free-woman, and this Chriſt denied not. But whereas they had ſaid, *they were never in bondage to any man*, that was falſe even in regard of their corporal bondage. For their bondage in Egypt of old, their Captivity for 70. yeares in Aſſyria of latter times, and the preſent ſubjection of their whole ſtate under the yoke of the Roman government, was witneſſe ſufficient that it was no ſuch ſtrange matter for a Jew to be a bondman. But ſay they had been alwayes free from ſuch bodily ſlavery, this was not that which Chriſt aimed at in that ſpeech of his (*the truth ſhall make you free*) it was ſpirituall ſervitude under the power of ſinne which he meant, and ſeeing they will not otherwiſe underſtand him, he declares himſelfe in plaine termes in this 34. *verſe*, (*Verily, verily, I ſay unto you, whoſoever committeth ſinne, is the ſervant of ſin*) There are ſervants of ſin as well as ſervants of men, and the condition of thoſe is as bad as of theſe, yea worſe. Chriſt makes the compariſon in two particulars.

1. Servants muſt have no inheritance with the free borne children, they may for a while enjoy the common benefit of the family: but at laſt they muſt be turned out and the children only divide the inheritance: ſo wicked men for a while live together in Gods houſe the Church: but when the reward of inheritance ſhall be beſtowed on the children of God, theſe are utterly throwne out of all, and no part fals to their ſhare. This is expreſſed, *verſ.* 35. (*And the ſervant abideth not in the houſe for ever, but the ſonne abideth for ever.*)

2. Servants muſt have their freedome from a Freeman that hath power to ſet them at liberty. So muſt ſinners from Chriſt the onely ſonne of God, who hath this power & authority given unto him, of bondſlaves to Sathan & ſinne, to make them Gods freemen. Hee alone brings deliverance to captives and priſoners, tranſlating miſerable ſinners, from under the command of the power of darkeneſſe into liberty of Gods adopted ſonnes; who being himſelfe made heire of all things as Gods natural Sonne, admits us the adopted ſonnes into the fellowſhip of a glorious inheritance. This is ſet down *ver.* 36. (*If the ſon therefore ſhall make you free, ye ſhall be free indeed.*) Thus the ſervants of ſinne are in an ill caſe, ſure to be turned out of houſe and home, except the Sonne of God, Jeſus Chriſt ſhall purchaſe their freedome, & beſtow an inheritance upon them. But what? Were theſe Jewes here ſuch kinde of bondmen? Yea, that they were: and Chriſt makes it good in the two verſes following, by undeniable arguments. Their ungodly practiſe ſhewed plainely what maſter they ſerved, and by whoſe command they were ruled (*I, know*, ſaith Chriſt, *ye are Abrams ſeed*) *viz.* according to the fleſh, and ſo borne of free parents: but yet ye are not freemen ſo long as malice, contempt of the Goſpel, love of the world, bloudy deſires of an innocent mans death, with ſuch like corruptions, tyrannize and beare rule over your hearts as they doe. For why? (*but ye ſeeke to kill me.*) A cruel maſter it muſt be that will command, and very ſlaves they are that will be obedient to do ſo ill an office as to murther Chriſt. But the reaſon followes, yee doe it [*becauſe my words have no place in you.*) That moſt holy, pure, meeke, and peaceable Doctrine of the Goſpel, which Chriſt publiſhed unto them could have no command over their hearts to win them to ſubjection and obedience thereunto: they were engaged to another maſter, and to his word they would obey, not Chriſts, not Gods, *ver.* 37. which in the next *v.* 38. appeares yet more plainely. (I ſaith Chriſt, *ſpeake unto you that which I have ſeene with my Father: and yee doe that which you have ſeene with your Father*) (1) I ſpeake unto you the Will of God, and you obey the will of the divel. Whence it is eaſie to judge unto whom ye belong, & whether ye be the children of God, free ſubjects under his gracious government, or the children of the divell, and ſlaviſh vaſſals under his mercileſſe tyranny. You ſee now the occaſion & coherence of theſe words I have read unto you. The ſcope whereof in breefe is this: To give theſe Jews right information of their preſent condition what it was. They in great errour boaſted themſelves

themselves much upon their outward liberty while yet they were the servants of unrighteousnesse. Wherefore our Saviour for their instruction and ours, lets them understand that they be slaves that serve sin, as well as those that serve men: And for this purpose he pronounceth to them and us, this most certain and undeniable truth (*Verily, verily, I say unto you, whosoever committeth sin, is the servant of sin.*) The meaning of the words is plain if you observe,

1. What it is to commit sin. 2. What to be a servant of sin. To commit sin is not simply to do any act contrary to the Law and will of God: for even the regenerate and most sanctifyed men in many things sin often, who nevertheless are not the servants of sin, but are *free from sin and made the servants of God*, as it is *Rom. 6. vers. 22.* In this place therefore to commit sinne [ποιῶν τὴν ἁμαρτίαν] is to do evill willingly and ordinarily: when men make as it were a trade and common practise of breaking the law of God, holding on in an usuall course of ungodly living without remorse and reformation, of such Christ tells us that they be the servants or slaves [δοῦλον] of sin (*i.*) they live in subjection to the power of their sinfull corruption, as slaves do to the command of their masters. Sin rules over them as masters do over their servants. The main point of Doctrine then that these words doe afford is this:

A sinner is a bondslave, and to live in sin is to live in thraldome. For the more distinct explication of this point touching mans spirituall bondage under sin, I desire you to observe three particulars. *Doct.*

1. *The nature of this bondage wherein it consists.*
2. *The divers degrees and kinds of it.*
3. *The grievousnesse and grievousnesse of it.*

For the first the bondage of sin standeth chiefly in two things:

1. *In subjection to the power of sin.*
2. *In subjection to the punishment of sin.*

The power and authority that sin hath over man is seen in two particulars.

1. *In restraining his liberty from doing of good.*
2. *In commanding his service in all bad employments.* As a master over his servant can both bid and forbid them: So the sin that rules in mans mortall bodies hath power both to restrain them from good, and to employ them in evill practises: you shall see both true in their order.

1. *Sin hath power of restraint and hindring from the doing of good.* A slave is not in his own power but in his masters, he cannot goe whether he will, nor do what he list, nor dispose of himselfe as he pleaseth, his service his goods, his life are all ordered by his masters discretion. So is it with a sinner who is holden in the fetters and chaines of his corruption, he is not his own man, nor can he do what many times he would. In men that are regenerate sanctified in part, experience yet witnesseth how much they are pestered and cumbred with this sin that hangeth on so fast about them. However the Spirit be willing and fain they would do much in the service of God; yet the flesh is weake, and they are so fettered with it that for their lives they can make but slow hast in the ways of Godlinesse, much a doe they have to keep footing on, dullnesse distraction, hypocrisie, formality, and a world of other corruptions sey upon them in every spirituall duty, in every good resolution; so that when they doe hast, their worke is ye more but to believe. Grace is yoked with corruption, which that puts us forward, this pulls us backward, insomuch that a regenerate man is but half a freeman, being drawne in some sort inclosed by his corruption in the whole course of his religious conversation, according as the Apostle *Paul* in the person of a regenerate man complaines very pitifully, *Rom. 7. 19, 20, 21.* But now in them that are unregenerate, this power of sin is much more predominant, whole hearts affections, understandings, and all in them are fast locked and barred up under impenitency, rebellion and blindnesse, so that they are *taken prisoners of Satan at his pleasure* as the Apostle speaketh, *2 Tim. 2. 26.* Sin hath dealt with those

men as we do with wild fowle, clipping their wings that they may not fly away or as enemies do with captives, diſarm them of their weapons that they ſhall be able to make no ſhift for their reſcue. So hath ſin utterly diſabled man to every good worke by putting out the eys of his knowledge, and ſtripping him naked of all thoſe graces and ſtrength which he had by creation. Beſide this, ſin hath taken away all deſire of doing good, having affected the ſoul of man with the love of all unrighteouſneſſe, whereby it comes to paſſe that man is well contented to be the ſervant of ſin taking great delight in his own ſhame and miſery: unregenerate men are kept faſt in durance, being neither able nor willing to come out of their bondage. In this reſpect is ſinne compared to ſnares and nets, and bonds wherein men are caught, and kept faſt for eſcaping [*I find* ſaith *Salomon, Eccl.*7.28. *more bitter than death, the woman whoſe heart is as nets and ſnares, and her hands as bonds.*] Thereby ſignifying the moſt intangling and inthralling nature of the ſin of adultery, whereinto few men fall that ever get out again, [*I ſee that thou art in the gall of bitterneſſe, and in the bond of Iniquity*] ſaith *Peter* to *Simon Magus Acts* 8. 23. Why becauſe for all his ſeeming profeſſion, he was ſtill tyed to his covetouſneſſe and other vile affections like a ſlave bound to a poaſt with a chaine. So *Paul* exhorts *Timothy* that he inſtruct his hearers to the end they might *Come to amendment, and recover out of the ſnare of the Devill, of whom they were taken priſoners at his will*, 2 *Tim.* 2. 26. And for this cauſe are ſinners in the ſtate of unregeneration, compared to captives and priſoners kept up in reſtraint, *Iſaiah* 61. 1. and 42. 7.

But here you are to note that Satan and ſin do not deale alike rigorouſly with all: they carry a ſtraighter hand over ſome than over others. Some they keep *Arcta cuſtodia* in cloſe impriſonment. And that is when men by Satan and corruption are made ſo ſure and faſt chained that they cannot go one ſtep beyond prophaneneſſe and impiety. Thus is it with men that are kept cloſe priſoners in the darke dungeon of ignorance, or who ſtick faſt in the dirt or mire of beaſtly covetuous and voluptuous affections: in a word thoſe that are given over to all ungodly and lewd courſes. Others there are who are indeed priſoners, but yet they are kept *in libra cuſtodia* in a larger kind of reſtraint, or as we ſay, to free priſon. And this is when Satan ſporting himſelfe in the ſinne and miſery of man holds him in a longer chaine, and lets him go a good way outward in Chriſtianity: but yet at laſt fetcheth him back again when he pleaſeth, like birds in a larger cage they flutter about, or like birds in a ſtring that make a faire flight up towards Heaven, but Satan when he ſpies his advantage, that by their fall he may give ſome notable foyle to Gods glory, & the credit of his Goſpell, then he twitcheth the ſtring, and down they tumble into hell. Such are thoſe of which *Peter* ſpeakes 2. *Peter* 2. 18, 19, 20. *Who had eſcaped for feare from the filthineſſe of the world, but were intangled againe therein.* Such a one was *Demas* whoſe covetouſneſſe hooke him back from his profeſſion of the Goſpell, to the world. And ſuch was the young man in the Goſpell, who was come neer to the Kingdome of Heaven, but he had one leg chained to the love of riches, and that pet him quite back againe. All theſe have a kind of liberty, but it is only of the priſon: They walk abroad, but it is in fetters, or as priſoners in *Rome* uſed to be dealt with, chained to a ſouldier that kept them that doth accompany them, to ſee them ſafe returned to their jayle. Now you know that a ſlave who walkes abroad to do his maſters buſineſſe, is yet a ſlave as well as he chained in the Gally. And ſo are thoſe ſtill ſervants & bondmen to their corruptions however they ſeem for the preſent to be more favourably uſed. Thus of the firſt point wherein the maſterly power of ſin ſtands *viz.* the reſtraint from doing the good we ſhould and ſometimes would. Now in the next place ſin hath alſo,

2. *A power of commanding all bad ſervices whatſoever.* A ſlave you know muſt ride and run, drudge and trudge, carry and draw, hew in quarries, digge in

in the mines, tug at the oare, labour like horses in a mill, and be put to all the base offices that are to be done. Honourable services there be that a freeman, a son may be employed in: but servants & slaves endure the basest and painfullest drudgeries. So is it with a sinner; he is at the command of his sin, as the Asse of his driver, or as the Centurions servants were at their masters beck. Look how Satan inspires him and his corruption suggests unto him, so he studies and plots, so he invents and practises. Be it but one sin that reignes over him; you shall see him ever attendant on that master, as be it lust, pleasures, covetousnesse, ambition, he is wholly taken up in their employments. He hath nothing to spare from them: no thoughts, no words, no time, week day and Sabboth day, their businesse still goes on; nay, the day is not enough for the doing of his command. He deviseth mischief upon his bed, and he cannot sleep till he have layd a plot how he may compasse one of his ungodly desires. He will be profound, crafty and diligent in contriving and dispatching the affaires which the Devill and his corrupt heart have given him in command. For this cause is sin compared unto a law. *Rom. 7. 23.* because it commands and rules over men by powerfull suggestions, provoking them to evill. A lawlesse law it is, but fit for lawlesse men, it prohibiteth all that good is, and enjoyns the practice of every evill thing. And hence also is Satan stiled the prince of this world because he hath no mean company at his devotion, over whom he rules as vassals and slaves, most ready to obey his will and pleasure. But will you see what employment sin and Satan set men about. Are they honourable services? no: the most vile, base, absurd, and unreasonable offices that can be devised, what will not they command, or what will not one of their servants do against religion, conscience, justice, common honesty, yea and nature it self? Let covetousnesse tyrannize over him: how basely, niggardly, scraping, pinching and sparing will he be? How most unconscionably and unmercifully will he oppresse, exact, coozen and deceive all the world, strangers, acquaintance, rich, poor, friends or foes, brother, father and all that may challenge faire & honest dealing? If lust rule him, he will damn his soul, destroy his body, disgrace his name, overthrow his estate, undoe all his posterity for the love of some base whore. The like may be said of pride, gluttony & voluptuousnesse, or any such like swaggering lust. Yea to goe farther, the godly many times are here befotted, who to satisfie some one unmasterly desire, will hazard the peace & comfort of their soules, disgrace themselves and their profession, vex the spirit, and cast themselves on Gods sore displeasure. So violent and tyrannicall are these commands of sin and Satan, and so base and servile are we grown in our obedience to them, that we will not sticke to do that which in the practise or event of it tends to our own utter undoing. Now who would not be ashamed of such a master, and such a service? Nay who is not ashamed of it? But here is the power of darknesse, and the invincible tyranny of Satan, that whom we hate yet we feare, and serve: of whom we are ashamed, to him yet we shew our selves obedient. Thus much touching a sinners subjection unto the power of sin.

Next follows his *subjection unto the punishment of it*, which is the worst part of this bondage which yet a sinner must surely beare. He is in this respect of all slaves the most miserable: for let him looke which way he will, he can see nothing but scourges & Scorpions provided for his back, the whip, the crosse, the furke and such like punishments of slaves in old time, are nothing to the torments he stands in feare of. No sober houre passeth over a sinners head where in his heart is not full of flavith and dreadfull terrors, arising from a threefold cause.

1. *From Conscience*, the horrible clamours whereof terrifie his very soule, and gripe him to the heart with unsufferable pangs, while it still cries in his eare in this fulfull voice [*yet know for this God shall bring thee to Judgement*] oh this makes him quake and grow pale, he is afraid to look God or men

in the face, he ſhifts and fain would if he could hide his ſins from the knowledge of his Conſcience, and both from Gods eye.

2. *From Satan*, who though he now ſeem as his Maſter yet he knows and trembles to think of it, that hereafter he muſt be his everlaſting tormentor.

3. *From God himſelf*, whoſe moſt furious wrath and unavoidable vengeance he knows is prepared for him and ready every moment to ſwallow him for his rebellion. Now who could eat his meat merrily that muſt pay ſuch a ſhot? What comforts of this life, what pleaſures of ſin can be ſweet which are every moment imbittered with ſo many woes? It helps not a jot that they be for a time deferred: for he is no freeman who though he be not clapt up in priſon, yet cannot walke abroad without feare of the Sargeant, the priſon, the gallows, when the Country is layd for him, and executions out for him in every place. Certainly it is a hell to live in feare of hell, and as bad as death to live in *bondage for feare thereof all the days of a mans life, Heb.* 2. 15.

Yet ſuch is the miſerable thraldome of a wicked man, he is every way in the briers being on the one ſide faſt chained to his ſinfull and ungodly courſes; on the other as ſurely and certanely bound to his everlaſting puniſhment. And ſo much for the firſt part of the nature of this ſpirituall bondage wherein it ſtandeth.

2. I goe forward to the next point which I propoſed to your conſideration, *viz. The diverſe degrees of this bondage:* where you are to note that there are two kinds of it, 1. Willfull, 2. Unwillfull ſlavery.

1. *Wilfull bondage*, is when a freeman is content to be made a ſlave, or being by force or fraud made one, is willing to continue one ſtill. Such a one was *Ahab*, who *ſold himſelf* for a ſlave *to do wickedly*, 1 *Kings* 21. 20. *I will give the worth of it*, ſaith he to *Naboth*, when he ſought after his Vineyards true, he gave the full worth of it that ſould himſelf for a few Acres of land, ſuch are all thoſe that commit ſin with greedineſſe, who take pleaſure in all unrighteouſneſſe, who love the wages of iniquity, who obey ſinne in the luſt thereof, who take thought to fulfill the deſires of the fleſh, with full conſent & hearty good will, giving up themſelves to be ruled by the counſels of Satan, & their wicked hearts. In which condition of a wretched ſinner, you may obſerve two things remarkeable.

1. How ſtrangely baſe and degenerate mans nature is grown, who being a moſt noble creature made for the moſt honourable purpoſes & ſervices in the world, is now grown ſo vile and extreamly baſe, ſo far forgetfull of his duty, and the dignity of his creation, as to be willing inſteed of the free and happy ſervice of God and goodneſſe, to put himſelfe into a moſt ignominious ſlavery unto Divells and vile affections, naturally we all love liberty, and chooſe rather the loſſe of life, than of it, and only violence and fraud, can bring us or keep us in bondage: But ſin hath prevailed with us againſt nature, and ſo taken off from us the edge and vertue of all manly reſolution, that of our own accord we offer our ſelves unto it, being put in fetters and manicles by our own corruptions, yea this ſlavery men count their only liberty, inſomuch that when they be called unto freedome, have their ranſome offered them, & all meanes of eſcape layd before them, yet they chooſe to be ſlaves ſtill.

3. How difficult a matter it is for a man to come out of this bondage, ſurely he that loves the priſon better then his enlargement, it is pitty there ſhould be any meanes of his delivery, and it is hazard if they be ſought he will not accept of them. That ſervant who in the ſeventh yeare of his bondage did ſo love his maſter that he would not go out free, he was by the law to ſerve his maſter for ever afterward *Exod.* 21. 5. He that would not be free when he might, ſhould not afterwards when haply he would. And ſo it is with the ſervants of ſin, when once they beare a good affection to their maſter, and are ſo far bewitched as to hold themſelves well appaid with his ſervice, then are their eares

nailed

nailed fast to the posts and gates of hell, or rather with *Sisera*, a naile is striken through their temples, and at one stroke looseth both life and liberty for ever. So that unlesse that strong man make a forcible rescue of them out of the hands of these tyrants, they do never escape from this miserable thraldome.

2. *Unwilling bondage*: as when a man is taken prisoner by the sword in battaile or circumvented by some stratagem or fraudulent guile. Such is the condition of godly men many times, who by some furious and vehement assault of temptation are wounded, overthrown, taken, led away captive, and clapt up in irons under the guard of some strong unruly lust, or other, or else by some subtile, slight and snare privily layd for their soules, have their heels intrapped in the ginne, and for a while are caught as a prey for Satan. But now during this straitnesse, what sighes and sorrows do possesse the godly heart? How tedious and irkesome is this bondage? How doth he long till his heart be again clarged that he may run the race of Gods commandements? Life it selfe is unpleasant till this liberty be obtained again. Wherefore many a hearty prayer is sent up to Heaven dayly to intreat God for his enlargement, willingly doth he embrace all meanes of freedome, gladly doth he run and rest in him that only bringeth deliverance unto captive prisoners, with the *Israelites* in *Egypt* he is even weary of his life for the oppression an cruel tyranny under which he is holden, which makes him in the bitternesse of his soule cry out unto God for deliverance from this heavy bondage. Often taking up that complaint of the Apostle, *Rom. 7. 24. O wretched man that I am who shall deliver me from the body of this death*] These are the severall degrees of this bondage, which was the second part propsed to be handled.

3. I come in the third place to consider the *greatnesse and grievousnesse of this spirituall bondage*, which will appeare by comparing it with outward bodily slavery. Now spirituall slavery is worse than corporall in three respects.

1. *In regard of multitude of Masters*: In corporall servitude one master may have many servants, but for one servant to have two or more masters, is a thing unreasonable and unpossible, suppose they were both good; much more if they be bad. Miserable therefore is the estate of a sinfull man, who when he serves fewest serves three at once, first his lusts, secondly, Satan working powerfully in his sinfull corruption, thirdly, God himselfe. For the first: it may be some one wicked affection is his master, & yet there is worke enough to please that, but when many lusts at once beare sway over a man like many tyrants in one Citty, Lord what combats, broyles, and tumults be there in that mans heart: when pride commands one thing, covetousnesse an other, when unclean lusts draw one way, ambition another, voluptuousnesse a third, a man had need then to study and take thought for the flesh to fulfill the lusts thereof, and all little enough to please these hard and cruel taskmasters. Again he hath another master, and that is Satan, who inspires these corrupt affections of mans heart, with much rage and hellish fiercenesse, and is that grand *Pharaoh* who setteth all those inferiour officers a worke, who therefore is called the [*Spirit that worketh in the children of disobedience*] *Ephes. 2. 2.* Over whom although he alone may seem to challenge all power and authority as over the only subjects of his kingdome, yet we know that besides both these, they have another supream and soveraigne Lord (*1.*) God himselfe against whose government although they doe rebell, yet can they not withdraw themselves from under his power and jurisdiction. *God is King, let the earth be never so unquiet, and the haters of the Lord Lord shall be subject unto him.* He will have to do with them in spite of their hearts. They feare him as slaves against their wills, both to do his will whilst he useth them to effect by them his own most holy purposes, and also to suffer his will in their justly deserved punishment. Thus wicked men are mastered on all hands, and no way free either from sin or punishment.

2. *In regard of the meanes of escape:* a servant hardly used may find meanes to shift himself of his Master; It is not so with a sinner; run away from his master he cannot; for he beares him always about with him in his bosome, his sin still keeps him company and goe he whether he will Satan doggs him, stands at his right hand, nay possesseth his very heart, so plying him with temptations and ill suggestions, that he cannot go a foot from his service. 'Tis true the case is so sometimes with a wicked man that he changeth his master, but seldome comes a better. If he escape the tyranny of one sinfull affection, he falls under the command and power of another as bad. So you shall have a very spendthrift turne a miserable nigard: but this is only like a prisoner that removes his bolt from one leg to another, & such exchange is done only upon compact: He leaves on vice that he may the more freely give himselfe to another, so that he changeth his master but not his servile condition. Some reigning sin or other will alwaies cleave to his soule, lye down with him in his grave, and sink him down to hell. And as for the eye of Gods revenging justice, he sees it open upon him to take notice of his doings, and his hand always lifted up to smite him, trembling always to think that he hath no means to hide his sin from Gods knowledge, no power to pevent, no strength to beare the heavie stroke of his wrath when it shall light upon him.

3. *In respect of the reward*, the world hath scarce afforded masters so without all humanity, tyrannicall and cruell, as not to be pleased with the faithfull service of a slave, or not to reward him in some degree of curtesie for his service. A sinner is miserable both ways, as he cannot please his master so he cannot hope for reward. For take a man that hath quite spent himself in the service of some one of these imperiall and cruel Lords, who hath done all that he can in giving full content and satisfaction unto them yet they rest not, there are yet new commands and farther injunctions, so that when it seemed, villany was come to the highest, and that mens wits and strengths did faile them for further plots and practises, there's yet a powder-plot behind, some new, strange, unthought of peece of bad service to be performed. Sin and Satan are restlesse and mercilesse tyrants, never contented, still exacting, crying, craving, compelling to new tributes & homages. And now when a man hath worn out himself in their service, spent his yeares and strength, his wealth and good name, and body and soule, and all upon them, what is then his reward for this his trusty and true service? A curtesie think you? nay a very hell of unkindnesse, shame, reproach, misery, and many other punishments even in this life, but for all that other, Hell, damnation, fire, snares, and brimstone, and stormy tempests of Gods furious indignation: this is their portion and the guerdon of their obedience. Satan did for a while promise faire and performe little, helping them to enjoy some pleasures of sin for a season; but this seeming kindnesse was but coloured cruelty, all being nothing but a sweet sauce to make him swallow down those morsels of poyson the fiery venome whereof, shall afterwards drink up his spirit and inflame his soule with everlasting burning.

Foolish men and unwise that take such paines to be miserable; But how should it be otherwise, when men are servants, to Satan but rebells against God? in vain do they expect any other reward for their service, then the severest punishment of their rebellion.

Thus I have opened unto you according as I have been able, the nature, degrees, and quality of this spirituall bondage of sin. It remaineth now to make some use and application of that which hath been delivered.

Use 1. The *first use* shall be for the discovery of a great error in the world committed by men in judging their own & other mens conditions. It is the common opinion of most, that if a man live out of danger of law, and have wherewith to pay every man, & keep him out of debt and feare of the prison, if he can live upon his own and be beholding to no man, if he can set his foot to the best mans in the parish, and be able to make his part good in any suite or quarrell,

caring

caring as little for such a great man, as the great man cares for him, if he can overbeare his enemies, and trample upon any that he takes against: if he can go whether he lists, and do what he pleaseth; living idly in pleasures upon other mens labours; if he be able to sin boldly, to satisfie any disordered affection without controle, having power in his hand to overcome a poor Minister, that he shall not dare to reprove him, or money enough in his purse to out-bribe the authority & severity of the law, such a man as this that lives without feare or care, he is esteemed the only man that leads a free life, and lives at his own command. Thus men judge of others and of themselves, whilst they look no farther then that which is outward, appearing to sense: But they must know that every freman in a civill estate, is not a free subject of Gods Kingdome. No; therebe that feed daintily, lye soft, goe richly clad, live lazily, and who take their fill of worldly pleasures in all licentiousnesse, who yet are as arrant slaves as any that serve in a Gally. Do but turn their inside outward, and you shall see ever whole legions of Divels domineering over them, pride, covetousnes, ambition, envie, malice, unclean desires, with a number of such like black & hellish lusts reigning in their souls, under the command whereof they are haled this way and that, in all servile obedience even like slaves bought and sold in a market. A vain thing 'tis for these men to brag of their nobility, gentry, of the freedome and ingenuousnesse of their education or living. For let them know that a mans honour is his honesty and sanctity; his perfect freedome is the faithfull service of God. He is truly free, gentle and noble, that's truly gracious. Swearing, lying, gaming, whoring, covetuousnesse, gaping after a few pounds of Gold and Silver, foolish love of gay apparrell, restlesse pursute after two or three words and titles of honour, with the like; are these the imployments of brave, free, generous and noble spirits? Far be it from any man to think so, servile and base dispositions they be that subject themselves to such wicked and unworthy affections, nor can any be honest or honourable who hath such masters. This the Apostle concludes, *Rom.* 6. 20. [*When ye were the servants of sin ye were free from Righteousnesse,*] And it must needs be a base and dishonest service, wherein 'tis free to be and to doe any thing saving that which is honest and righteous. Wherefore let no man fall into the errour of the jewes here noted in the text, boasting much of their freedome & dignity because they were borne of *Abraham*, and lived not in bodily servitude, lest they heare also that which Christ here replyed upon these Jews, *Who so committeth sin is the servant of sin*, and again, *If ye were Abrahams children ye would do the workes of Abraham*, *vers.* 39. But now *Ye are of your Father the Devill, because the lusts of your father ye will do*, *vers.* 42.

2. The second use of this point shall be for admonition, that each one do make tryall of his estate, whether he be the servant of sin yea or no? For which purpose the Apostle hath set down a golden rule, *Rom.* 6. 16. *Know ye not that to whomsoever ye give your selves as servants to obey, his servants ye are to whom ye obey, whether it be of sin unto death, or of obedience unto righteousnesse.* 'Tis not the Livery or Cognizance of Baptisme, 'tis not the name of Christian, 'tis not the outward profession of Religion that makes a distinction betwen the servants of God, and of sin. We have a fairer marke to know them by, and that is Obedience. This tells us certainly to whom they belong. He that obeys God he is Gods servant; he that obeys sin, let him prosesse or professe never so much devotion to Gods service, yet he is for all that the servant of sin and no better. Well then the tryall is now easie, and requires no more but this that you bring your thoughts home to your selves, duly considering whom you do usually service unto, whether God in obeying his holy Commandements, or your own sinfull flesh and Satan in following their counsells. Doest thou in thy heart serve the law of God, consenting to all the commands thereof as most good and holy, endeavouring as much as possible thou art able to do whatsoever it biddeth thee, holding a constant resolution to please God in

Use 2.

in all things whatsoever? If thy conscience can truly say yea, then mayst thou rejoyce in the honourable title of being the servant of God. On the other side, dost thou commit sin as our Saviour speaks here, that is, dost thou willingly and ordinarily make a practice of breaking Gods holy Law, following every lewd course that Satan leads thee to, and giving scop to thy ungodly desires? Yea is there any one particular sin that reignes over thee: wherein thou livest wittingly and wilfully however thou forsake others? If thy conscience say yea then know that as yet thou art a miserable bondman and servant unto corruption, hearken therefore in the last place to

Use 3. 3 The third use wherewith I will conclude this point, and that is an exhortation to perswade those that find themselves in bondage unto sin, to endeavour by all meanes to get themselves at liberty. To men in prison or bodily servitude, this exhortation were needlesse; but unto the servants of sin, it is most necessary to use all perswasions to make themselves freemen. Two motives there are that ordinarily prevaile with all men to seek for a change of their present condition, viz. 1. The evil of the present estate in which they are. 2. The good of another whereto they may come: both are seriously to be thought on in this businesse, for asmuch as there is no estate worse than the slavery of sin & punishment: nor any better than the liberty of grace and glory. Wherefore let me earnestly intreat you to bent your meditations upon these two points. First think with your selves how miserable a thing it is, for a man to live all days of his life like a slave, and dye like a villaine, how wofull is the case of that poor creature, which is at the command of every base affection, led & driven hither and thither, according as every wicked desire and hellish inspiration shall provoke it, wearying it self in the ways of wickednesse, and taking a great deale of paines to worke out its own everlasting misery. Think what strange folly it is for a man to content himselfe with a few poor commodities and pleasures, that sin can afford for a day or two, the very enjoying whereof do but make him more unhappy: No man that is wise would buy the greatest of such contentments, for one of the pangs of an evill conscience, which accompany them. The time comes on when he must part with all his delights and be turned out of the world naked of all comfort, grace and favour. This is it which cuts him to the heart, and one serious thought of it quite dasheth all his jollity and contentment, Feares are upon him on every side making him to live uncomfortable, because he knows he shall dye unhappily. But now turne our thoughts on the other side, and consider how happy and glorious the condition of the Saints is, whom God by his grace hath set at liberty, from the service of sin. Whether you look upon them here in this life in the state of Grace; or hereafter in the state of glory, their freedome is every way blessed and desireable. Free they are from the commanding power of sin, being now led by the spirit of Christ, and not by the spirit of the Devill, free from the terrors of an evill conscience: free from the terrors of death, hell, and judgement: free unto every noble employment in Gods service, apt to pray much, ready to heare much, able to meditate much, delighting in sanctifying the Sabbath, chearefull, forward, and willing hearted to every good work. A blessed estate if we have either grace or wit to judge aright of it. I confesse graceless fooles hate another esteem of it. Tell them of praying, reading the Word of God, singing of Psalmes, hearing & repeating of Sermons, & keeping of the Sabbath, ye kill them dead, and rather they had you should set them to the painfullest drudgery in the world: Councell them to refrain gaming, drinking and ill company, to bridle their ungodly and naughty affections, to converse with such and such men of godly and religious lives, and to be content to be ruled by reason of Gods Word. All this is even as much as if you should put them in the stocks, or clap a paire of fetters on their heels. Let them live in a family where all exercise of religion are strictly observed, and no liberty given to any lewd prodile, they are weary of it as a prisoner of the

Jayle,

Jayle, or one that is in little ease, and they think it seaven yeares till they be gone to some other place, where they may live as they list. Thus men of perverse minds and corrupt judgements censure Gods service to be no better then a sad, dull, wearisome, and slavish drudgerie. Ungodly men think there is no mirth but in madnesse; no sport but in doing mischiefe; no contentment but in pleasing the Devill & wicked lusts, no liberty at all but in licentiousnesse of living. Be (I beseech you) better informed, and know that a subject is a freeman though he serves his Prince and obey his lawes. A Sonne is a freeman although he live in feare and awe of his Parents: A Servant is a freeman though he live in conformity to the Lawes of a Christian master, and the orders of a Christian family. And so a Christian man is then free, yea most free when he submits himself to the lawes of God, as an obedient subject of his Kingdome. This freedome he enjoyes in part in this life, but fully in the world to come, when he shall be perfectly freed from all sin and misery, when there shall be no feare of being unhappy, because no possibility of being sinfull. Certainly my breathren, if there be in us any sence of our present misery or expectation of the future happinesse of the Saints, we cannot choose but sigh within our selves with many prayers, wishes, and long desires, that we also may *be delivered from the bondage of corruption, into this glorious Liberty of the Sonnes of God.*

If now (for conclusion of all) you aske me by what meanes this freedome may be obtained; I answer briefly, there is no means but one; and that is Jesus Christ. All the liberty we have is his purchase and from his gift, for as you have heard, we are bondslaves unto sin, partly in regard of the punishment of it, partly in regard of the over-ruling power thereof. Now it is Christ that sets us at liberty from both. Christ by his blood purgeth us from all our sins, by taking the gilt and punishment thereof from us. Christ by his spirit delivers us from the power and dominion of sin, that it raigne not in our mortall bodies, having sanctified us by sending the holy Ghost into our hearts. For [*Where the spirit of the Lord is there is liberty*] as the Apostle speakes, 2 *Cor.* 3. 17. So that every way Christ is he that bestowes on us our Manumission, according as he himself here speaketh [*If that the Son shall make you free then are you free indeed*] wherefore this only remaines that we should goe unto Christ; seek and sue unto him for our enlargement, intreat him to heare the cry of a prisoner and captive, and in compassion of thee to afford his helping hand for thy delivery. Pray him to put himself between Gods wrath and thy soul, making peace for thee in heaven, by his bloody and meritorious sacrifice, pray him to send forth into thine heart, the spirit of sanctification, to regenerate and renue all the powers of soule and body, freeing them from that law of sin which naturally is in thy members, that by the power of that inward grace, thou mayst be able thence forth to give up thy soul & body unto God, as servants of righteousnesse and holinesse. Confesse to him and say: *O Lord other Lords beside thee have ruled over me*, who have robbed me of all grace, peace, comfort, happinesse, honour & liberty, long have I lived in grievous thraldome, miserably oppressed & straightned on every side, Satan, the world, the affections of sin have plaid the unmercifull tyrants over me, I have been wholly at their command, thinking, speaking and doing every wicked thing they have suggested unto me, when I would do any good, evill is present with me and about me, and I am hedged with a world of such incumbrances that I cannot tell which way to get out. Now Lord helpe me, break these my bonds, unloose these cords wherewith I am tyed, free me from this straightnesse, and bring my soul out into a large place. Undoe the workes of the Divell, restraine his power, destroy his kingdome, and utterly overthrow the dominion of sin within me. Be thou my Lord and King, and do thou rule over me, let thy Word command me, thy spirit lead me, thy power incline me to all subjection unto thee, bid me doe what thou pleasest and make me do it, forbid

bid me what thou dislikest, and keep me from doing it, perswade me by faire meanes, and if stubborn, force me by foul, exercise over me all the authority of a Father, of a Master, of a King, of a God. I submit me to all, and am content by any meanes to be over-ruled, so I may become a faithfull servant in thy house, and an obedient subject of thy Kingdome. This my service is my freedome, this freedome is my happinesse, and for me to be thus free and happy is thine honour. Now therefore take unto thee the glory of all, and accept of my service who hast purchased my liberty: unto thee O Christ I owe my soule much more my obedience, I yeild thee both and all that I have or can do, take all, command all, protect, sanctifie and save all.

FINIS.

HOSEA. 4. 6.

My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no Priest to me; seeing thou hast forgotten the Law of thy God, I will also forget thy Children.

THese words contain a short declaration of the miserable estate of the Church of *Israel* in the days of the holy Prophet, when the people they were ignorant the Priests they were negligent, both were grown monstrously wicked, and all were likely to be out of hand most severely punished.

The parts of this verse are two.

1. The sin and punishment of the people; their sin is ignorance want of knowledge of God, his worship and service; their punishment is destruction, or cutting off: partly by temporall judgements, the Sword, Pestilence, Famine and Captivity; which for their ignorance which other sinnes should come upon them; partly by spirituall and eternall judgements in their certain condemnation in Hell fire.

[*My people are destroyed for lack of knowledge.*]

2. The sins and punishment of the Priests who are in the next place particularly questioned as chief authors of that ignorance which was among the people: their sin is, that: *They rejected knowledge and forgot the Law of their God:* The latter clause gives us the meaning of the former: The law that was prescribed unto the priests, the Sons of *Levi* is expressed, *Deut.* 33. 10. [*They shall teach Jacob thy Judgements and Israel thy Law*] and yet more fully, *Mal.* 2. 7. [*The Priests lips should preserve knowledge, and they should seek the Law at his mouth, for he is the messenger of the Lord of Hosts.*] Thus then was the Covenant that God had made with the Sons of *Levi* that besides the offering up of sacrifices for the people, he should preside for the instruction of the people in matters of religion: for which purpose they are employed, 1. To have the knowledge of Gods will for themselves, that the Law of God might be sought at their mouth, and knowledge preserved in their line. 2. To be ready & carefull to teach the same unto the people so far as it concerned their duty to know and practise. Now at this time these Priests *had forgotten*, &c. broken *the covenant of Levi*, and transgressed the commandement which God of old had given to the Priesthood, being guilty of a double fault.

1. Ignorance that they were not themselves men of knowledge, such as were skilfull and learned in the understanding of the law, able to informe others: but were as the Pharisees and Scribes in after times, *Blind leaders of the blind.*

2. Negligence

2. Negligence that they took no care in teaching the poor ignorant people according as they were bound by their office: Both theſe faults are ſignified unto us when the Prophet ſaith [*That the Prieſts had rejected knowledge*], meaning that they were ignorant themſelves, and negligent towards other: They had no knowledge for their own part, or if any, yet they deſpiſed to teach it to others. A fault no way to be tolerated in ſuch men: and therefore in the next place you have their puniſhment; which is conformable to their ſin: They would not do their duty, God would diſcarge them of their office; *they rejected knowledge* with ſcorne and loathing of it, (ſo the word is רָזַל) God with as much diſdain *rejects them from being Prieſts unto him*: *They had forgotten Gods Law, God would likewiſe forget them and their Poſterity*, leaving them without relief when their deſerved ſhame & miſery ſhould come upon them. Which fell out accordingly at the finall diſtruction of the kingdome of *Iſrael*, when Prieſts and People fared alike, and were all carryed away into perpetuall captivity; where they and their poſterity remained ever.

The words being thus in briefe opened to you, out of them I commend to your obſervation, this generall point of inſtruction, *viz.*

Doct. *Ignorance in matters of religion, be it in whomſoever, is a hatefull and dangerous ſin.*

If it be in people it is naught, if in Miniſters it is much worſe, in whomſoever it be, it is a ſin wherewith God is highly diſpleaſed, and which he will one day ſeverely puniſh. That the truth of this may appeare unto you, I ſhall endeavour to unfold unto you the Quality and Danger of this ſin a little more at large: becauſe as ignorance is a common fault, ſo men have a common opinion that it is a very ſmall offence, ſcarce any at all: You will judge otherwiſe, if you will daily conſider of it in theſe three reſpects.

1. *The Nature of it,*
2. *The Cauſes of it.*
3. *The Kinds of it.*

1. For the nature of it, you muſt know that ignorance is a foule blemiſh of mans nature; a want of that perfection which ſhould be in us if matters were now with us as when God created us, we were made after Gods image, & a ſingular part of that Image was our knowledge, and the moſt excellent part of our knowledge, was the underſtanding of all divine matters touching God & goodneſſe, ſo far forth as it was needfull for us to underſtand them. Now nature it ſelfe that hath planted in every one an unmeaſurable deſire of knowing much, leades us alſo to judge how incomparable an ornament it is, where it may be attained.

When we think upon the infinite knowledge of God, or upon the excellent meaſure of knowledge in the Angels and bleſſed Saints departed, or in *Adam* in his innocency, none is ſo ſtupid and dull, as not to admire it in them, and to wiſh for the like in himſelfe, ſo far as he might be capable of it. In which caſe when we look backe from them to our ſelves, who can choſe but hang downe his head for very ſhame and griefe to ſee God, and thoſe bleſſed creatures ſo ſhining in ſo glorious a brightneſſe and fulneſſe of light, while himſelfe ſtands in darkeneſſe, compaſſed about with a black night of ignorance, error and obſcurity? he ſeem as much difference between himſelfe and them, as between him that ravades by the cleare ſun-ſhine, and one that walkes by a candle. Knowledge is like the ſun in the world, or the eye in a mans face: nothing would be more ſtrill and diſmall then the world, without the light of the Sun, nor is any deformity in the face more notable then the want of an eye: And certainly there is no more ſtrange ſight to behold, then that ſoule which is darkned in its underſtanding through blindneſſe and ignorance, being deſtitute of the knowledge of God, of Chriſt, of Grace, of Religion, the knowledge whereof is not only light, but alſo life unto the ſoule.

2. In

2. In the next place let us conſider the cauſes of mens Ignorance, and they are two, both very bad according as the effect.

1. The firſt is *Adams* ſin from whoſe fall this naturall corruption and weakneſſe is derived unto us. He ſinned, and we in him: both are puniſhed among other great loſſes, with the loſſe of thoſe glorious abilities of our underſtãding part. It had once a power & large capacity to comprehend all things both naturall and divine: but at this time a very great weakneſſe & dimneſſe of ſight is fallen upon it in diſcerning naturall things: and for the knowledge of God and ſpirituall things it is grown ſtark blind. Hence then is that firſt kind of ignorance which we may call *naturall and invincible*. *Naturall*, becauſe every ſonne of *Adam* brings it with him into the world, by the courſe of his generation and birth: forаſmuch as every one is borne weak-ſighted with this infirmity and diſability in his underſtanding. Therefore in infants there is more then *ignorantia puræ negationis*: for being ſinnefull, ignorance is a part of their originall corruption, and ſo it is alſo *pravæ diſpoſitionis*, they not only know not by reaſon of age; but are ill diſpoſed to know by reaſon of the diſability of their ſinfull nature. Again, this ignorance is termed *invincible*, or unavoidable, becauſe the naturall man alwaies continues in it, and cannot by his own ſtrength ever get out of it: but only by the help of Gods ſpirit outwardly affording the meanes of holy knowledge and inwardly enlightning the mind to underſtand them aright as the Apoſtle ſheweth, 2 *Cor.*3.18.

2. Our own ſinne, *viz.* wilfull rebellion in neglecting and deſpiſing all holy meanes of knowledge: when means are not they ſeek not after them, when they be offered, they refuſe them, or uſe them with all careleſneſſe and diſreſpect: when men wink againſt the light, cloſing up their eyes that it may not ſhine in their hearts: when they will none of wiſdomes inſtructions, but ſtubbornely ſay to God, *depart from us, for we deſire not the knowledge of thy wayes*. Hence is that other kind of ignorance which we call *affected*, a fouler fault by farre then the former: when men know nothing, and yet ſcorne to learn any thing: they will not heare, nor conferre, nor read, nor pray, nor uſe any means to get knowledge, but are content to ſit ſtill in darkneſſe, as the Egyptians were ſometimes forced to doe, not ſtriving one way or other. A miſerable condition, but I ſhall tell you the reaſon of it: they abide in darkneſſe, becauſe they are loath to ſee and to be ſeen. Should they come abroad in the light, their manifold deformities and abominable corruptions would be diſcovered by the light of the word, to their ſhame and griefe: they ſhould meet with many reproofes of their lewd courſes, many perſwaſions to piety and obedience: all which they can by no meanes endure, it is death to them to hear of their faults, when they are reſolved not to amend them: & they will be wilfully ignorant of that, which being once known would often trouble their conſciences. This reaſon of mans wilfull affected ignorance, Chriſt gives, *Iob:* 3.19,20. [*Light came into the world, and men loved darkneſſe rather then light, becauſe their deeds were evil: for every man that evill doth, hates the light, neither commeth to the light leaſt his deeds ſhould be reproved.*] Theſe are the cauſes of this ignorance, originall corruption diſabling us to know, actuall ſtubborneſſe and frowardneſſe, making us unwilling to know: wherefore ignorance muſt needs be ill, that hath ſo ill cauſes, where the root is rottenneſſe, you can look for no fruit but corruption.

3. Come we in the third place to the effects of it, and you ſhall ſee it is evill and hurtfull in that regard alſo. The fruits of ignorance are two. 1. Sinne. 2. Puniſhment. 1. Sinne: Ignorance is a ſinne it ſelfe, and it is a cauſe of many ſinnes: There be mother ſinnes, and this is one of them, a fruitfull mother not of devotion, as blind Papiſts would have us believe, but of iniquity and impiety. An ignorant man is a wicked man; an ignorant Prieſt is a wicked Prieſt, an ignorant people, a ſinnefull people. It is plain by this very Chapter, (*There is no truth, nor mercy, nor knowledge of God in the land*) ſaith the

Prophet, ver. 1. What followes thence, why this (*by ſwearing, and lying, and killing, and ſtealing, and committing adultery, they break out, and blood toucheth blood, verſ. 2.* Againe (*Iſraell doth not know, my people doth not conſider*, (ſaith the Prophet) *Iſaiah, Chapt: 1. verſ. 3* what of that, they might yet be devout, and holy, might they not? No: read the complaint that followes thereupon, *verſe 3.* (*Ah ſinfull nation, a people laden with iniquity, a ſeed of evill doers, children that are corrupters, they have forſaken the Lord, they have provoked the holy one of Iſrael, they are gone away backward.*) See the fruits of ignorance whereby men become Apoſtates from God, wicked in themſelves, and corrupters of others: for ſo it is, they that know no good themſelves, have yet knowledge enough to teach another to doe evill. Nor can this be otherwiſe: for as much as where the heart is evill, the life will be wicked. Now an ignorant perſon is devoyd of grace. So ſaith the Apoſtle touching the Gentiles, that they were (*ſtrangers from the life of God through the ignorance that was in them, becauſe of the blindneſſe of their hearts. Epheſ: 4. 8.*) that is, they were deſtitute of all ſaving and quickning power of Gods ſpirit, they had no grace, no faith, no feare, no love, no true affection to God or any ſpirituall goodneſſe; they had neither care nor deſire of that they knew not: whence *ver: 19.* followes immediately their lewd lives in that (*being without ſenſe* (of goodneſſe) *they gave themſelves unto wantonneſſe, to work all uncleaneſſe even with greedineſſe.*) For what will not a graceleſſe ignorant man doe, who knowes not, but he may doe any thing? He is blinde and cannot chooſe but ſtumble at every block, daſh himſelf againſt every poſt, tumble into every ditch: he is a ſhip without a maſter that runnes at adventure with any winde, upon any rock or ſhelfe. It is Chriſts compariſon, *Ioh. 12. 35.* (*He that walketh in the dark, knoweth not whether he goeth*) and ſo it is with an ignorant man, he travels in the night, he cānot ſee his way before him, he miſſeth at every turning, he muſt leap hedge and ditch: and yet ſtill the farther he goeth, the more he wanders. No good work he takes in hand but he failes ſtrangely in the performance, in every courſe of his life he goeth aſtray through his great folly, and before he is aware, runnes upon a thouſand ſnares and temptations the divell hath ſet for to take him. You ſee then ignorance is an occaſion of many ſinnes: but in particular, let me give you warning of two ſpeciall faults that ignorant men uſually runne into. 1. Inconſtancy in religion, whether it be in opinion or practiſe, for when men take upon them the profeſſion of religion, believing, and practiſing many things, but are not able to give an account of their faith, nor tell any ſound reaſon why, upon what grounds, to what end they do ſuch and ſuch things: can it be expected, but that if theſe be ſtrongly ſet upon and put to it indeed, they will be drawn without much adoe to change their mindes? We know what the Apoſtle ſpeaks of *thoſe ſilly women, who were alwaies learning, and yet never came to the knowledge of the truth*: They were the fitteſt to become a prey unto falſe teachers and deceivers, who *creeping into their houſes* and hearts, by cunning inſinuations deluded them, and *led them captive* to any erroneous opinion or practiſe. 2 *Tim.* 3. 6, 7. Among us, my brethren, in theſe times we have to blame men as well as women for this fault. The intollerable ignorance of moſt is ſufficient witneſſe to all the world, that there are not a few whoſe religion is yet to chooſe, and for ought they know to the contrary, another may be as good as that which they profeſſe for the preſent, they be proteſtants in ſhew, but they know as little what belongs to true religion, as they doe of Popery: They be no more able to diſtinguiſh between true religion and falſe, then an infant between the right hand & the left. And therefore if at any time a Prieſt or Jeſuite, or other cunning Papiſt ſet upon them, they are ſtraight way puzled and ſtaggered: they have nothing to anſwer in defence of their religion, but you ſhall ſee them preſently fetch it over with fine words, & halfe perſwaded to be of another opinion: yea did not civill reſpects & temporall inconveniences beate them off frō popery more then the knowledge or hatred of ſuch errors as Papiſts maintaine,

taine, there is nothing could keep them in that caſe from revolting unto their ſide.

It is a needfull poynt, my brethren, to be thought on by us & that ſeriouſly, eſpecially in theſe evill dayes, wherein Satan and his complices do on all hands aſſault the Church of God, ſeeking to ſwallow her up. Our brethrē abroad are in ſore affliction, yet they forſake not their God, let us pitty them, and pray for them, that they may continue faithful even to the death, for our ſelves at home, God he knowes we are as ſinfull a people, & have deſerved as ſharpe a tryall as our neighbours, let us pray ſtill for the life and ſafety of our King, the peace of our Church, the welfare of our ſtate, and let each one look to his own particular walking in the light, whileſt we have the light getting knowledge and wiſedome, and faith, & zeale, that we may ſtand faſt in the profeſſion of Gods true religion, whatſoever danger may betide us. This of the firſt fault of ignorant men. The ſecond followes.

2. Security or ſenſleſneſſe in regard of ſin or puniſhment. An ignorant perſon knowes not what it is to ſin, and therefore dares commit it, he apprehends not what puniſhments belong to ſin, & therefore he makes no ſcruple of them: he ſees no danger before it comes; and ſo he fears it not: when puniſhment comes upon him, he knows not why, or from whom it comes, it is with him as with *Ephraim*, *Hoſ.* 7. 9. [*Strangers have devoured his ſtrength & he knowes it not: yea gray haires are here and there upon him, yet he knows not*] many marks of Gods anger are upon him, yet he knows & apprehends not by whom, or wherfore he is ſmitten. You ſhall have many a man pine away in his eſtate, unbleſt and unthriving in all his buſines, croſt with ungratious and diſobedient Children, vext with evill ſervants and unfaithfull, troubled with an unquiet & diſcontented family, tormented with unjuſt ſuits in law, ſlandered in his good name by falſe reports raiſed of him, yea diſquieted in his ſoule with griefes and feares: yet mark this man in all his vexations, and you ſee him ſenſible of nothing but preſent pains: he thinks of nothing leſſe then of Gods hand & his own ſin in all this: God ſmites him for his covetouſnes, uncleanes, prophanes, unbeliefe, Atheiſme, with the like notorious ſins he lives in: but the ignorant wretch never conſiders of this: nor doth he any jot the more, either turn to God that puniſheth him, or from his ſins for which he is puniſhed; he toyles and moiles, rides and runs up and down, tries now this way, then that, entreats one, bribes another, after all cōplains of his hard fortune & ill ſucces in all his affairs. And yet ſee in the midle of all this trouble he ſins as much as ever he did, he ſweares, he drinks, and coſens his neighbours as much as ever; he is as irreligious as he was before, not any duty of Religion performed by himſelf or with his family more then at another time. No, he keeps his old wont, and ventures on ſtill in his evill courſes, hoping that times may change, and matters amend one day. If he can but make any ſhift to eſcape the preſent ſmart, that is all that he looks after. Thus is the condition of many ſoules, who do evill and are plagued, yet doe evill ſtill: becauſe they are beſotted, and have not the wiſedome to ſee their ſinne, or feare their puniſhment.

Thus much of the effect of ignorance *viz.* ſinne, the ſecond followes.

2. Puniſhment; [*My people periſh*] which is partly in this life, partly in that which is to come. In this life God often plagues them and puts them to ſhame. This was one cauſe of the captivity of the Jewes as it is, *Eſay* 5. 13. [*Therefore my people is gone into captivity, becauſe they had no knowledge.*] They ſeldome eſcape here: but hereafter they are ſure to ſmart for it. Ignorance is the high way to hell: & ignorant men, though they cannot chooſe but wander, yet they cannot goe ſo far wide as to miſſe hell. It is the Apoſtles ſentence 2 *Theſſ.* 1. 8. Chriſt ſhall ſhew himſelfe [*In flaming fire, rendring vengeance to them that doe not know God, &c.*] God will be ſtrange to the in that day, who are now ſtrangers unto him. He will not know them then, who will none of his acquaintance now: they ſay to him, *Depart from us we will not know thee*, he ſhall then ſay to them,

them, *Depart from me I know you not:* they that know not Gods waies, ſhall never enter into his reſt, they live and dye without his feare, and out of his favour. Thoſe that are blind will certainly fall into the ditch, as it is *Matth:* 15. 14. except God doe in time open their eyes, to ſee the danger and prevent it.

Theſe things thus explained, before we come to make application of the point; it will not be amiſſe in our paſſage, to touch briefly upon two queſtions needfull to be reſolved. The firſt is

1. *Whether ignorance of a mans duty, do in any ſort excuſe his not doing of it.*

To this I anſwere in briefe: Ignorance in thoſe things we are bound to know doth not excuſe a fault cõmitted by reaſon of it. The reaſon is manifeſt, becauſe one ſin cannot excuſe another. Now in this caſe, it is firſt a ſin not to know our duty, becauſe we were bound to know it: & then it is a ſin not to do our duty, becauſe we alſo ought to have don it. And though we are ſo far frõ being excuſed, that we are in a double fault, or deſerve double for being ignorãt & diſobedient; nevertheles this muſt be obſerved, that a ſin committed through ſimple ignorance, is not ſo great a fault as that which is committed through wilful ignorance or againſt knowledge. He that ſins againſt his knowledge is a notorious & preſumptuous offender, & deſerves ſevereſt puniſhment according to that of Chriſt *Luk:* 12. 47. [*That ſervant that knew his maſters will, & prepared not himſelf, neither did according to his will, ſhall be beaten with many ſtripes*] & alſo that of S. *Iames* c. 4. 16, 17. [*To him that knoweth how to doe well, & doth it not, to him it is ſin*] with a witneſſe, a great ſin, greatly to be puniſhed. Again he that ſins out of wilfull ignorance, becauſe careleſſe and ſtubbornly he negleƈts and contemnes all means of knowledge, that are afforded him, this mans fault is not a jot leſſned but agravated by his ignoraƈe, nor hath he any excuſe in the world for his ill doing, who might if it had pleaſed him have known the way how to have don better. But now he that ſinnes out of ſimple ignorance, where there is no froward, ſcornfull, careleſſe negleƈt of means of knowledge, this mans ſin is ſomewhat leſſe than the others, yet it is a ſin ſtill. This is manifeſt by that of our Saviour *Luke* 12. 48. [*He that knew it not, yet did commit things worthy of ſtripes, he ſhall be beaten with few ſtripes*] he ſhall be beaten though he did it out of pure ignorance, yet but with few ſtripes, & that becauſe he did it ignorantly. So S. *Paul* ſomewhat excuſeth his perſecuƈiõ of the Church, becauſe it was don out of an ignorant zeale: but yet for all that he accounts of himſelfe as he was, even at that time a very great ſinner: [*I was* (ſaith he) *a blaſphemer & a perſecutor, & an oppreſſor, but I was received to mercy, becauſe I did it ignorantly through unbelief*] 1. *Tim:* 13. And in like ſort doth the Apoſtle *Peter* ſomewhat qualifie that great ſinne of crucifying Chriſt the Lord of life: whereunto the common people and many of the rulers ignorantly conſented, being miſled and ill adviſed by the Prieſts, Phariſes, and other malitious enemies of Chriſt. [*And now brethren I know that through ignorance ye did it, as did alſo your Governors*] ſaith *Peter* to the *Jewes, Aƈts* 3. 17. So much alſo our Saviour implies in that ſpeech of his to the Phariſees, who proudly arrogated to themſelves all knowledge [*If ye were blind ye ſhould not have ſinne*] had they indeed been ſimple and ignorant, their ſinne in perſecuting Chriſt, and oppoſing the Goſpell, had been much leſſe hainous. [*But now ye ſay, we ſee, therefore your ſinne remaineth*] unexcuſable, unpardonable, whilſt againſt their knowledge, they malitiouſly deſpiſe Chriſt & his doƈtrine. *Iob:* 9. 41. This of the firſt queſtion, the opening whereof confutes the fillineſſe of many ignorant men, who think verily becauſe they have no knowledge, that God will hold them excuſed for their good meaning ſake.

The ſecond queſtion is,

2. *What meaſure of holy knowledge is required of each one?*

For anſwer hereunto, you muſt put a difference between mens abilities, & gifts of nature or grace, and alſo between mens callings and diverſe imployments. For the firſt, all men are not alike qualified with inward abilities;

There

There is not the same fastnesse of memory, quicknesse of apprehension, soundnesse of judgement in one, that is in another, nor have all the like benefit of outward helps in their education, for the perfecting of such good parts as nature hath lent them. Now God deals equally, where he bestows much, there he looks for much againe: where he gives little, there he requires but little. He that naturally is slow of wit, dull of conceipt, short of memory, weak in judgement, such a one would be pitied and lovingly helped forward so far in knowledge as his weaknesse will give leave. And men shall do ill to lay heavy burdens on those, to whom God hath given but weak shoulders to bear them. But when men can shew wit enough in other matters, and have all abilities of mind to serve their turn in inferior imployments, to apprehend, discours, plot and contrive matters as they list, and yet the same men, be dunses in all religious knowledge, they are inexcusable, and must answer for their unthankfulnesse; and misimployment of that talent he hath given unto them. Thus there is a difference in regard of mens abilities; there is also a difference in respect of mens divers callings. God doth not require the same measure of honour or knowledg of a lay man, which he doth of a minister, of a plain mā, & of a scholler, of a private person, & of a publick governor. Here the rule is. *That God requires of every one so much knowledge, that he may know how in his place, to carry himself in all wisdom & unblameablenes.* He may not come short, nor yet go beyond his bounds, but duly considering what belongs to his place, he must study to be throughly informed thereof. Moreover this must be observed in generall touching all men, of whatsoever calling or gift. that no man can attain to any such degree of knowledge, that he should therewith rest himselfe contented, and seek no farther; the wisest know but in part, & they may know more perfection is to be sought for, but it will never be had in this life, & therefore men must be still thriving in the knowledge of God, Schollers must study still, Ministers preach, people must hear still, all must grow richer in this treasure of spirituall wisedome. In a word, no man must cease learning, till God give over teaching. And know this that the man, who bewailes his ignorance, & daily searches after knowledge, in the use of good means, he shall gain this advantage, first the little knowledge which he hath shall do him much good, and then in due time, his stock shall increase according to that promise [*To him that hath* (and useth it well) *shall be given* (more) *and he shall have abundance*] Let thus much suffice to be spoken for the unfolding of the nature of this sin, Come we in the last place to make application of all unto our own use.

1. The first use shall be for reprehension of the ignorant persons, whose fault is here declared to be great, and their condition miserable: which notwithstanding, there are in the world many patrons of this sinne, who both in opinion and practise defend this sinne and approve it. I shall name unto you two sorts of them. *Use 1.*

1. Papists, who make a direct profession of this shamefull sinne, with them the best way for a man to do his duty is not to know it at all: and no devotion is comparable to that which is blind, nor any service like that which is beastly and unreasonable. Let an ignorant Catholick that can read never a letter, nor understand scarce a syllable in the Creed, Lords Prayer, Ten Commandements or other part of his Catechisme, let him yet hold fast by his ghostly fathers sleeve, doe as he bids him, come to Church and hear Latine service, read Latine prayers, do he knows not what, yea any thing the Priest commands him, & then they will warrant him cocksure from falling into the ditch, be he never so blind. Let *Paul* finde fault with zeale without knowledge, *Rom.* 10. 2. 3. It is no matter what he saith, they will contradict him to his teeth, and tell us as they teach the people, that ignorāce is the best mother of true Catholick devotion. In which impudencie some have gone so far of late daies, as to erect a new order of Fryers, whose very rule and profession was ignorance of all things except Christ, and the virgin *Mary*. It is not possible that all things

ſhould have come to this paſſe amongſt them, were there not knavery in the buſineſſe: But the truth is this, Popery is one great part of the kingdome of darkneſſe, and for the ſupport hereof, it was needfull to ſhut out the light for feare of diſcovering their ſecret abominations. If their deeds were good why doe they hate the light? If their opinions were ſound, why are they afraid of Scripture? It is ſelfe guiltineſſe breeds thoſe feare and jealouſies: And that atheiſticall ſlander of Gods word, that the Scriptures are obſcure, that the reading of the Bible will make men hereticks. In ſhort, the beſt conſtruction we can make of their practiſes in this kind is, that they miſtruſt Popery would do wie, if people had but knowledge to ſee their villanies and errors: they ſee the credit of Prieſts and Friers would downe, who now be the only admired oracles of knowledge among their ignorant people, & which is more, *Thoſe ſlow bellies, and evill beaſts*, ſee it would coſt them much paine, and toile to bring their people to knowledge, after ſo long neglect of that courſe, wherefore they ſit ſtill, grow lazie and fat, whilſt their people are well enough content to be untaught, & ſo to periſh in their ignorance, Idolatry, & Superſtition.

2. *Proteſtants* amongſt whom we have a number which are Papiſts in their practiſes, what ever they be in their opinions. Amongſt us many there be that *Have left off to underſtand and doe good*, as it is *Pſal.* 36.3. men of ill lives, and ignorant minds, that out of careleſneſſe or contemp profit not one iot either in knowledge or obedience of the Goſpell. This is a raigning ſinne, that ſpreads farre and wide over all quarters of the land, a killing ſin that ſlaies thouſands of ſoules, which fall daily into the pit and ſnare, before they are aware that evill is towards them. It is the grand factor for hell, and that wherein the devill hath ever laboured by deepeſt policies to keep men from knowledge; either that they might not have the means, or not profit by them, when they had them. What ſhall we ſay, my brethren, to the lamentable ignorance amongſt people, ſhall we excuſe it? It is not poſſible. For *I demand* in the Apoſtles words, *Rom.* 10.18. [*Have they not all heard the Goſpell? no doubt the ſound thereof hath gone through all the land, and the words thereof to the ends of the earth*] All meanes of knowledge have been plentifull amongſt us, Preaching, Catechizing, Printing, and all theſe for a long time, ſixty years and upward, ſo that one would think now all might know the Lord from the greateſt to the meaneſt: & if ever in any, now in our Country might be fulfilled that of *Habakkuk*, *Chap.* 2.14. [*The earth ſhall be filled with the knowledge of the glory of the Lord, as the waters cover the ſea*] If in any particular place meanes have been ſcant, and the people have had but little inſtruction, all may they thrive with their idleneſſe, by whoſe negligence Gods people have periſhed for lack of knowledge. And if any ſuch hear me, let them be intreated in the bowells of Chriſt Jeſus, to have more pitty and compaſſion on the poore ſoules which goe aſtray, as ſheepe which have no ſhepheard. But, my brethren you muſt know that this excuſe will not ſerve the turne, neither if Miniſters will not teach, we need not learn; No, if they will not, ſeek where thou maiſt, and doe not throw away thy ſelfe, becauſe another is careleſſe of thy ſafety. But of all what excuſe will they have who have been born and bred up in pariſhes that have had preaching almoſt time out of mind. Here one would think in regard of time and meanes, men might be teachers rather then learners: but it is nothing ſo. Here alſo ſhall you meet with hundreds that had need be taught their very *A. B. C.* in matters of religion. It is no marvell to ſee children or young men ignorant, when you ſhal have old men fifty, ſixty, yea eighty years old, whoſe gray haires ſhew that they have had time enough to learn more wit, yet in caſe to be ſet to ſchoole again for their admirable ſimplicity in the knowledge of religion. They will ſcorn to be queſtioned, but do but get them in a good mood and talk with them about religion, aske them the meaning of the articles of faith, of the petitions in the Lords prayer, or of other common points in Catechiſme, and mark their anſwers, you ſhall ſee them ſo ſhuffle and fumble, ſpeak halfe words, and halfe

sentences,so hack and hew at it, that you may almost swear they speak they know not what,of matters out of their element: though they be the wisest and craftiest headed men in a parish,take them in other matters:yet in these things, you would think verily they were born stark naturals & Idiots:they will sometimes shape you such strange,absurd,& unexpected answers to your questions, that when a man cannot choose but pitty them,he hath much adoe to forbear laughing at them.Let me tell you a story that I have heard fro a reverend man out of the pulpit,a place where none should dare to tell a lye;of an old man above sixty,who lived & dyed in a parish,where there had bin preaching almost all his time,& for the greatest part twice on the Lords day, besides at extraordinary times. This man was a constant hearer as any might be,and seemed forward in the love of the word:on his death bed being question'd by a minister touching his faith and hope in God:you would wonder to hear what answer he made:being demanded,what he thought of God,the answers that he was a good old man:and what of Christ,that he was a towardly young youth:and of his soul,that it was a great bone in his body, & what should become of his soule after he was dead,that if he had done well, he should be put into a pleasant green meadow. These answers astonished those that were present to think how it were possible, for a man of good understanding, and one that in his days had heard by the least two or three thousand Sermons,yet on his death bed in serious manner thus to deliver his opinion in such main points of religion,which infants & sucklings should not be ignorant of. But,my brethre,be assured this mā is not alone,ther be many a 100 in his case,who come to church and hear much,haply a 150 sermons in a year:yet at years end,are as much the better for all,as the pillars of the Church against which they lean, or the pews wherein they sit:A matter greatly to be lamented, and sharpely reproved,that wise men,politick men,grave men, great men, rich men, men that carry the name of Christians,should yet be such very children in all Godly knowledge. Wherefore in the next place let this be for exhortation,

1. To Ministers,that they would be carefull to teach the people: if people perish for want of knowledge, shall Ministers escape who are negligent in teaching? Be sure of it, both smart together, they for their ignorance, these for their negligence:such ministers have their doom in my Text [*Because thou hast rejected knowledge,I will also reject thee*] *The people shall indeed perish in their sinnes,&c.* whose office it was to instruct, admonish, reprove, intreat, and by all means to turne the people from their evill ways. Oh that such men would be pleased to consider,that the best service they can doe, the greatest honour they can attain unto, is to be faithfull labourers in Gods Vineyard! What a honour & happines is it to a man, to be made a common blessing unto all men round about him,to be eyes to the blind,legs to the lame,a mouth to the dumb a staffe to the feeble,a physitian to the sick,a counsellor in hard cases,a watchman in danger,a captain in conflicts,so much and much more is a minister unto his people,if he do his duty as he ought. And unworthy they are of that office who scorne to take the pains that belongs to it,or think it an ease, or small matter to save a soule from death. But haply I speak to them that heare me not: wherefore the next exhortation is, *Use 1.*

2. To people,that they would take notice in themselves of this foule sin to amend it: Some men are ignorant of this,like men in the darke,thinking themselves fair,because they see not their own deformities; Come now then into the light,look on thy self,see what an ignorant wretch thou art;bewaile it, repent of it,amend it. Be ashamed in your selves,of that which you are ashamed of,when any man takes notice of it, blush at your ignorance, and say what the spirit of God saith to you, *Prov.1.22.* [*How long,ye simple ones will ye love simplicity,&c.*] If a man call you fooles and simple persons, you will be angry with him,now God calls you so,be angry with your selves,be ashamed of your selves that God should still call you simple, scornfull, foolish, because ignorant *Use 2.*

disobedient

diſobedient men, Say now in thine own heart, how fooliſh, how brutiſh have I been? How like a beaſt, nay how much worſe then a beaſt have I lived? *The Oxe knoweth his owner, the Aſſe his Maſters crib, but I have not known or conſidered ought*; ſurely I have not in me the underſtanding of man: what folly and ſimplicity is this in me, to know any thing but what I ſhould know, God and his goodneſſe, my ſelfe and my duty? How many Sermons have I heard in vaine? How often have I diſcouraged my miniſter making him weep and ſigh in ſecret to ſee ſo little fruit of his miniſtry. Ignorant I was when hee firſt came to the pariſh, and now after many years am ignorant ſtill. I ſee young men yea little children can give a better reaſon, yea anſwer more ſoundly to poynts of Catechiſme then I can. Think thus with thy ſelfe, and then grow into reſolution to take a new courſe, begin to doe that which is never too late to be done, to know God, and which wayes thou maiſt worſhip and obey him; reſolve to take all opportunities, to ſpare as many houres as thou canſt for the purchaſing of this heavenly wiſdome. And leaſt that here alſo thou ſhouldſt plead ignorance: that thou wouldſt get knowledge if thou kneweſt which way, hearken a little to ſome directions. The means whereby knowledge will be gotten are theſe.

1. Hearing the word of God preached: this is the chief means whereunto you muſt give all diligent heed, God hath appointed it for this end, to the inſtructiō of the ignorant, and it goes accompanied with his ſpeciall bleſſings to that purpoſe. Wherefore ſit not at home, lye not abed, whē thou ſhouldſt be at Church; come and come often, eſpecially on the Lords day, and in the week too when occaſion ſerves: ſpare an houre for a ſermon as well as two for a play, or a feaſt, idle chatting, or doing nothing. When thou comeſt to Church, come with a minde to learn, ſet thy ſelfe in good earneſt to heed the Preacher, marke what doctrine he delivers, how he proves, how he applies it. Keep the point he ſpeaks of in thy memory as he goes along, and if thou be ſhort witted help thy felfe with thy pen; gaze not, ſleepe not, talke not, think not of this and that buſineſſe, fixe thy eyes upon the Preacher, and thy thoughts upon his words, and be ſure ſo to carry the matter, that ſomething may be gotten by an houres diſcourſe. But there is another thing to be thought on in the ſecond place, and that is,

2. Meditation, a duty every way neceſſary after hearing: men think they have done enough, if they ſit out the Sermon, and hearken attentively whileſt the Preacher is ſpeaking: but as ſoon as the Preacher hath done, they have done too: they neither think, nor ſpeak more of it, every man ſorts himſelfe with his friend and companion, and then in Church or Church-yard, or as they go home, an hundred idle queſtions be asked and anſwered about this man, and that, this buſineſſe, and that, this bargain, or that, but not a word touching any thing they heard at Church: ſo that by the time they come home, the foules of the ayre have picked up all the ſeed, that lay ſcattered, and carelеſſly uncovered, the ſermon is quite gone from their minds. Come to them & clap them on the ſhoulders, and ſay, now for a wager where was the Preachers Text, what remember you of the points he diſcourſed of; they can tell you no more what he ſaid, then the man in the Moon. My brethren, I beſeech you take notice of this fault, and think of it as that main cauſe, why there is ſo much preaching and hearing, and yet people do ſtill remain as ignorant, as wicked as ever. Here is the cauſe; the Preacher doth his part, they will not do theirs, they hear the Sermon at Church, and there they leave it, but never carry home any thing to make it their own by often meditating on it. Wherefore remember henceforth that a Sermon is but halfe heard, that is, only heard from the Preachers mouth. The greateſt part is yet behind to be performed by thy ſelfe at home. Goe home then, think of it as thou art in the way, think of it when thou art in thine houſe: take time to recall things to mind, do it with thy family, doe it with thy ſelfe, in thy cloſet, upon thy bed, ſay ſuch a ſinne was reproved

to

to mind, doe it with thy family, doe it with thy ſelfe; in thy cloſet, upon thy bed, ſay ſuch a ſinne was reproved to day, am I, have I been guilty of it? Such a duty was urged upon me, do I practiſe it or no? Such a grace was commended unto me, have I ſuch a grace? Such a rule was preſcribed me, do I follow it or not? If men would be perſwaded to make tryall of this courſe, thus to digeſt what they hear, they would finde (as others have don) a plentifull increaſe of ſaving knowledge in a ſhort time, whereas now they thrive not a jot, by their dayly hearing many years together.

3. Conference with thoſe that are able to give us reſolution in difficult caſes: or with thoſe that deſire it from us; A point wherein men are generally defective. Obſerve all the diſcourſe of men when they meet together, not the hundred part is touching religion: you ſhall have a table ſometimes furniſhed with as choice men as meats, men of learning, judgement, and experience in all kinds, able men to benefit others that are preſent, by ſeaſonable and fitting diſcourſe. Yet it is ſtrange to ſee two or three houres eaten up, & nothing ſpoken to any purpoſe, for which a man may ſay when he is gone, that he hath been the better for their company. As for ordinary meetings, it is ſo that it is ſcarce good manners, to move a queſtion of divinity, for fear of marring all the mirth, if you doe, you are like to anſwer your ſelfe to your own queſtion, they are preſently mute as fiſhes, and have not a word to ſay. A great din there was before and much chat: but ſuch a queſtion is like a ſtone hurled in among a company of frogs, that make a foule noyſe, but upon the fall thereof they are ſtraight as ſtill as may be. This is a fault but not the greateſt in this kind; we will not reſtrain conference to tables; there be other places that are happily more fit, the miniſters houſe, the learned mans ſtudy, hither people ſhould reſort to enquire and be reſolved in points of knowledge and practiſes that doe concerne them. But how long ſhall a Miniſter ſit in his ſtudy, before any of his pariſh will trouble him about any ſuch matters. Lawyers and Phyſitians are thronged with clients and patients at all houres, day and night, for adviſe about matters of body & eſtate: but who knocks at the Miniſters doores calling for his help for their ſoules; Sir tell me, how ſhall I underſtand ſuch a place of Scripture, make me to conceive ſuch a point of Divinity, adviſe me how ſhall I get ſuch a grace, avoid ſuch a ſin, ſuch a temptation, what were I beſt to do in ſuch a caſe of conſcience? Miniſters I am ſure complain much of the backwardnes of people in this point, not that they love to be ſought to, or look for a fee, but becauſe they ſeek their peoples good, and would gladly take all opportunities, to encreaſe knowledge in them, whoſe ignorance they cannot but pitty & commiſerate. Wherefore my brethren learn a point of wiſdome, to take notice of all doubts, and when in reading or hearing, thou meeteſt with any thing thou underſtandeſt not, keep it in mind till thou maiſt have a fit occaſion to get a reſolution. Where ever thou comeſt, be not aſhamed to miniſter occaſion of good diſcourſes, that others may be the better for thee, and thou for them before ye part.

4. Private reading of the Scriptures, and other books tending to Godly inſtructions. A courſe if duly obſerved that would bring a great deal of knowledge, eſpecially in this our age, where the preſſe is as fruitfull in good bookes as the Pulpit is of good Sermons. No book of Scripture but you have the expoſition of ſome learned man upon it, no point of divinity, but you ſhall finde it largely and plainly handled in ſome treatiſe or other. A great bleſſing to this age, if men would be wiſe to make uſe of it, but the truth is, men have as little regard of Printing as they have of Preaching. Look to the ordinary ſort of people, they do not read ſcarce one chapter of the Bible in a weeke, I may ſay in a yeare, ſo ignorant that they can hardly finde the book whence the Preacher takes his text, or how to diſtinguiſh between Apocrypha and Canonicall Scripture. How many are there of good ſort and faſhion, that have read much and many great volumnes, which yet cannot ſay at eighty years old, that in all

all their life have read over the Bible. A book that is none of the biggeſt, but is of all the beſt. What can we pretend for this monſtrous negligence? canſt thou not read? blame thy friends and parents for the time thou waſt a child; ſince that blame thy own folly. Any one may learne to read, that hath wit to learn any thing. But thou haſt no mony to buy bookes: what? haſt thou mony to ſpend in a Taverne, to play away at cards and Dice, to buy lace and needleſſe ſuperfluities of apparell, and haſt thou not mony to buy a Bible, or any other good book? for ſhame ſay not ſo. But I have no time to read, for any thing elſe time enough, to do nothing, to lye a bed till noon, to ſit two or three houres at dinner or ſupper, to goe to ſuch a friend & there ſpend halfe a day, to ſuch a friend and there ſpend another, to do any chare that comes in extraordinarily. Away with thoſe excuſes; it is certain, my brethren, there is no calling, be it of never ſo much employment, but of twenty foure houres, they may if they liſt ſpare two at the leaſt for religious imployments: yea more if they be wiſe and thrifty of their time. But I cannot buy all bookes, not read all; nor would any man have thee doe ſo: but buy ſome, read ſome, canſt thou not tell which are beſt & moſt profitable? Then aske counſel of the skilfull, that are able to adviſe thee. But learning is a hard matter, and it is not for plain folke to underſtand the Bible. No; is it not? then God is to blame that hath written a Word for the inſtruction of all, which yet none but Schollers ſhould underſtand: but know this is nothing but an excuſe for thy ſlothfulnes, learning is hard, becauſe thou art unwilling to learne: otherwiſe the ſpirit of God hath teſtified, that knowledge is plain and eaſie to him that will underſtand. And doe but trye, taking but that pains in the ſtudy of Religion, which thou doſt in many needleſſe imployments: and experience ſhall tell thee, that wiſdome is to be found of all that doe ſeek her. And yet my brethren becauſe the well is deep, and you may plead that you have not wherewith to draw: let me tell you in the laſt place of one means more to get knowledge, which bleſſeth all the forenamed helps, and that is.

5. Prayers unto God, that he would give thee an underſtanding heart, to know the myſteries of ſalvation, that he would open thine eyes, to ſee the wonders of his law. That light which is in thee muſt come down from the Father of lights, and unleſſe ſtill thou mean to ſit in darkneſſe, thou muſt have recourſe unto God, praying him that he would *ſhine into thy heart to give thee the ligt of the knowledg of the glory of God, in the face of Jeſus Chriſt*. And remember this that he who ſeeks for the knowledge of matters of Religion, by the ſtrength of his own wit and other naturall parts; without humble and faithfull ſupplications for Gods aſſiſtance in this behalfe, ſuch a man is in danger to be miſled into many erroneous and hereticall opinions: for if any thing, much more in the matters of Religion is that moſt true, he that is a Scholler unto his own reaſon, hath certainly a foole to his maſter. Wherefore we are to put on an humble and ſober mind, intreating his direction, and ſubmitting our reaſon to his wiſedome.

Now my brethren doe theſe things and proſper, have an eare open to hear the word, a heart ready to meditate on it, a tongue ſeaſonably to talke of it, an eye diligent to read it, and with all theſe joyne hearty prayer, that thou mayeſt underſtand it aright; and then be thriving and ſucceſſefull in holy knowledge. though thy talent be as yet but ſmall; yet follow this courſe, and after a very little pains and patience, thou ſhalt ſee for certaine, that this traffique will returne thee ten for one, even a large encreaſe of all ſpirituall knowledge. The gaine whereof ſhall bring much glory, to that thy heavenly maſter, that ſet thee on worke, and to thee his good and faithfull ſervant, a bountifull reward for thy labour.

FINIS.

HEB: 3. 12, 13.

Take heed least there be in any of you an evill heart of unbeliefe, in departing from the living God, &c.

THE words contain in them a serious exhortation to perseverance in the profession of the Gospel of Christ. The occasion is from the Comparison which the Apostle makes between *Moses* and Christ, and between the Church of the Jewes, and of the Gentiles under Christ; *Moses* and Christ agreeing, in that both are faithfull to him that appointed them in the execution of their office: but they differ, in that *Moses* is but a servant in the house of God, Christ is the sonne, *Moses* governed as a delegated officer, Christ rules as a soveraign Lord of the Church, the house which himselfe hath built, having purchased it with his own bloud, reared it up with his spirit, preserving it by his power, therefore he is justly Lord of it as of his own, and so he hath the preheminence above *Moses*. The Church under *Moses* and under Christ, what ever difference there be in other matters, yet in this they are in one and the same condition, that as there reverence was required unto *Moses*, so now obedience is required unto Christ. It was to no purpose for the Jewes to plead they were *Moses* disciples, the peculiar people of God, chosen of him, graced by him with so many favours, if yet in the mean time they hardned their hearts, and would not heare Gods voyce; but provoked him by their Idolatries, murmurings, and other disobediences, tempted him through Infidelity, and despised his word and marvellous wonders wrought among them. In this case no priviledge could helpe them, they shall surely smart for their disobedience, and if God may be believed upon his oath, they have displeased him so much, that they shall never enter into his rest. The very same thing the Apostle applies unto Christians, they are the Church of Christ, members of the body of Christ, partakers of his benefits and graces, but it is upon this condition, that they shew themselves faithfull in the obedience of the Gospell of Christ, (*His house we are* (saith the Apostle *ver.6.*) *if we hold fast the confidence of rejoycing of the hope firme unto the end*) perseverance and faithfulnesse is that which makes men true members of the Church of Christ, whether Jewish or Christian: If the Jewes be unbelieving and rebellious, they come short of the land of *Canaan* in the type & substance too; If the Christians be like them in their sin, their punishment is the same, and they are excluded also from the heavenly rest of the people of God. Wherefore the Apostle in the next chapter presseth this exhortation vehemently. That these Hebrews to whom he writes should carefully look to themselves, that they were not as their fathers unfaithfull and disobedient in their profession thereof, least they become also like to their Fathers, deprived of all benefit from the promise in Christ. (*Wherefore take heed therefore Brethren* (saith he) *that there be not, &c.* This is the occasion.

The parts of the words are two.

1 An

1. An *Admonition*, to take heed of Apoſtaſie, or back-ſliding from religion which is here deſcribed, 1. by its nature, it is *a departing from the living God*, the fountain of all goodneſſe, 2. by its cauſe, that is, *an evill heart of unbeliefe*, a wicked minde that believes not Gods word. This admonition is directed in common to all Hebrews that profeſſe the faith, becauſe among a multitude, many are Hypocrites, and thoſe that are ſound hearted had need to be put in mind, and admoniſhed of their frailty. Wherefore the Apoſtle ſaith, *Take heed, leaſt there be in any of you an evill heart, &c.*

2. *A remedie*, to prevent Apoſtaſie, that is expreſſed, *ver.* 13. *viz.* mutuall exhortation to conſtancy in Godlineſſe. (*But exhort one another*) Miniſters the people, and the people him, and themſelves mutually. This duty is amplified. 1. By the properties; it muſt be frequent, *daily* καθ' ἑκάστην ἡμέραν even every day, upon all ſet occaſions, it muſt be conſtant, holding on till the end of this life, (*while it is called to day*) *i. e.* ſo long as grace is offered, and danger to be feared, which is, till our lives be at an end, ſo long are often exhortations needfull to uphold men in their conſtancy in religion. 2. urged from the danger that comes by the neglect of it, that is hardnes of heart; (*leaſt any of you be hardned*) the cauſe whereof is the beguiling nature of ſinne (*through the deceitfulneſſe of ſinne*) which by degrees ſteales away the heart from God, and ſettles it in the obſtinate practiſe of impiety.

You have the words and the plain meaning: I come to ſome inſtructions for our practice; the firſt is this. That, *Infidelity is the cauſe of Apoſtaſy from Religion.*

Infidelity is that which keeps men from entring into the Church of God, and it is that which throwes them out againe when they are entred, the Jewes to whom the Apoſtle writes, ſome of them had reſiſted the Goſpell, and put it from them by unbeliefe, others had embraced it, whom the Apoſtle here calls brethren, and before, *ver.* 1. *Holy brethren partakers of the Heavenly calling* in charity, ſo ſtiling them, who in viſible profeſſion had received and followed the doctrine of the Goſpell. Theſe the Apoſtle exhorts to ſincerity and faithfulnes, warning them to take heed, that there be not a canker at the root that would in time deſtroy the whole tree with his fruits, namely, an unbelieving heart, that would in time make them Apoſtates from the religion of Chriſt, which for the preſent they profeſſed.

The doctrine then is plainly afforded by the text; we ſhal endeavour to make it plain unto you, 1. by expounding the termes of it. 2. by ſhewing the reaſon why one followes of another.

1. By Apoſtaſie (ἀποστῆναι for the word is meant a departing or going away from that which we formerly ſtood to and followed for the matter, we underſtand hereby in ſhort, the forſaking of true religion in the doctrine of it, or in the Practiſe: for it muſt be noted, that men become backſliders from religion two waies.

1. By leaving the truth of doctrine & giving heed to lies contrary to what is revealed in the word: when men fall into Atheiſme, and make a jeſt of religion: or run to Judaiſme from the Goſpell to the law; a point wherein the Hebrews were apt to be ſeduced by falſe teachers zealous of the law, or when mē ſlip into any Hereſy overthrowing the faith, or thoſe that cannot reliſh the water of life, but drink deep of the wine of fornication the impoyſoned doctrine of Antichriſt, ſuch forſake the fellowſhip of the Saints, goe from God and his Church, leap out of the Arke into perdition.

2. By learning the practiſe of religion, and Godlineſſe, when men profeſſe their aſſent unto the truth of the Articles of Faith, and ſo retain the forme of godlines, but deny the power of it, being diſobedient and wicked in their lives, when men keep their faith and have loſt their conſcience; They could ſometimes have ſaid and have done too, but now they can talk, hear, & ſtudy about religion: But while their eares, tongues, & brains are buſied, their hearts and

their

their hands are idle. Both these are Apostates from God equally and alike: there is not the dust of the ballance to boot between the worth of a true believer, and a false believer, if both be wicked livers. An honest infidel will hold weight with a wicked Christian. And a sober Papist is as good as a drunken Protestant; nay better, inasmuch as it is better to glorifie God what way soever though in a false faith, then to dishonour his holy name wherewith we are called by an unholy conversation, yea so foul a corruption of so holy a profession must needs much more shame his life, making it ten times more odious to others and damnable in it self. Wherefore Heresie in opinions and wickednesse in practice, both fall under this term of Apostasie from Religion. And as he hath no religion at all that denyeth the verity of divine Doctrine, so he hath no religion to any purpose that holds the truth, but denyeth obedience to it. For what saith St. *James* (*If any among you seemeth to be religious and bridleth not his tongue but deceiveth his own heart, this mans religion is in vain*, *Jam.* 1. 26.) He reads us a lesson in the next words, which men in his time, and likewise now will hardly learne, *viz.* That true religion stands in the practise of a holy life, as well as profession of divine truths (*pure religion and undefiled before God and the Father is this, to visit the fatherless and the widow in their affliction, and to keep himself unspotted of the world, ver.* 27.) Wherefore they are Apostates from religion that relinquish either the doctrine or the practice of Religion.

This of the first terme, in the next place by Infidelity or unbeliefe, we meane a withdrawing of our hearts from resting wholy upon the truth of Gods word; now in the word two things are proposed unto us to be believed.

1. All manner of Doctrines or Articles of religion to be firmly believed and maintained, against all Heresies and false doctrines.

2. All sorts of commandements, threatnings and promises tending to the direction of our practise, which we are to believe and embrace against all counsels, terrors or allurements, whatsoever, tending to draw us from obedience in our lives. Both these are the objects of true faith, whereby men yield assent unto all doctrines, commandements, threatnings, promises of God, not onely as true and good in themselves, but as better and truer than any thing in the world that can be set against them, whence in all perswasion unto errour, in all temptation unto vice, true faith resting it self on the word of God winnes the victory, and overcomes the world: But where this is wanting, an easie way is left to all Heresies and impiety, &c. Thus for the explication of the termes of this proposition: let us see

2. The connexion of them together, how Apostasie springs from Infidelity: The reason is, because there is no other grace, that hath the proper office and power, to uphold a man in the constant embracing of all holy duties, and constant practise of all good works, but onely faith; and therefore where that is not, men must needs fall away from both.

That such is the force and use of true faith, you shall see by considering the objects of it.

1. All divine truths to be held and professed in matter of Religion, which are above our natural and corrupt reason; and therefore unless our understanding be by true faith captivated unto the obedience of Christ, that we can resigne up our own wits to be ruled by Gods wisedome, and rest our selves onely upon the true word of God, it is not possible, that ever we should finde sure footing, where and in what certain truth to rest our selves, but shall alwayes be as those Children spoken of, *Ephes.* 4. 14. of weak and unsetled mindes, easily perswaded to believe any thing, being like smal barks without sufficient ballasse, κλυδωνιζόμενοι καὶ περιφερόμενοι *tossed up and down* upon the waves like a feather, and *driven this way and that way with every wind of false doctrine*, raised up by our own foolish fancies, or by the device and *cruftinesse of men lying in wait to delude us.*

2. All commandements of God touching our holy practises together with

all the threatnings, if we do not obey, and promises if we do. Now these things are partly contrary to our corrupt nature and vile affections, which cannot subject themselves to Gods Law, partly they are beyond the reach and desire of our sensual and worldly minds, which see no great matter to be loved and feared, in whatsoever God threatneth or promiseth. Gods law is holy, but we are not so, Gods promises are spiritual, but we are carnal, led by sensuality, placing our affections on things that are in present view, and therefore naturally every man from the wombe is adverse, and backward from doing that which God commandeth, or believing what he promiseth or threatneth. Now then what can uphold a man in his obedience to Gods law, and dependance upon Gods promises? It is onely a true faith, which apprehending truely the authority and high soveraignty which God hath in commanding us, and together therewith beholding the excellent holiness and goodness of his commandments, makes the heart stoop unto obedience, be it never so irksome unto it selfe. Again, when faith apprehends the immutableness of God in his word, when it seeth the preciousnesse of the promises of mercy with their certainty, when it seeth the terribleness of its threats, together with the unavoidable accomplishment of them upon obstinate men. Here now the heart rests it self as on an anchor sure and stedfast; it is filled with a constant feare to offend, because it knowes punishment is not to be escaped, it is filled with continual joy in its obedience, because it abides assured of the reward. But where this support of faith is wanting, all obedience presently fals to pieces, then if God command or forbid us any thing, we begin to take advice whether it be good to obey, yea, or no, we fall to ask councel of Sathan, of our selves, of other men as bad as our selves. If they say no, there is our resolution too, God must look him out other servants; we are not for his turne. If Satan tempt us strongly, if our affections rage when they are crossed, if men frowne or fawne upon us, we are quickly turned out of the way, and our purposes of obedience are all dasht in a moment. Let God and his Ministers threaten never so much, we then think within our selves that threatned men live longest, and such angry words break no bones, let God promise never so faire, we can begin to smile secretly in our hearts, and think they are but faire words, that make none but fooles faine. Indeed if the world threaten or promise, we think there is something in the arme of flesh that may do us hurt or good; but when faith is fled, certain close Atheistical imaginations begin to fasten upon the minde concerning God and religion, as if religion were but a pretty politick complement, and that God is one who will do neither good nor evil, and that we have no great cause to feare or trust him. We see then my brethren, how plain a downfall there is from infidelity to Apostasie from God and all goodnesse; when men want faith by the light whereof their blinde reason might be guided, by the power whereof their disordered hearts might be kept in compasse, they straight run madly into all wicked opinions and mischievous practises. Most true is that of Saint *James*, Chap. 1. ver. 8. [*A double minded man is unstable in all his wayes.*] A double minded man, that is, an unbelieving person, whose faith and opinion stands upon termes of indifferencie and probability, he is in *utramque partem* on both sides, or between both in neither, his opinions in matters of religion are variable according to seasons and occasions, he holds much of his religion by the coppie of mens countenances, much of it by permission of his lusts, with manifold reservations and provisoes, that it shall be lawful for him in such and such cases to do or believe otherwise then for the present he doth, when men are thus of double minds who resolve upon both sides, and so resolve upon neither; who cast about in their thoughts and say, I believe this, but it may be it is otherwise; I do this, but what if I do it not; what if I do the contrary: when mens mindes look thus a squint on two things at once, they must needs be unstable in their wayes: If saving faith in the truth of God do not establish the heart in a full reliance upon God only, it is impossible

impossible but that a man should be of a wavering and moveable temper, unstable in his opinions, unsetled in his practises (as verse 10.) like a man that stands upon one leg, easily overturned, like a bowl on a smooth table, that is pushed aside with the least touch of a finger; whereas a true believer founded and stablished in the faith is *one of these living stones*, which Saint Peter speaketh of 1. Pet. 2. 5. which are squared and surely placed upon the foundation, thereupon resting unmoveable.

Thus much for the opening of this point sufficiently for our use, as that which needs practise more than proofe. The uses I shall commend unto you, shall be no other then those which are made already to our hand in the text.

The first use shall be for exhortation, that we be now admonished of this matter: what the Apostle speaks to these Hebrews, the same I say unto you, *Beloved. Take heed brethren lest there be in any of you an evil heart of unbelief, in departing from the living God.* Be well advised, look well about you, it is a matter of greatest moment, hereupon depends your constancy in religion, and upon that depends your happinesse in heaven. My truth is, this exhortation will not be slighted by you, if you will a little consider seriously of these motives, that they may stirre you up to this diligent caution. I will name but two things which the Apostle also in this place gives us notice of.

1. The easinesse to fall into this evil of unbelief and Apostasie: the Apostle in this & the next chapter is very vehement in admonishing the Hebrewes of this danger. And good reason, seeing it is a matter not easily heeded without good forewarning. We easily deceive our selves in this matter through the wickedness and guile of our own hearts, many times vainly imagining our hearts to be good and faithful, when indeed they be evil hearts of unbelief. This is a place of cunning which they are not to learn: *viz.* to beguile us with counterfeit graces instead of currant. But that which deceives men chiefly in this lustfulnesse, is this; that because we live in one common society of the church, therefore we dream of a community of faith & salvation. What mean else those carelesse thoughts and speeches of many? I thank God I have a strong faith & have had ever; I am a Christian, a Protestant baptized, & bred up in the true faith of Christ Jesus, I frequent good exercises, I live as most men do, &c. whence they think this is sufficient, & that now there is no danger of miscarrying. Men take up their religion as they do fashions, what most men have, they must have also; most men speak well of religion, great men countenance it, a religious King loves & defends it, is it the fashion to be a Protestant, & therefore they will be so, lest they be singular: As vertues be not disliked when they grow common (which is seldome) men will seem at least to love them. My brethren we abhor Popery, & yet can be content to do as Papists do, *viz.* to take up our religion upon trust. If it be not so, whence then is the ignorance, the ungodlines of so many in our Churches; multitudes there be of men, who know not but that another religion may be as good as that which they professe, & for ought themselves or any body else can tell, be as ready to leave as keep what they have. Our adversaries see this, and stick not to triumph at this our weaknesse, that we may have Churches full of people, but empty of sound Protestants: They will tel us in their books, that a great part that are on our sides, have no other motives to hold the here, but only because they have bin so born & bred, & received their religion as they did their inheritance, by descent & custom of the Country; men whom decrees of Parliament and feare of laws keep with us, rather than any certain knowledge of the truth of our religion by the Scripture. It is a shame that we can not alledge & vindicate such shameful imputations. To say it is worse, with our adversaries, subtle chiefs policie to keep simple souls within the pale of their Church by ignorance, and feare of the Inquisition, this may stop their mouthes, but it helps not us. We may see and pity the miserable estate of many who if they be examined by a Minister touching their faith, will make him blush and blush himself to see their ignorance; But if such fall into the hand of a

Priest or Jesuite to try them a little, they will soon strein at their religion. Is it not strange that they should be men that professe it, and that forwardly too sometimes, who yet are not able to maintaine it? How soone think you will such plants as these be shaken with every blast and torne up out of our Church, when they have taken no deep root in the faith; especially if temporal respects should meet together with Sophistical arguments and turne them aside from the purity of the Gospel. But these are not all that deceive themselves: not onely ignorant persons, but those that have knowledge and live ungodly, runne into the same errours, and danger, men that are lyars, swearers, adulterers, oppressors, voluptuous persons, yea scoffers at true piety will be accounted men that love religion, and such as will stand to defend it if need be. But they are not aware that there is in them an evil heart that will deceive them. May we think that such men whose end is to live loosely, will much deliberate in what religion to do it? unlesse they think the name of a Protestant will be enough to save a libertine, what availes it whether they believe well or ill, when they are resolved to live wickedly. Such wicked and vitious persons are these (and these take up a great part of our Companies) such as these they be that runne upon religion at all adventures, taking that which is next before them, never labouring after that faith and knowledge which should be able to endure the trial. So easie a matter it is for men that live in a true Church to fall into the errors of the Jewes *Luke* 3. 8. [*We have Abraham to our Father*] and therefore we must needs do well, and God must even do miracles, and make men of stones if any be saved but they; so now we live in a reformed Church, purged with doctrine and discipline, blest with religious Princes, with faithful Ministers, with peace in the dayes of other troubles, & with miraculous deliverances: And be these priviledges enough to win our love to religion, and our constancie in the defending of it? Yes truely they be, if well used, and let them perish for ever that would seeke to rob us of so great blessings by any malitious forces or crafts.

But my brethren, external priviledges must not deceive us, we must look every one to himself, that we be not unreformed persons in a reformed Church, ignorant in so great light of doctrine, disordered under goodnesse of discipline, men disobedient to prince and priest, luxurious in our peace, secure and unthankful after our deliverances. If we be so, all is not well with us, whatsoever we may boast and imagine: there is a root of bitternesse within our unbelieving hearts, which in time will spring up into the gall and wormewood of Apostasie from God and his Gospel. This is the first motive.

The 2. motive to make us heedful, is the great evil and danger of Apostasie and infidelity. An unbeleving heart is an evil heart, a sinful and wicked heart, a heart unteachable & untractable, the word works not on it, mercy cannot perswade it, judgements cannot break it, all meanes of favour are in vain applyed to make it yield: as we have a sufficient example of the Jews alledged in this Chapter, with whom Gods word, & great works prevailed nothing because of their unbelief. Thus it is evil in its self, it is evil also in its effects, because it breeds a forsaking of God, the very worst of all evils in the world which the Apostle amplifies, calling it *Apostasie, a departing from the living God*. This attribute comprises all the rest, & more to us than all the rest, not onely what God is in himself but what he is unto the creatures, namely the author of their life and being, and so the fountaine of their happinesse and welfare. He therefore that forsakes God, leaves the wellspring of living waters to drink puddle out of a broken Cisterne, he leaves the sunne to warme himself at a candle, and departs from life to go into death: God is truth and light, and they that goe from him runne into darknesse and error, in him onely is peace and happinesse, without him there is nothing but woe and misery: [*They forsake their own mercy, that trust in lying vanities*] *Jonah* 2. 8. being taught by his own experience he that flies away from Gods presence to go to Tharsus, thinking there

to

to be in safety he shall be deceived in his expectation, the windes will not blow favourably upon such a runagate, the seas will not brooke the ship that beares him, safety he findes none, but when he least looked for it, in the belly of a fish, and that never until he had returned unto God, whom he had forsaken, by prayer and promise of obedience. Men and Angels and all creatures are but lying vanities, deceiving the hope of them that seeke unto them for help, when their aid is onely sought after and God forsaken, they then lead us into sinne and misery, and there leave us. Wherefore miserable is the case of Apostates, who turne their backs to religion and sanctity of life, in as much as these things cannot be left, but God must be forsaken too. There is indeed an imagination among them, that God will be a friend unto them in all religions, and in all practices whatsoever. But this is but a Turkish dreame; No, he that departs from faith and obedience, departs also from the living God. And whosoever so forsakes God, let him also be sure God will forsake him, then which no greater miserie can betide a creature.

You see, *Belaved*, what just cause we have to enforce this exhortation upon our selves. *Take heed, &c.* It is easie yet most dangerous to be deceived herein, wherefore now bethinke your selves, try your hearts in an unpartial examination of them, whether they be sound in the faith yea, or no; now that ye may not wander in this search, fasten your meditations upon these two particulars. 1. Look to thy knowledge, see upon what grounds the faith in God and profession in religion is built. Stands thy faith in the wisedome of men, and believest thou because of their saying? is it founded upon the custome of the country, and of thine own education, and upon the authority of lawes and good liking of men that establish and maintaine the religion thou professest: if this be the ground-work of thy faith, thou buildest upon the sand. Hast thou no sound knowledge of religion thy selfe? Art thou unable to justifie thy faith by the Scriptures? Is not thy conscience convinced by sure proofe that the religion which thou professest is the very truth of God? If so, know then for a certain that there is an evill heart within thee, that will betray thee to Apostasie in time of trouble. Shall a man think thou wilt stand to that which thou knowest not throughly: when arguments, threatnings, perswasions, and faire promises shall assault thee? Will such sleight imaginations as these endure the stake, when all that thou canst say for thy self is, I think so, men say so, I have been taught so, by such and such Ministers, other men are of that opinion, I never heard to the contrary? And will such slender, and ill grounded conceits as these in matter of religion uphold thy heart in a constant resolution to stand for the maintenance of the faith? Will these arme thee with courage against the point of the sword, the heate of the fire, the teeth of the beast, the force of torments, losse of friends, of country, of life for Christs sake? Be assured that if thy religion rest upon such props as these, that it will fall upon the dust, when peace, credit, and other temporal respects which are now the maine under-setters of it, shall be removed, and the whole weight of it shall leane upon such a broken reed.

2. Look to thy practise, wherby thou shalt best discover what thy heart is. Is the practise of thy religion entire, faire, universall equally respecting the commandements, so that thou studiest to thy power to walk before God in uprightnes and to please him in all things? Art thou the same man in private, that thou art in publike, in thy closet and in thy parlour, in the Church, & in the market, in thy life and in the pulpit? Is thy carriage even and smooth, do thy holinesse towards God, thy righteousnesse towards men, thy sobriety towards thy self keep peace together, and go hand in hand? Art thou a faithful Minister, a just Magistrate, an honest tradesman as wel as thou pretendest to be a Christian? If thou canst say yea, and that truely, there is hope of such a one, that what ever may befal him, he will not start back nor deale unfaithfully in the covenant he hath made with God, but that his faithfulnes and uprightnes

ſhall preſerve him from backſliding. But behold, if ye ſerve God with reſervations and ſecret diſpenſations, picking and chooſing according as it fits your own humours, doing this thing, diſobeying that; If ye truſt God in ſome promiſes, miſtruſt him in others, feare him in ſome threatnings, deſpiſe him in others, then know, all is not well within; for there is within an evil heart of unbelief, and religion will gain but little credit, by your conſtancy in the profeſſing of it. He that ſhuffles and cuts, and choakes his conſcience by ſhifts of wit, ſtifles in him the good motions of grace, nouriſheth in him ſome wicked affection or other, and lives in the practice of ſome ſecret abomination: He that can ſtumble at a ſtraw and leap over a block, ſtrain at a ceremony and neglect the ſubſtance of righteouſneſſe, and judgement, and the feare of God, he that is forward in ſuch matters as gain applauſe; making the ſhew of his religion his reputation, but in the mean time where there is no notice taken of him, he lives looſely, intemperately, and unconſcionably: Let not ſuch a one deceive himſelf, it is certain his heart is naught and unfaithful, and when God and his religion have moſt need of him, ſuch a falſe friend will falſe them both. He that hath already denyed the power of godlineſſe, will it be any wonder if afterwards he deny the forme of it? one ſinne lived in without repentance is enough to pull a man to hell, and will it not be enough to Poperie, or any other hereſie? He that will not leave his ſinne for his religions ſake, will eaſily be perſwaded to leave his religion for his ſins ſake, he that will not at Gods command or intreaty be brought in any hand to put to death the body of ſin, to relinquiſh any of his pleaſing and profitable luſts, and lewd practiſes, is this man in caſe to put to death himſelf in the defence of Gods truh, for love thereof to forſake the world and himſelf too, to part with ſo much that could not part with ſo little? He that is already a ſecret enemy to religion and divotion, will in time prove an open proſecutor of both. He that can deſpiſe and in heart deride a Proteſtant Miniſter is in faire forwardneſs to like well of a Popiſh Prieſt, in word, he that hath bid farewel to piety to day, it is an even lay but he may be driven to take leave of his religion to morrow. When once the conſcience can ſwallow down wicked practiſes, it will ſoon digeſt wicked opinions: when once the ſhip leaks, the lading is in danger both to ſinke or ſwimme together, neither is it poſſible that a pure faith can be preſerved in an impure conſcience.

Now (my brethren) let every one of us cauſe our hearts to paſſe under this trial and cenſure, and ſo we ſhall ſee what we have to truſt to, and what religion hath to truſt to us. Let us go upon ſure grounds, care we that our knowledge of religion be diſtinct, and certain, that our practice of it be ſincere, free from Hypocriſie, and ſo we ſhall give good proofe of our faithfulneſſe for the preſent, and our perſeverance for the time to come. Be not ſlack to go about this ſearch, and be ſure to do it throughly, delayes are dangerous when thy diſeaſe is mortall, and to cure by halves is not to cure at all. Secret infidelity is like hereditary diſeaſes, or like bruiſes taken in youth if they be not looked to in time, and throughly cured they will certainly kill at laſt.

A gangrene kils when it gets to the heart, and what will that do that is bred in the heart? Inward diſeaſes are ever dangerous; but when they have ſeized upon the heart, the fountain of life they prove deadly.

Take then heed of an evil heart poyſoned with unbeliefe: and you love the credit of religion, the favour of God, the happineſſe of your ſoules, look to it betimes to purge forth of you a venemous humour.

And now for an Antidote againſt this infection, hearken in the next place to the ſecond uſe.

Uſe 2. The ſecond uſe is of direction unto a remedy againſt unbelief, and Apoſtaſie, do that which the Apoſtle here exhorts you to (*Exhort one another daily, while it is called to day.*)

FINIS.

EXOD. 34. 23, 24.

23. *Thrice in the yeare ſhall your men children appeare before the Lord God the God of Iſrael.*

24. *For I will caſt out the Nations before thee, and inlarge thy borders: neither ſhall any man deſire thy land, when thou ſhalt go up to appeare before the Lord thy God thrice in the yeare.*

IN theſe words we have two parts to be obſerved. 1. A precept. 2. A promiſe. The precept is a Levitical injunction touching certain times of Solemne worſhip to be performed to God by the Iſraelitiſh Nation, in the 23. verſe. More diſtinctly we have in it three circumſtances to be obſerved.

1. The time when this ſervice was to be performed, that was (*thrice in the yeare*) namely at three very ſolemne feaſts, which were theſe.

1. The Feaſt of the Paſſeover or unleavened bread, becauſe during the feaſt for ſeven dayes they might have no leavened bread in all their dwellings. This feaſt the whole Nation was to keep at the Tabernacle where ever it ſhould be ſet up: where after they had Sacrificed the Paſcal Lamb in the evening, they were to return on the morrow to their habitations, as it is *Deut.* 16. 7. This Feaſt was kept on the fourth day of the firſt moneth, in memory of their deliverances out of *Egypt*, and in *Egypt* from the ſlaying Angel, and in type of Chriſt, *that ſaves us from the wrath to come.*

2. The Feaſt of Pentecoſt, or of weekes, which was kept ſeven compleat weekes after the Paſſeover; or beginning the accompt at ripe Harveſt when they put the ſicle to the Corne; fifty dayes after they were to appeare before God with an oblation of the firſt fruits, as it is *Deut.* 16. 9. *Lev.* 23. 15, *&c.* This feaſt was kept in memory of the Law given at Mount *Sinai*, fifty dayes after the departure of the children of Iſrael out of *Egypt.*

3. The feaſt of the Tabernacles, kept on the fifteeneth day of the ſeventh Moneth, for ſeven dayes together after the gathering in of Harveſt and vintage; *Lev.* 23. 33, *&c.* At which time the Children of Iſrael that were Iſraelites born, were to dwell in boothes made of the boughs of thick and broad leaved trees, leaving their houſes; in memory that they dwelt in Tents or Boothes for many yeers in the wilderneſſe, as it is *verſ.* 42, 43. of that place. Theſe were the three ſolemne feaſts of the yeere where in all the Males were to appeare before the Lord, as we have this precept explained by another precept, *Deut.* 16. 16. *Exod.* 23. 14, *&c.* wherein theſe Feaſts are mentioned. This is the firſt Circumſtance of the time.

2. The ſecond is the perſons that were at thoſe times to performe this worſhip unto God theſe are (*All your men children*) all the Males among the Iſraelites.

3. The third Circumſtance is, the perſon before whom they were to make their appearance, that is God who is here called the (*Lord Jehovah*) and the (*God of Iſrael,*) both titles implying that he had juſt authority to command the

Israelites such solemn Services, both in regard of his absolute Soveraignty over all, and also of his gracious mercy towards them his people.

Now under this circumstance of the person is implied the place where they should appeare, which was in that place which God should choose, wherein to reare up the Tabernacle, or Sanctuary, for his solemn and standing worship. This was first at *Shiloh*, and after that was destroyed at *Jerusalem*, in the Temple built by *Solomon*; which place God chose *to put his name there*, that is to establish his worship, and to manifest his Glorious presence in special manner in that place. In which respect those that appeared in those places dedicated to Gods worship, are said to appeare before God himself, there present to require and reward their faithful services.

This then is the precept, that at three Solemne Feasts in the yeare, the Passeover, Pentecost and Tabernacles, all the males of the Israelitish Nation should repaire unto the chief place of Gods Publike worship, there to offer Sacrifice and performe such services as were required of them.

Next followes *verse* 24.

2. The *Promise* which is added to the precept by way of prevention, to take away such an objection as the people might make against the equity & reasonablenesse of the afore named precept; God had commanded three times in a yeare all should come up to the Tabernacle or Temple, what will become of us then might the people say? If all the men must go up and leave their houses, who shall in their absence defend their wives, Children, Goods, Cattle, &c. from spoile? We dwell amidst Enemies round about us, the Ammonites, Moabites, Syrians, Phenicians, Philistines, Amalekites, Edomites, &c. who bare us mortal hatred for the wrong they think we have done them in invading their Territories; these will be mindful of us, they have policie enough to know the custome of our Country, and they will be malitious enough to watch their best opportunity to do us mischief; the season fit for Invasion being the Harvest time. If the Land be thus as it were dispeopled thrice in the yeare they will soon provide forces in a readinesse to set upon us, and when men are absent, wals and women are but weak defences, when all shall be at Jerusalem an hundred or more miles from home, and that for many dayes in their going and comming and abode there, what a spoyle may there be committed upon the borders in the meane time? Wherefore this service of God cannot be performed but with apparent peril to the whole State.

This is the objection which the Israelites might make both in the wildernesse, and after that from time to time when they dwelt in the promised Land.

By way of answer unto this doubt, God promiseth that no danger should befall them for observing of his commandement in this particular. Our enemies will invade our Country if we do it say they: nay, saith God, not so. I will so order matters that they shall do you no hurt [*neither shall any desire thy Land when thou shalt go up thrice in the yeare to appeare before the Lord thy God*] wherein God promiseth [illegible] by an especial providence he would so govern the hearts of the enemies of his people, that they should not as much as intend them any mischief when they went about the service of God. Though a faire opportunity should be offered them, yet they should have no Heart or desire to meddle with their country. But because they might yet cast a farther doubt & be scarce willing to take God upon his word in a matter so unlikely; therefore God to put them out of all fear strengthens this his promise by two other promises which should soon be effectually performed; that by seeing his truth in the one, they may learn to trust to his truth in the other. These promises are 1. That God would drive out the inhabitants of the land of Canaan, and give them a dwelling there, (*for I will cast out the Nations before thee:*) therefore he could easily keep out their enemies from re-entring, that could throw them out when they were in possession.

2. That

2. That he would make their territories larger from time to time [*and I will enlarge my coasts*] their Territories assigned them should grow wider, not narrower; and they should gain upon their enemies, who were more like to win upon them. Now then he that could give them a Country when they had none, but wandred in the wildernesse without house or home; he that could enlarge their borders when at the first they were but little (according as experience anon after this time did prove to be most true:) he also could preserve them from losing any thing they had, especially when they hazarded it for his own service sake.

This is the plain resolution of this scripture. From hence now we have two instructions for our practice here to be learned. The first is, Doct. 1.

That no man shall be a loser by his obedience to God. The inference is plaine. The Israelites might plead that they could not obey this commandement, because of apparent inconveniencies that would follow thereupon, God removes this scruple by promising that no such danger shall happen on them as they imagined, if they would obey they should not be dammaged by it. Now forasmuch as the like objections are made by unbelievers against every part of Gods service, to the end to shift off from themselves a necessity of Obedience; and also because God deales alike at all times towards his faithful servants; which setting aside all by-respects readily obey his will; By the rule of proportion, from this particular we deduce this General,

That God suffers no men to sustain hurt and losse in regar of their obedient performance of such things as he commands them. The second is this, Doct. 2.

Experience of the truth in some of Gods promise, should confirm our faith in the belief of others.

The deduction is also manifest, God commands the Israelites to believe that he will overrule the hearts of their enemies, and keep them from annoying of their country when they are busied about his worship: why? because he would cast out their enemies, because he would enlarge the bounds of their country after their enjoying it; now these promises they should see manifestly accomplished shortly after they came into the land of Canaan; for now they were in the wildernesse when this precept was given them, and therefore they had reason to believe that God would be as good as his word in this promise for their defence, as he would for their Plantation in that Country. Hence this point is,

Trial of one thing should cause trust in God for all other matters.

Of these in order.

1. *That none shall be a loser by his obedience to God.* For confirmation of this truth, observe the reasons.

R. 1. The reason is drawn from the truth and faithfulnesse of God in as many promises as he hath made in the Scriptures, setting forth his abundant reward of faithful obedience. It were an endlesse thing to name unto you all or the most of these promises. I shall therefore onely direct you to the serious meditation upon these Scriptures, *Deut.* 28. *Psal.* 37. and 128. wherein whatsoever is good for the Soule, the Body, the Estate, the Name, the Posterity of Man, all is promised unto them that feare God and obey his commandements; in all which God is faithful and true to performe what he promiseth, if we be careful to obey.

R. 2. The second is from his mercy and bountry, wherein he is rich unto all, and above all to such as feare and obey him. By which means God provides as for his own glory, so for our singular incouragement in his service. He will not have his servants to complain that they serve a hard Master, one that doth ill provide for the advancement and welfare of his servants that his service is of much hazard, full of trouble, molestation and painfulnesse, but of little profit and comfort. This were a dishonour to God: wherefore God will make it appeare that he commands not over us for our hurt, nor makes use of our service without a bountiful reward for our labour. If he bid us do any thing it is that

that we may gain by it, as well as himself. His glory and our happiness go both together: nay, was there ever any who sought to glorifie God by his obedience, but God made him happy in the reward of it?

R. 3. Thirdly, the last shall be from the power of God, whereby he is able to give every good thing to his servants, and to shield them from all evil things. Whatsoever is worth the having, that God hath in his gift as Soveraign Lord to distribute all the goodness which is in himself or in his Creatures, where, and in what manner he himself pleaseth. Again, he hath under his command the forces of all Creatures in Heaven and in Earth, which he rules as he pleaseth to his own purposes. He can at ease frustrate the harmful intentions, and noisome qualities of the worst of them. He can at any time turn their malice into mercy, yea he is able to bring forth glory to himself, & profit to his servants, not only against, but even out of their mischievous designments. This shall suffice for proof of this point, which needs not so much confirmation to convince us of the truth of it, as perswasion to move us to apply it to our practise, I will therefore come to the application of it after I have in few words cleared a doubt or twain, the solution whereof will farther illustrate the point it self.

Q. 1. The first question is, *What is to be thought of those that suffer evil for the service of God?* We see it is generally the condition and lot of the godly to have a very hard measure in this world, if any sit down by the losse it is commonly they. *He that refraineth himself from evil maketh himself a prey*; it was and will be true to the worlds end: a godly man is a faire mark whereupon to discharge all the malice and mischief of the world; and a goodly pleasant matter it is to the Devil, and men, to heap all injuries that may be upon the head of so hateful a person as is in their accompt a faithful servant of God: how then is it true that Gods service brings us no dammage? I answer briefly to this doubt three things.

A. 1. That such evils as befal the good and godly come upon them ordinarily, not for their diligence, but negligence in the service of God. Even they have their faults, their pride, their security, their unbelief, their prophanesse in Gods worship, their coveteousnesse, and then no marvel if they smart for it. God lets loose the tongues of railers to scourge their name, he unbindes the hands of robbers to spoyle their goods: he gives Satan liberty to afflict their soules; he himself hides his face from them, and in woful plight they are, till in their affliction they turne to the Lord, and repent of their evil doings. Servants when they grow lasie and wicked, need correction more than protection; and so it is between God and us; if once we grow unfaithful he hath a hand to smite us, as well as to defend us, a rod as well as a crook, and he loves so well that he will not spare our iniquities, but lay it on us, *that being chastened by him, we might not be condemned with the World.* 1. Cor. 11. 32.

2. God doth dispose of things thus in great wisedome, when even the best fare many times worst, to try the soundnesse of their zeale, their faith, their patience, &c. God will know whether men that professe much love of him will be contented to beare a *little* losse for his sake, or whether they will forsake his service, when peace, wealth, and credit in the world forsake them. God will also make the world know that he hath servants in the world which serve him not for full bags, high tides, large possessions, well furnished tables, bodily ease, and *a whole skin* (As Satan most maliciously accused holy *Job, chap.* 1.) but men that serve him out of love and faithfulnesse, men that are resolved to follow him through poverty, disgrace, hunger, nakednesse and perils, yea, to open their breasts to the sword of the murderers, and to give their bodies to the flames, if it may be to do God or his Gospel credit. Now other things be but small losses, my brethren, when God and his grace in us gains so much honour.

3. Those losses which at any time happen for Gods cause, God at another time makes them good: they are not losses so much as layings out, which after

a

a patient forbearing a while come home with interest, commonly in the same kind, or which is much better, with abundance of grace here, & a greater weight of glory in the life to come. This is plain in that answer our Saviour makes to his Disciples, *Matt.* 19. 28. 29. (*Behold*, saith *Peter*, in the name of all the rest, *we have forsaken all and followed thee; what therefore shall we have?* ver. 27. Christ answers, neither they nor any others should be losers by him, he would make them also sufficient amends, whosoever should sustain dammage and trouble for his sake [*verily I say unto you* (saith Christ) *that when the Sonne of man shall sit on the throne of his majesty, ye which follow me in the regeneration, shall sit also upon twelve thrones and judge the twelve Tribes of Israel.*] A large recompence if we mark it. Poor Fisher-men that had forsaken a few Boats, and Nets, and Cabbins, and other such mean tackling of their trade and livelyhood, to attend upon Christ in his businesse, to be thus rewarded with Thrones & Judgement-Seats, when Christ shall come in his glory. But this is the Disciples priviledge; there follows a promise for all other. [*And whosoever shall forsake houses, or brethren, or Sisters, or father, or mother, or wife, or children, or lands, for my names sake and the Gospel, he shall receive a hundred fold more, now at this present, houses, and brethren, and sisters, and Mothers, and children, and lands with persecution* (marke this condition) *with persecution:*] *and in the world to come shall inherit everlasting life. Mar.* 10. 29. Loe then nothing is lost, that is neglected for Gods cause: he will be accountable to satisfie for all troubles, losses, inconveniencies whatsoever that we shall runne into by reason of our faithful obedience unto his commandements. Thus much of the first question; the next is,

Q. Whether we may neglect the businesse of our calling to imploy our selves in the service of God.

For if Gods service be so full of gain and advantage, it seemes we have a faire warrant to leave much of the imployments of our severall vocations, that so we might spend more times in Gods service.

A. Whereto I answer, that we may not do so, because that our generall callings to be Christians, and our particular callings in a civil life, do not crosse one another, but are subordinate and serviceable one to another.

Religion is that which brings a blessing upon our civil vocation, and this againe is the ordinary meanes of obtaining that blessing. Our civil vocation is the building wherein we are to shew forth the fruits of our Religion, and to approve our selves to be indeed good Christians, by being honest Tradesmen, just Magistrates, painful Ministers, &c. so that we may not neglect one calling for another, seeing God is served and glorified by our faithful discharge of both alike, and therefore *we must abide*, as the Apostle commanded us *in that vocation wherein we are called*, not shifting from one to another, nor taking liberty to be idle in our particular lawfull imployments, that so we may be diligent in Gods service. Wherefore they are justly to be reproved not only, who utterly forsake all imployments of this life, to the end they may wholly consecrate themselves to spiritual divotion, but such also, who though they forsake not utterly, yet neglect more than is fit, their civil vocation. It is either way a misguided zeale either to withdraw ones self from humane society neglecting all service to our neighbour under pretence of more devout service of God, as Popish Votaries use to do, or as many do, who grow careless of their lawfull affairs, whiles they busie themselves about exercises of religion. I would be loath to discourage any man from his forwardnesse in matters of religion; I know well we shall finde every where ten monstrously prophane, to one discreetly zealous: yea a hundred that neglect Gods service to follow their own businesse, for one that doth otherwise. Yet give me leave to tell you, that there is a fault among some in the world, who suffer dammage not so much by Gods service, as by their own indiscretion, whiles by unnecessary journyes, conferences, entertainments, and such like occasions touching matters of religion, they put all their necessary businesse out of order if such men suffer decay in their estate, they must blame them-

1 Cor. 7. 2.

themſelves. Religion is not in the fault, which where it is truely taught teacheth a man prudence, how to order his eſtate with judgement. The want whereof gives occaſion to moſt to imagine that the greateſt part of ſuch mens religion lies in their ears, becauſe they love to hear much, but not to do. This fault ſhould be amended where it is to be found, to the end that religion be not ſcandalized as a profeſſion that doth impoveriſh men. I confeſſe it is not an eaſie matter to give general rules, that may benefit all callings & conditions of life to proportion out the times of Gods ſervice; and our own imployments, yet theſe things I ſhall commend to your conſiderations.

1. That in parting our time between religious and civil affaires, we ſhall do beſt to follow Gods own directions, who hath allotted a larger proportion to our own temporal buſineſſe then to his ſpiritual ſervice; ſix dayes for thoſe; one day for this. Not but that he muſt have the glory of ſome time, and all the buſineſſe of every day; but on the ſeventh day he requires we ſhould more immediately and wholly intend his ſervice. And know this for a truth; that could reaſon or Gods command perſwade people to hearken to Gods counſel, diligently and ſeriouſly to attend all the duties of Gods worſhip upon the Lords day, they ſhould finde a larger increaſe of grace and better ſucceſſe in their affairs by that one meanes well uſed, then now by many neglected.

2. You may obſerve a diverſity in mens callings: ſome afford more leaſure ſome leſſe. Where more may be ſpared, it cannot be better beſtowed then upon God to glorifie him, and upon a mans own ſoule to ſave it; but where leſſe may be ſpared, ſomething yet may be ſet apart for religion. This is certaine, there is no calling of never ſo buſie imployment, but enough time may be ſpared for ſome good duties without hindring the world, and enough preſerved for the world without robbing of God, were we ſo wiſe to do wel, did not covetouſnes, voluptuouſnes and other vile affections befoole us, and make us unthankful unthrifts of this ſhorteſſe of life and grace, were our eyes cleared up, that we could looke perfectly into the end of all things, reaſon and religion would teach us, that much of our time would be ſpent better then it is. Surely men will ſay hereafter how much better had it been, had I ſpent ſuch an howre in prayer which I waſted in idleneſſe; ſuch a night in examining my heart upon my bed, and watering my couch with my tears of repentance, which I ſpent in revelling, gaming, and other ungodly practiſes; how much better had it been if I had gone to the houſe of God, when at ſuch a time I went about needleſſe diſports; that ſuch a day had been ſpent in prayer and faſting, which was paſſed away in complements of viſitation, and entertainments. But we triſle away our time, and then complain we want time for Gods ſervice; and ſervice of our callings. The ſervice of our luſts have eaten up that which was to be beſtowed upon God, and the remainder the world muſt have that. Wherefore let us learn wiſedome, and ſeeing we can almoſt at any time finde an houre, halfe a day, a whole day, or more to ſpare from our buſineſſe for by matters, let us do as much for God as we will do for the world, and beſides the ſeventh day which is his owne, let us give him ſomewhat of the ſix other, an houre to hear a Sermon, as well as twaine to our ſelves to ſit idly or evil imployed; to ſpend halfe an houre in prayer, reading, meditation, as well as three houres at a feaſt; to ſpare once a quarter a day for the humiliation of thy ſoule in faſting, prayer, and examination of thy ſinful heart, as well as thou ſpareſt odd dayes enough for thy pleaſure. This were wiſedome and ſpiritual thriftineſſe; and be bold on it, my brethren, that things being thus ordered with moderation and godly diſcretion, much time will be gained for Gods ſervice without croſſing or hindring of our worldly affairs. Thus much of theſe queſtions; now let us come to make ſome application of the point to our practiſe.

Vſe 1. The firſt is for the diſcoverie and reproof of thoſe evil thoughts and practiſes of men who judge the ſervice of God to be an unprofitable & dangerous imploy-

imployment. Many there are that think as that evill & sloathfull servant spake, *Mat.* 25. 24. [*Master, I knew thou wast a hard man*] in most mens estimation God is a hard Master, that lookes for much labour, and pales but small wages. This corrupt opinion of God & his worship, is an old festred sore in the heart of man deeply setled in his thoughts, and not seldome blistering out upon his tongue. [*Your words have been stout against me*] saith the Lord to the Jewes in *Malachie* in his time, *Mal.* 2. 13, 14. [and wherein had they *spoken stubbornly against him? Ye have said* (saith God) *it is in vaine to serve God, and what profit is it that we have kept his commandements and walked humbly before the Lord of Hosts. Therefore we count the proud blessed, even they that worke wickednesse are set up; and they that tempt God, yea they are delivered.*] See the rancour of a corrupt heart venting it self in foul accusations against God and his goodnesse, as if he were one that had no respect at all to his faithfull servants, but one that favoured his foes more than his friends. Such is still the sottish judgement of the world, that it is a thankelesse office to obey God Almighty: they count no time so unprofitably spent, as that which is bestowed upon his service, even the godly in a fit of discontent are apt to think so. *David, Psal.* 73. 13. [*Verily I have cleansed my heart in vain.*] *Baruch. Jer.* 45. 3. no course so unlikely to thrive by to live hapily or honourably in the world as that which God councels them to; no men so despicable, & miserable as those who desire to be what they are named, Christians. Mens practises easily discover, that in their hearts they are come to desperate resolutions, as that impious fellow, 2 *King.* 6. 33. [*should I attend on God any longer*] perswade men al that you can to a religious observation of reading the word, instructing their servants and children, as is to be done in Christian families; shew them Gods commandements, tell them of his promises that in doing these things God will blesse both soule and body, goods & good name: and marke their answers. Alas, they are but poore men, it is one day in a week losse to them, they must worke or else wife and children will be ill provided for: they cannot live by hearing of sermons; Religion will not buy food or rayment, they have their hands full of businesse, and should they spend half an hour in a morning, and so much at evening for prayer and devotion, all would runne to wracke, their worke would want their servants, and their servants would want their sleep; they have some special businesse which cannot be compassed in the week, wherefore they must make bold with God, and borrow what they never mean to pay, it must and shall be done on the Lords day, else they should wrong themselves, and set all out of square. Tell men that God abhorrs falsehood, that a little with equitie is better than bagges full of cosenage and deceit; they will answer you, that is not the way to thrive, they wote well that plaine dealing is a jewell, and God likes well of it, bnt they doe give you to understand, that he that uses it shall die a begger. Wherefore they must lye and cosen, and doe as the world doth, or else they are sure welth will come in but slowly. Perswade men to be mercifull to the poor, to feed the hungry cloath the naked, helpe the decaied, that their hearts may blesse them, and that God may blesse them in themselves and their posterity: you shall have from them such speeches as these; I know the fore part of my life, but not the end, the world is hard, trade decays, I grow old, I may come to want, where now I give, a bird in the hand is worth two in the bush, I am sure of what I have, I cannot tell what I shall have; I have many to provide for, we must live every man upon his own; with a great deale of such cold water which men use to cast upon those few sparkles of charity that is left in them utterly to quench it. Thus God may promise or command what he will but most of us are at a point with him, we will doe but what we list, thinking with our selves it is no boot to believe what he promiseth, or obey what he commands, the ground of this perverseneese of mens opinions & practises touching our obedience to God is, that infidelity which is rooted in our natures and grown up with us even from the wombe; that poyson which

the Serpent powred forth into the mindes of our first Parents, *viz.* that God did not meane fairely towards them, hath ever since deeply infected our natures, making us still to have God in a jealousie and suspition; that he will not do what he saith, when he bids us obey and makes promise upon promise that all shall be well with them that feare him, much adoe we have to take God upon his word, we forecast a thousand perills: If we do so there is danger, if so, yet there we are not safe neither: we begin to argue how this or that can be, when and which way I shall be blessed as God saith I shall. And after a great deale of quarrelling & disputing, in the end we fal to this conclusion, that it is good to trust God no further than we see him. We may every one read his own thoughts in the practice of men recorded for our observation in the Scriptures. Take a few examples, 2*Chron.*25. we read that *Amaziah* having hired 100000 men of Israel to goe with him against the *Edomites*, he was forbidden by the Prophet of God to let the Army of Israel go with him to battell, for if he did he should surely loose the victory; if he obeyed he should conquer. Herenow *Amaziah* is in a straight whether he should follow the counsell of the man of God or his own; [*but what shall we doe* (saith he) *for the hundred talents which I have given to the Army of Israel vers.* 9.] yea this stuck in his stomacke he could willingly do as God bids him, but he shall loose an hundred talents by the bargaine, and that is a great matter, wherefore the King could finde in his heart to adde obstinacy to his folly, and as at first he had hired them against Gods good liking, so now to retaine them contrary to his expresse command and to hazard and loose Gods favour & aid in that journy rather than the losse of one hundered Talents; and doubtlesse so he had done, had not the Prophet been earnest with him, and confirmed him by perswading him to trust to Gods power; and rest himself contented; [*the Lord* saith he, *shall give to thee much more than this*] in the same verse. Againe in the 25. of *Levit.* we read that God gave this Law to the Israelites that six yeares they should sow their Land, and dresse their Vinyards, but every seventh yeare the Land should rest; they should not sow their corne, nor reape that which growed of it self, they should not cut their Vines, nor gather their Grapes that grew that yeare, as it is from v. 2. to the 8. of that Chap. Doubt ye not but this seemeth a strange command to this distrustful people, and that they were very hardly brought to obey it, even as many of us would do in the like case. What? must all tillage cease? must no regard be had for the fruit of the earth for every seventh yeare? why, this is the direct way to starve us all? What if Harvest or Vintage prove bad in six yeares; what shall we have to live upon in the two yeares after? what if the 8 yeare prove naught, then belike we must live three years upon one years provision; thus a famine shal be brought upon the land in all likelihood; it is not to be doubted but many of them, notwithstanding Gods commandement, would have the Plow in the ground, and their pruning hooks at their vines, we know what they did in the like case. *Exod.*16. God bad them keep none of the Manna they gathered one day till the next, but yet they did keep it, doubting whether there would be any on the next morning to be had *v.*19,20. God bad them gather none upon the Sabbath day, but that which they gathered on the sixth day should suffice for two days, yet for all that they will try; and though God say expresly ye shal finde none, yet perhaps it is otherwise, they must abroad to see if any thing be to be had, *v.*25,26,27,28,29. so extreamly hard it is to perswade men to obedience, when there is any hope of gain, or fear of loss that may move them to the contrary. Wherefore to prevent such cavills as the Israelites might make against the aforenamed Commandement touching the rest of the seventh yeare, God himself in the aforesaid *Ch:v:*18,19,20,22. answers the matters [*therefore ye shall do my statutes and keep my commandements and do them, and ye shall dwell in the land in safety &c.*] Take yet one example more, namely the Levitical worship of God injoyned to these Jewes standing in much expence of time in regard of so many Sab-

Sabbaths,new Moones, and other ſolemne times to be obſerved, alſo requiring no ſmall charge in the performance of it, in regard of ſo many Sacrifices and Oblations to be made. Could now theſe covetous and unbelieving people ſpare ſo much time or coſt upon God Almighty?Hear what God ſaith of them concerning the one, *Amos* 8.5. [*When will the new moon be gone that we may ſell corne? and the Sabbath,that we may ſet forth wheat, making the Ephah ſmall and the ſhekel great, and falſifying the ballance by deceit.*] Theſe were their thoughts if not their words touching the time allotted to Gods ſervice. Juſt as men now a-daies. Theſe Sondayes, think they, is time clearly loſt; wee might have gained thus many pence or pounds,had it not that Sonday came in and hindred our buſineſſe,we wiſh it gone that we were at our trading again. Likewiſe for the other, to wit the charges they were put to in Sacrifice and offerings;hear what God reports of their practiſes in that matter,*Mal*:1,13.ſee the covetouſneſſe and infidelity of that wretched people, who think any thing is good enough for God: faire and fat Lambes, and Sheep, and Oxen, and Calves without ſpot and blemiſh, (as was required in Sacrifices)Oh this was too much charges; was it not pitty to burne ſuch good cattle, and part with them for nothing? Sell them rather and make mony of them; as for the Altar and the Prieſt; any leane,ſtarveling, that is nought worth, ſhall ſerve the turne well enough. Juſt as many men doe in ſetting their children to ſeverall profeſſions,chooſe out the faireſt and moſt hopefull, & beſtow one upon the Law,an other npon Phyſick,another upon Merchandize,or ſome other courſe whereby they may ſpeedily riſe to wealth & greatneſſe in the world.But now if there be ever a deformed Impe in body,mind,and manners,plant him in the Miniſtry;& why? They think God deſerves the worſt ſervants, becauſe they deem him the worſt maſter; in whoſe ſervice there is leaſt hope of Preferment to be found.

For to end this uſe,let us a litle obſerve the inſtance here in our text,touching their repairing to the place of his worſhip three times a year:It is evident, that the Precept in this kind was very ill obſerved at all times by the Jewes. Haply at their firſt plantation in Canaan, when the great works of God were yet freſh in their memories,their faith in the promiſes kept thē ſomewhat from the neglect of the Precept:Howbeit after the ſetting up of the Tabernacle in Shiloh, when all Iſrael met together for thht purpoſe *Joſh*:8.1.we do not find expreſſe mention made of the general keeping of the Paſſeover,til the days of *Hezekiah* and *Joſiah*. That theſe yearly aſſemblies were obſerved by the godly Iſraelites, appears by the example of *Elkanah* 1 *Sam*:1.3. & likewiſe that they were not left utterly unfrequented by the ordinary multitude, appears by that counſell which *Jeroboam* took, 1 *King*. 12. 26,27, 28. fearing leaſt if the people ſhould yearly goe up to Jeruſalem,they would at one time or other remēber their duty towards the houſe of *David*,& ſo revolt from him.For preventing of which miſchiefe that wicked King (not truſting Gods word) who by *Ahijah* had promiſed, if he would be obedient as was *David*, God would build him a ſure houſe like unto *Davids*, 1 *King*. 11.38. [*Perſwaded the people that it was too much labour to reſort from all quarters ſo farre as to Jeruſalem;they ſhould take a ſhorter cut to the golden Calves at Dan, and Bethel.*] Whereby it appears that as theſe ſolemnities were obſerved by many,though not by the univerſall multitude of all the males,ſo were they never obſerved before or after the diviſion of the kingdome,which is plain by that which is recorded touching the Paſſeover kept in *Hezekiahs time*, 2 *Chro*.30. where the Paſſeover was proclaimed throughout all Iſrael to be kept at Jeruſalem,for ſaith the Text, v.5. [*They had not don it a long time in ſuch ſort as it was written*]At which time though much people,a very great congregation from all parts met together, as it is *v*.13. yet it was not obſerved of all: the Idolatrous Iſraelites ſcorning & mocking at the meſſeger that publiſhed *Hezekiahs* decrees,*v*:10.Moreover touching the Paſſeover kept after this in *Joſiah* his time,the Scripture ſaith expreſly,1 *Kin*.23.22. [*ſurely there was not ſuch a Paſſeover holdē ſince the dayes of the Judges,that judged*

Iſrael, nor in all the dayes of the Kings of Judah, nor of the Kings of Iſrael.] See alſo, 1 *Chron.* 35. 18. This is a thing very remarkeable, that notwithſtanding ſo expreſſe a promiſe in this place, that yet ſo great negligence ſhould creep into ſo principall a part of the worſhip of God as the obſervation of the Paſſe-over. But, my bretheren, in this and thoſe other examples we ſee that which daily experience ſhewes to be true, that it is a matter paſſing difficult to obey God when carnall reaſon ſuggeſts that there is apparant likelihood of gain by not doing, or of loſſe by doing, what he commands us.

Uſe 2. 2. The ſecond uſe ſhall be for exhortation to fidelity and conſtancy in Gods ſervice becauſe we ſhall be no looſers by it, if God bid thee, do it whatſoever come of it, for evill it cannot be; if he forbid thee, dare not doe it whatever hopes thou haſt to gaine by it, for it will never prove well, caſt off fleſhly policie, lay no doubts in the way, put no caſes, do Gods worke and reſt ſecure of his reward. Feare not divels God commands over them: feare not men, God hath their hearts in his hand, he can perſwade, he can force them: feare not the creatures, winds and weather, ſeas & land, heaven and earth, waite on him to do his pleaſure, feare nothing whilſt thou feareſt God and obeyeſt him: If thou pleaſeſt him, all things ſhall ſerve thee for thy comfort. Here then, beloved, learn to get Faith, learn to live by faith, and not ſenſe: look not unto appearances, but to the promiſes: when thou ſeeſt no meanes to eſcape evill, ſay, yet God doth whoſe wiſedome and faithfullneſſe I dare truſt. Read the Scriptures, meditate upon the Promiſes, & then know that God is no niggard, nor cruell Maſter that uſeth our labour without paying; know that he is never behind hand with us. [*Who is there even among you, that would ſhut the doores for nought, or kindle a fire at my Altar for nought, Mal.* 1. 10.] Nay, he gives a pound for a penny worth, and if thou wilt duely reckon all thy ſervice, thy adventures, thy loſſes on the one ſide, & the gaines on the other: at the foot of thy ſcore thou mayſt write it down for a *ſumma totalis* [*Godlineſſe is to me great gaine* 1 *Tim.* 6. 6.] Be perſwaded then to ſet your ſelves reſolutely to the Obedience of Gods commandements, heare much, pray much, live holily, deale juſtly, be conſtant in Religion, feare no hazzard, venture all, credit, goods, life, for Gods cauſe; venture all, care not for the worlds Cenſure, what they think of thee, and thy eſtate, feare thou God, and think of his name, and remember that God promiſed that one day ſhall come [*In which men ſhall diſcerne between the righteous and the wicked, between him that ſerveth God, and him that ſerveth him not, Mal.* 3. 18.] then they that think God now hath forgotten his ſervants, ſhall know that there is no unfaithfulneſſe in the Almighty, but that he is as he hath ever promiſed to be a ſure God, a bountifull rewarder of his obedient Servants.

Uſe 3. The laſt uſe is for admonition on the contrary ſide, that if we loſe nothing by the ſervice of God, we ſhall certainly get nothing by the ſervice of ſinne and Sathan. Let a man that hath gained much by uſury, bribery, couſenage, & ſuch other ungodly practiſes, but caſt up middle & both ends, and in concluſion he ſhall finde that he may put his gaine in his eyes, and ſee never the worſe. Thou haſt ſlowed Gods ſervice to follow thine own imployments. Thou haſt forſaken the counſel of God, and followed the plots of thine own contrivance. Thou haſt ſpard from God, from Religion, from the poore, to the end not to wrong thy ſelfe. Now reckon at the years end, at thy lives end, what is the gaine of all this, and thou ſhalt ſee that Gods curſe hath blaſted all theſe thy fleſhly pollicys and practices, and they are vaniſhed into ſmoke and emptineſſe. *Ieroboham* will make ſure the crown upon his head, and the Kingdome to his Poſterity, but it ſhall not be by Gods meanes, *viz.* the maintenance of his worſhip and ſervice, but by a trick of his own deviſing, *Ieroboham* will ſet up Idols, and what gets he by that, but the ſhame and deſtruction of himſelfe and his poſterity? The covetous Jews would not ſpare the fat Cattle for Sacrifices; what ſave they by that? not much; they have

ſheep

ſheep and get Gods curſe upon it, and themſelves too, *Mal:*1.14. *Curſed be th* ? *deceiver,&c.*

In a word, get what thou canſt get, if thou gaine not Gods favour, it is not a ſaving bargaine, I will not be thy halver. He makes an ill match that winnes the world, and looſeth God, and his own ſoule. Wherefore to end, let us reforme our judgements touching our ſervice to God, and our ſervice of ſinne: know we henceforth that no courſe is ſo thriving as that; none ſo unproſperous as this. Pray we for the publick, that the peace of our State may be alwaies as it is founded upon the purity of Religion: endeavour for our private, to provide for the peace of our conſciences, the happineſſe of our lives, the ſalvation of our ſoules by our faithfull and conſtant obedience unto the Goſpell. Let us live by faith, and let our eyes be fixed upon the Crowne of Glory prepared for us, and then we ſhall ſee, that there is no ſervice to be compared to the ſervice of this great King, who of ſervants, will one day make us Kings, to raigne with him for evermore.

CANTICLES, or SALOMONS Song. 2. 16.

My Beloved is mine, and I am his: he feedeth among the Lillies.

IN the former part of this Chapter, as in the whole ſong throughout, the Holy Ghoſt hath deſcribed unto us, under moſt excellent ſimilitudes, the great love that is between Chriſt and his Church; that is, every faithfull ſoule. This love appears, 1. In the mutuall commendations one of another. 2. In the mutuall deſire of one unto the fellowſhip of the other. The praiſes which Chriſt gives unto the Church, are, that the Church (the company of the faithful) hath a wonderfull excellency above al other ſocieties in the World. *Like a Lilly amongſt the thornes, ſo is my love amongſt the daughters.*] All the ſtates and ſocieties of men upon the earth, being compared to the Church, they are but like Thornes unto Lillies, & Roſes without all beauty and delight, unpleaſant, and harmfull Plants. The praiſe which the Church gives to Chriſt, is anſwerable to the former: namely, that among all perſons of the world, he only it is, that brings comfort and help unto her. *Like the Apple-tree amongſt the trees of the Forreſt, ſo is my Wellbeloued among the ſonnes of men.*] Men and Angells with all their glory and greatneſſe are but barren trees compared to Chriſt; they bring no grace, no glory, no peace, no protection to the Church, only Chriſt is that Apple-tree, whoſe boughs are full laden with that ſpirituall fruit, which is that which the Apoſtle ſpeakes in other termes; *Neither is there ſalvation any other, for among men, there is no other name given, whereby we muſt be ſaved.* Thus mutually Chriſt preferres the Church, the Church Chriſt before all. The great joy which is between them, one to enjoy the other, followes at large in the next verſes. The Church deſireth alway to enjoy Chriſts favour & protection, his graces to be beſtowed upon her, his power and ſpirit to comfort her, and ſupport her, in the fellow-

Verſ. 2.

Verſ. 3.

Act. 4. 12.

ſhip of Chriſt, ſhe profeſſeth to be true joy and contentment [*I ſate down under his ſhadow, with great delight, and his fruit was ſweet unto my taſt.*] The grace of God and his protection, is all her deſire and delight, as it is farther amplified unto the 8 verſe. The deſire and affection of Chriſt to his Church, is every way as ardent as that of the Church to him. He is ready to anſwer her when ſhe calls upon him, he makes ſpeed to come unto her, to ſhew her his gracious preſence, to comfort her, he ſpeaks kindly unto her, inviting her by all loving termes to come, and partake of all the abundant graces and comforts prepared for her, he tells her how well he is pleaſed with her obedience, her prayers ſhe makes, her ſervices ſhe performes, although in many imperfections and afflictions, [*Let me ſee thy countenance, let me heare thy voyce, for ſweet is thy voyce, and thy countenance pleaſant.*] Laſtly, he teſtifieth his care of her ſafety, that ſhe be not ſpoyled by Foxes, Hereticks or other enemies that would lay her waſt. All which is largely expreſſed from the 8 v. to the 16 verſe. After the declaration of ſo great affection of the faithfull toward Chriſt, and of Chriſt toward them againe follow by way of concluſion, the words of my Text, giving us a ſhort ſumme of all together, *My beloved is mine. and I am his, he feedeth, &c.*

Verſe 3.

Verſe 14.

In theſe words the Church briefly comprehends the whole Myſtery of that ſpirituall communion which ſhe hath with Chriſt, the gloriouſneſſe of it, the deſire ſhe hath to enjoy it more fully. More diſtinctly obſerve theſe particulars. Firſt, the title which the Church gives unto Chriſt, calling him her welbeloved *My Welbeloved*. Secondly, the communion or fellowſhip, that is between Chriſt & the Church. What is in Chriſt, ſerves for the comfort of the Church; what in the Church, all is for the glory and honour of Chriſt [*he is mine, and I am his*] This communion and mutuall intercourſe of all good things between Chriſt and the faithfull, is amplified by two particulars. Firſt, the excellency of it, in that it is full of all heavenly comfort and ſweetneſſe [*He feedeth amongſt the Lillies*] not in barren and unpleaſant places, but in fruitfull & moſt pleaſant Vallies, or Gardens ſtored with Lillies, and ſuch other delights, there doth Chriſt feed his Church, noting unto us under thoſe figures, the ſingular joyes which faithfull ſoules are partakers of, under the gracious government of Chriſt their Shepheard and Biſhop; whoſe graces and favours are aboundantly communicated unto them, things farre above the rareſt and choiſeſt delights that can be imagined. Secondly, the vehement deſire the Church hath to injoy this communion with Chriſt, perpetually during this life, and perfectly in the life to come. [*Untill the day breake, and the ſhadowes flee away, turne my beloved and be like the Roe, or the young Hart upon the tops of the mountaines of Bether.*] Under which Allegory the Church deſireth, that which ſhe elſewhere in plain termes prayeth for, *Come Lord Jeſus come quickly*, that like a Roe or an Hart, (that is) ſwiftly, he would afford his aſſiſtance and preſence, to relieve her in the time of her Warfare in this World, *till the night be paſt, and the ſhadowes thereof be gone*, (that is) all ſuch imperfections, afflictions, ſinne, temptations, and miſery that be upon her in this life be taken away; *when the day ſhall breake*; The day of Chriſts glorious comming which the Church ſhall enjoy in all fulneſſe of happineſſe, in the preſence of God and Chriſt for ever. This is the plain reſolution and meaning of this Scripture, nor will I trouble this place with any further ſcruple about the words. I come rather to give you ſome inſtruction for your practice. The firſt leſſon is from the title of (*Wellbeloved*) it is this.

Verſe 1. Chap. 6. 2.

Verſ. 17.

Rev. 22. 20.

1. *Doct.* *That Chriſt is the only well-beloved of a faithfull Chriſtian.* This is that which the Church ſo often repeats in this whole Song, ſtiling Chriſt her faire one, her Beloved, her Wellbeloved, him whom her ſoule loveth, him whom ſhe only admires, of him ſhe talks, is never well but when ſhe enjoyes his preſence. If you aske her now, *What is thy beloved more then another beloved?* ſhe can ſoon anſwer, and tell us wherefore it is, that all her affection is placed upon Chriſt, ſuch excellencies there be in him, ſo much happineſſe is there in her fellowſhip with him, that none but he deſerves her entire true love, and affection. Good

Chap. 5. 2.

reaſon

reaſon then a faithfull ſoule ſhould love Chriſt.

1. *Reaſon.*

Firſt, in regard of the excellencies that are in the perſon of Chriſt, he is in himſelf moſt lovely, and therefore deſerves moſt love, all comlineſſe is deformity if compared to the beauty that is in him, [*he is the faireſt of ten thouſand*, nay, *he is fairer then all the children of men.*] Conſider him in his graces, conſider him in his glory, never any perſon more lovely and admirable. 1 *For his graces*, he is inriched with all the beauty of *holineſſe*, *he hath received the Spirit, without meaſure, he is annoynted with the oyle of gladneſſe* (that is) *the holy Ghoſt* and with power *above his brethren.* When he was upon the earth, how ſweet and lovely was his carriage, how innocent & unblameable, what man or devill could charge him with the leaſt offence? Obedient he was in all things, to his Parents, Rulers, to *Cæſar* to God. In every point he fullfilled all Righteouſneſs to the leaſt tittle and jot of the law. Grace was powred into his lips, and from them into his heart, and the hearts of all them with whom he converſed in moſt divine and heavenly diſcourſes. Charity filled his heart, and from thence flowed forth on all that had need of help: he did good where it was not expected: he did good where it was refuſed. What kindneſſe was done unto him, but it returned upon the head of the doer with abundant recompence. What injuries did he not paſſe by, and pardon? He endured a world of indignities, perſecutions, revilings, reproaches, & in the midſt of all, is ſo far from minding revenge that he prays and weeps for his enemies, and admoniſheth them with all meekneſſe, heaps kindneſſes on them, and ſeeks by all meanes to overcome their evill by his goodneſſe. Goodneſſe is his whole nature, his whole life is nothing but a trade of doing well, and ſuffering evill. Such was the ſweetneſſe of his nature, and ſo affectionately charitable was his heart, that no froward and crooked perverſeneſſe of ſcornfull, proud, gainſaying, diſobedient men could turne away his deſires from doing them good. In all this he was amiable as man, even a man in abaſement and infirmity, yet then was he *glorious, full of grace and truth.* But now look on him *in his perſon, and in his glory*, and theſe excellencies are redoubled, nay multiplyed a thouſand fold. Conſider him *in his perſon*, and ſo they are infinite: *becauſe in him all the fullneſſe of the Godhead dwelleth bodily*, and the graces of God, are his graces, becauſe he is God.

Chap. 5. 10.
Pſal. 45. 2.
John 3. 34.
Heb. 1. 9.

John 1. 14.

Coloſſ. 2. 9.

2. As *for his glory*, it is not for mortall eye to behold it, or tongue to tell it: he was abaſed, *but God hath highly exalted him above all names and dignities:* he hath made him head of the Angels who adore him; of the Church to rule it by his Spirit, Ruler of the world to govern it hy the Scepter of his power; he is now ſate down at the right hand of Majeſtie and Glory, the Father having put into his hands, all power in heaven and earth, and committed unto him all power over Men and Angels. To which greatneſſe of his power is equall the glory of his perſon inveſted with the robes of Majeſtie, brightneſſe, impoſſibility and all other excellencies, that can be imagined moſt excellent. When we read the deſcription of his transfiguration on the Mount, of his appearance to Saint *Paul*, to S. *John*, we may conceive a little what they ſaw, but it is hereafter that *we ſhall ſee him as he is.* Now unto all theſe graces; theſe glories of Chriſt joyn that which is the fountain of al, from whence ye ſhall ſee the parts of his compleat excellencies. That now is the infinite love of God the Father towards him his only Son. *He is his delight, his elect, in whom his ſoul delighteth, his beloved Son in whom he is wel pleaſed*; ſo that if we would ſeek for a pattern for all excellencies, they were nowhere to be found, but only in him. No marvell if the Church, the faithfull (whoſe eys are open to behold thoſe things in Chriſt) do love him, a perſon ſo beloved of God, ſo lovely in himſelf, ſo gracious, ſo glorious. But this is not all, they love him alſo.

Phil. 2. 9.

Math. 17.
Acts 9.
Revel. 1.
1 John. 3. 2.

Prov. 8. 3.
Eſa. 42. 1.
Math. 3. 17.

2. *Reaſon.*

Secondly in regard of what he is to them, unto the Church Chriſt is all in all, what good ſhe hath, it is from him, what ſhe expects it is by him.

1. Firſt in this life ſhe hath grace and protection, grace from his Spirit, protection from his power, both from his Love. The Church is ſanctifyed by his Spirit,

Spirit, he baptizeth it with his Spirit, washing the faithful with unclean water, from the filthinesse, both of the flesh and spirit: he hath freed them from that loathsome uncleannesse of corrupted Nature, wherein the ungodly remaine, polluted with all unclean lusts, he sets them all at liberty from the bondage of sinne, of servants to sinne, making them servants to God in righteousnesse, he lives in our hearts by faith, and changeth our sinful natures into the likelinesse of his most glorious nature, by the powerfull works of his Spirit, sending life into us, who were wilde, and withered branches, that being quickned thereby we might bring forth fruit according to God in all holinesse.

2. Secondly, the Church is protected by the power of Christ, from the malice of Sathan, whether he act, plot, contrive destruction against the whole Churches, or by temptations, seek to undo the souls, & salvation of private men. *Christ walketh in the midst of the Candlesticks*, Rev. 1. 20. he onely that hath placed them, can remove them: *he hath his Starres, his Ministers in his right hand*, where they shall be safe; he hath all those that God hath given him in his keeping, and none shall pluck them from him, all are kept safe to that everlasting Kingdom. In peace he is the glory of his Church, in trouble the safety of it: if she be in the wildernesse, he is the Angel that goes before her to give her rest; if she be persecuted, he hath a wildernesse whereto she may flee, there be clefts and holes in the rock, wherein she shall be hid, and if the Dragon cast forth whole flouds of malice to overwhelme her, the earth shall open her mouth, and swallow up the flouds, if she be invaded with Armadoes, he can blow with his breath, and they shall sinke into the bottome of the deep like lead; if under-mined by a Powder-plot, he can bring to light the deeds of darknesse, and save his anointed, and his people, by a deliverance as wonderful as the act intended. In a word, his heart is upon his Church, and faithful people, their sorrows he thinks upō, their afflictions are his afflictions, he is pained when they are persecuted, in every distresse, he is neer at hand to afford succor: in health to save them from sickness; in sickness to save them from death: in trouble of estate, in pain of body, to preserve them from a disquiet minde, in anguish of soule to uphold from fainting by despaire. In life to save them from a thousand deaths, in death it self, to deliver them from that death, which is to come.

Thus is Christ beneficial to us in this life.

But in the life to come, he bestows glory on the Church: the Saints shall be made perfectly righteous, perfectly glorious like unto himself: where he is, there they shall be for ever to behold his glory, to be partakers of his joy.

You see then that Christ every way deserves all our love, seeing he is not only most excellent in himself, but hath also done most good unto us. Whence it is no wonder, if every faithful soule conclude, as it is in this book often, that *Christ is to it as a bundle of Myrrh, a cluster of Camphire, that is faire and pleasant and wholly delectable.* Let us now make some use to our selves of this point.

Chap. 1. 13. Chap. 5. 16.

Use. 1. The first use shall be for a reproof of mens disguided affections, who love any thing better than Christ; they are baptized in the name of Christ, count it an honour to be called Christians, and if you will believe them they expect to be saved by Christ, yet if a man look into their practises, they will appeare to any that can judge, that they think of nothing lesse, care for nothing lesse than Christ. That which the Church confesseth of her own negligence, whereinto she was mis-led, [*They made me keeper of the vines, but I kept not mine own vine.*] she attended on the fancies and pleasures of others, but not on her own welfare, this we may apply unto the prophaneness of most men, who have Vines enough to keep, and dresse, where about Sathan and their own lusts have set them on worke; but for that true Vine, which is Christ Jesus, they take no pleasure at all, in resting themselves under his shadow, or tasting his pleasant fruit. Men have many things to busie their affections about, but while they tend other things, they are utterly careless of this one thing that is the chiefest. One man hath set up preferment and greatnesse in the world for the Idol which he worships,

Chap. 1. 6.

worships, and all his time, meanes, and thoughts, are taken up in prosecution of some plot whereupon he hath contrived his further advancement. Another wallows in all base pleasure, and so long as he can content the beastly part of himself, his sensuall desires; he thinks himself well paid, he enjoys what he loves and what needs he more. Another loves nothing but mony, and cattle, and trees, and earth, it is his happinesse to say, All this is mine, and when he is amidst those things, he is amidst all his contentments. In short every man hath his wellbeloved in some kind or other; but it is not the beloved here spoken of. No (my brethren) these men love not Christ, say they what they will, they make little reckoning of him. Come to the tryall of it, and you shall see it so. The old saying is true, *Ubi amor, ibi Oculus*, where we like, there we looke; or as Christ saith, *Where our treasure is, there will our hearts be also*, *Matth.* 6. 21. Consider then your selves in your thoughts, what is it you most think of? Is it of Christ, of his excellencys, of his benefits? Can you take pleasure in describing to your soules, the glorious an gratious qualities of his person, musing attentively upon such admirable excellencies, so far surpassing all that in this world can be called, either gracious or glorious? Are our hearts often warmed with heavenly joy, when in our private meditations, we recount with our selves what great things he hath done, and will do for our soules? To think how mightily he hath wrought in us by his Spirit, to make us alive, and keep us alive, when we were once dead in sins; how sweetly he perswades our will and stubborn affections to yeild to obedience, how forcibly he assists us against most powerfull temptations? Can we rejoyce to think what happinesse we have in his favour, that he is a faithfull friend to us in al our necessities, to whom we may repaire for counsell and comfort? Doe his consolations refresh our spirits, that when sinne wounds us, his stripes heale us: When Sathan accuses us he is our Avocate to plead for us: when sorrows and paines are upon us, he speakes peace unto our soules, that in all wants and troubles, we can surely pray unto him, & power out our soules into his bosome, who only gives them rest? Doe we often meditate on that happinesse, he will oneday bring us unto, when he shall make us like himselfe, most glorious in our bodies, most righteous in our soules, most blisfull in all, and that for ever? Be our thoughts (my brethren) on these things? Run our desires and wishes this way? Oh what strangers are such meditations from most mens hearts, they think what they shall eate, what they shall put on, how they shall bring the yeare about, how they shall pay this debt, purchase that field, that house, provide to raise such a son, to marry such a daughter, to grow rich, to get high places, titles, and offices, how to follow their pleasures and live at hearts ease, how they may effect their wicked designes, oppresse a man and his inheritance, revenge such wrongs as have been done them by their neighbours, and watch them an ill turne to be even with them, yea, these be the great and mighty imployments of mens thoughts, whereabout they busie themselves, and often break their sleep, day and night, the whole week, the whole yeare, their minds runne upon these things, when they be at Church, at prayer, in hearing, at any good exercise, the heart stil wanders about such matters even at this present. Is it not even so my brethren, which of us can excuse our selves, and say my heart is innocent? Consider we again the practises of men, whether they will stand with the love they professe to Christ: we will doe much for one that we love, especially, if it be one that can doe much for us. Now what saith our Saviour. *If you love me keep my commandements*, *Ioh.* 14. 15. If Christ be our beloved, his commandements must be so too. Whosoever hates the Law, hates the Law-giver also. Take a view then of mens practises, and we shall see they make a very scorn of Christ, and of his commandements. Look upon them in their families, and you cannot finde any footsteps of Religion, no constant prayer morning and evening; no reading of the word, no instruction of children and servants, no duties of devotion whereby we shall know them from Papist, Atheists, or Infidels.

See

See them in the publike worſhip of God, and there is nothing but negligence and prophaneneſſe, ſeldome at Church if any buſineſſe elſe be to be done, and when thy are there they are careleſſe in prayer, in hearing of the word read, or preached, nothing is remembred for which they are a jot the better. Look upon them in their private converſation, and they are full of all ungodlineſſe, unrighteouſneſſe, and unſoberneſſe, horrible ſweares, that cannot ſpeak but they muſt blaſpheme, prophane deſpiſers of Gods Word and Worſhip: deriders of Preaching and Preachers; in a word enemies to all godlineſſe & pietie of life, which by reproaches, and unchriſtian revilings; they ſeek to blaſt in whomſoever they ſee it grow, extreamly ignorant, knowing nothing diſtinctly in matters of Religion, not able with any underſtanding to give you a reaſonable account in any point of their faith. In civill dealing, men that are unfaithfull, untruſty unmercifull in their carriage, proud, diſdainfull, luxurious, wanton and uncleane perſons. May we believe ſuch men when they ſay Chriſt is their beloved? Surely we cannot, though they ſhould ſweare it. What? love Chriſt, yet not know him except it be by his name; love him? And yet deſpiſe his ſervants, his ſervice, his Miniſters, make a jeſt at his word, and put off with a ſcoff the councels and rebukes which out of it are brought to them. Love Chriſt? Yet ſet thy mouth againſt Heaven, and in thy rage and beſtiſh fury, diſcharge thy blaſphemies upon his ſoul, his body his blood, his wounds; his name, upon all that is precions in him, & not to be named but with devotion. Wilt thou ſay thon loveſt Chriſt, when thou haſt no heart to think on him, to talke of him, to be in his preſence in the aſſemblys of Gods people in publick, at Sermon, at Sacraments, at private prayers? Is he thy friend? And yet art thou loath to have any thing to doe with him in ſuch places, in ſuch exerciſes? In fine, where is thy love to Chriſt, whilſt I ſee thy ungodly life, whereby thou diſhonoureſt Chriſt, and ſhameſt the name of a Chriſtian? If by theſe practiſes we ſhall know thy love of him, whereby I marvel ſhall we know thy hatred of him. But Brethren, be not deceived, God will not ſo be mocked, delude thy ſelfe thou maiſt, but Chriſt thou canſt not with ſuch faire gloſſes: it is not him whom thou loveſt, it is ſomething elſe, thy pleaſures, thy wealth, thy luſts the world the Devill. Theſe be the things whereon thy affections dote, whereto thy deſires are faſtned, theſe things thou canſt ſerve, let them command any thing, thou art at a beck to doe it, it is thy felicity to be imployed by them. If any will croſſe thee in theſe thy courſes, admoniſh thee, rebuke thee, perſwade thee, thou canſt not brook them, thou counteſt them thine enimies, that thus trouble thee; when thou art entreated by thy love to God; thy love to Chriſt, thy love to his word, by thy love to his Miniſters, by thy love to thine own ſoule, by all things that are lovely, and by all loves to deny ungodlineſſe and worldly luſts, and to live righteouſly, ſoberly, and Godly. Wouldeſt thou not be perſwaded to reaſon; didſt thou indeed love any of theſe, as in word thou profeſſeſt to doe? But when all admonitions, reprehenſions, exhortations, or whatſoever good counſell given in the name of Chriſt, ſhal not yet be entertained for the love of Chriſt, but fall upon the heart, like the hammer upon the anvill, that ſtrikes but enters not, or like a ball from a wall be ſmitten back into the face of him that ſent it, with ſcorne and contempt of him, his meſſage, and his Miniſter too, ſay what thou wilt, thy tongue belies thine heart, *Chriſt is not he whom thy ſoule loveth*, when thou wilt doe nothing for his ſake, take it for a concluſion, *he hates Chriſt that hates Chriſtianity.*

Uſe 2. 2 Uſe is for exhortation, that ſeeing we have ſo faire an object of love as Chriſt is, we would place our love there, & beſtow it on him who beſt deſerves it. This is a very good poynt to put in practiſe. We have ignorant, and worldly mindes, we know not the high excellencies of Chriſt Jeſus, and therefore doe not affect them. The world and worth of it, we know and love, but too well. Againe, Sathan and our wicked hearts do blind our eyes, that we cannot judge aright of things; it is with our mindes, as it is with our eyes, things

that

that are a farre off, though of greater and bigger circuit, yet seems farre lesse that those things that are neerer at hand. The earth, and earthly pleasures thay are hard by, we tast, see, and handle them, we find the sweetnesse of them by their present possession, their natures agree with ours; they are carnall, and so are we, and therefore they will sort with our sensuall desires: But now for Heaven and its joy; for Christ, and his Graces, and Glories, they are matters a far off, out of our kenne, we heare much talke of them in word, but our fleshly minds cannot raise up themselves so high, as to conceive the true worth of them, by that which we hear spoken of them; such spirituall things fit not with our earthly dispositions, and therefore when we hear of them (take away a few faint desires that die of themselves) we have otherwise indeed no great liking of them, we fulfill every of us more or lesse the Prophesie of *Esay*, foretelling how corruptly men would judge touching Christ and his conditions even we think that *He hath no forme nor comelinesse, & when we shall see him, there is no such beauty that we should desire him.* Esay 5. 3. Look how meanly the Jews esteemed of Christ in his abasement upon earth, so do Christians now judge of him, though in his glory, they see no such great excelleney as men peak of in Christ, in his graces, his Word, his Ministers, his service, that they should be so much carryed away with the love of him, or his. How often do men aske that question in their hearts, *Which the daughters of Jerusalem asked the Church, What is thy beloved more than another beloved, O thou faireſt among women, what is thy beloved more than another beloved, that thou dost so charge us?* Cant. 5.9. What need such a doe, such calling and speaking & enquiring of the Watchmen of the city; such charging us to tell him of thee if we find him, is there any such singular dignity in this thy beloved above others? So men in their hearts & tongues do enquire strangely touching Christ & religion they wonder what great matters we find in Christ, and his service, what good they get by so much prayers Preaching, running to Sermons, and hearing by such strictnesse in their lives, and all this for the love of Christ, and conscience of his commandements: they see not where the benefit is, and it even angers them, that others shoud admire what they see not, for any thing they perceive, grace deserves not so much love as gold; the communion of Christ hath not so much delight in it, as that which thy call good fellowship; filthy pleasures relish sweeter than the joys of the Spirit, and peace of a good conscience; they can love the world and the things in the world, be it an impure strumpet, the very image of the devil as wel, nay rather than Jesus Christ *the brightnesse of Gods glory, and expresse Image of his Person*; Heb. 1. 3. This doctrine of loving Christ, sounds strangely in the ears of carnall men; Wherefore that we may make a right use of this instruction, two things are to be obtained before we shall love Christ.

1. Knowledge of Christ, what are his excellencies in himselfe, and benefits toward us. This knowledge is the mother of affection, what the eye sees not the heart rues not; and it is true on the other side, what the eye sees not the heart joyes not. Wherefore all means must be used to get a distinct knowledge of Christ in all the forenamed particulars: Perfectly we shall not know him in this life, neither shall we perfectly love him, but so far as the word hath described him to us, we may and must know him.

2. Holinesse of heart: for Christ, and all things in him are holy, heavenly, and spiritual, and our affections will never take to them, till they be made like to them heavenly, and spirituall. It is indeed naturall to love some things, but to love God that is from grace, this affection is found only in the Church, it is the faithfull soul cals Christ well beloved, those that are regenerate whose hearts are sanctifyed, those Virgins that are spoken of in the third verse of the first Chapt. who *have smelt the odour of the sweet perfumes, and ointments of the* Grace of Christ shed abroad in their hearts: these love Christ and none else. When thus the eyes of our minds are inlightned, and our sinfull hearts changed, then shall we begin unfainedly to love and admire those treasures of Knowledge and Wisedome,

Wiſedome thoſe exceeding riches of grace and glory, which are ſtored in the perſon of our Lord Jeſus Chriſt: when we ſhall then look upon all that good in the world which before we loved and magnified, now comparing it with Chriſt, we ſhall conclude with the Apoſtle, *The things which were advantage to me, the ſame I count loſſe for Chriſts ſake, and judge them to be dung, that I may winne Chriſt.* It will be with us as it was with the daughters of Jeruſalem, before ſpoken of, who at firſt ignorantly, and ſomewhat ſcornfully asked the Spouſe what was her beloved, that ſhe ſought ſo much after him, but when ſhe had at large deſcribed him in all his excellencies, and told them: *This is my beloved, this is my love, O Daughters of Ieruſalem,* Now their eyes are opened and their hearts touched, they are as deſirous to goe ſeek him as the Spouſe her ſelfe, and now they begin to enquire of her: *O thou faireſt among women, whether is thy beloved gone, whether is he turned aſide, that we may goe and ſeek him with thee, Chap: 6. 1.* Now the Lord open our eyes by his Spirit that we may clearely ſee and ardently love Chriſt;

to whom with the Father &c.

Phil. 3. 8.

Cante. 5. 16.

FINIS.

A BRIEFE INTRODUCTION TO Geography,

CONTAINING A

DESCRIPTION OF THE GROUNDS,

AND GENERALL PART THEREOF.

Very neceſſary for young Students in that Science.

Writen by that Learned Man, Mr WILLIAM PEMBLE,
Maſter of Arts of Magdalen Hall in OXFORD.

OXFORD,
Printed by WILLIAM HALL, for *John Adams, Edw: Forreſt*, and *John Forreſt*. 1658.

TO THE READER.

GEntle Reader; *I here preſent unto thy view theſe few ſheets, written by that Learned man* Mr WILLIAM PEMBLE, *I doubt not to call him the father, the child favours him ſo much. It hath long layn hid from thy ſight, but now at length emboldned upon thy curteous acceptance of his former labours, it looks abroad into the World: It's but little, let not that detract any thing from it, there may lye much, though pen'd up in a narrow roome; when thou readeſt, then judge of it; Thus much may be ſaid; Though many have writ of this ſubject, yet this inferiour to none; thou mai'ſt obſerve in it, an admirable mixture of Art and delight, ſo that for younger Students it may be their Introduction, for others a Remembrancer, for any not unworthy the peruſall: onely, let it find kind entertainment at thy hands.* Farewell.

A BRIEFE INTRODUCTION TO GEOGRAPHIE.

CHAP. I.

A generall deſcription and diviſion of Geographie.

TOPOGRAPHIE is a particular deſcription of ſome ſmall quantity of Land, ſuch as Landmeaſures ſet out in their plots.

Chorographie is a particular deſcription of ſome Country, as of England, France, or any ſhire or Province in them: as in the uſuall and ordinary mappe.

Geographie is an art or ſcience teaching us the generall deſcription of the whole earth, of this eſpecially we are now to ſpeake of, and alſo Chorography as a part under it contained: both, excellent parts of knowledge in themſelves, and affording much profit and help in the underſtanding of hiſtory and other things. The parts of Geography are two.

Generall, which treateth of the nature, qualities, meaſure, with other generall properties of the earth.

Speciall, wherein the ſeverall countries and coaſts of the earth are divided and deſcribed.

Of the generall in the firſt place, and more at large then of the other, becauſe it is more difficult, and hard to be underſtood, and yet of neceſſary uſe, for the underſtandiug of the other. This generall tract may be parted into five particular heads.

1. Of the properties and affections of the earth.
2. Of the parts of it in generall.
3. Of the Circles of it.
4. Of the diſtinction and diviſion of it according to ſome generall conditions and qualities of it.
5. Of the meaſuring of it.

Theſe in their order.

CHAP. II.

Of certain generall properties of the earth.

IN Geography when we name the earth we meane not the earth taken ſeverally by it ſelf, without the ſeas and waters. But under one name both are

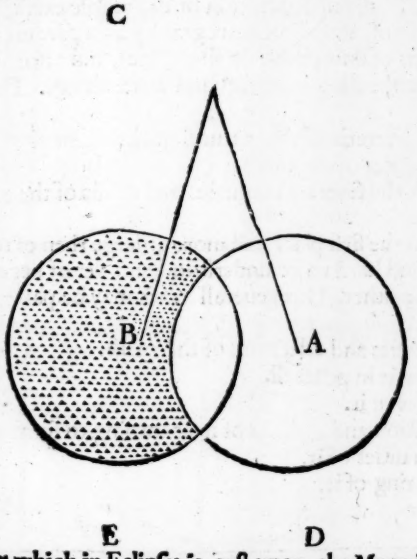
compriſed,as they are now mingled one with another and doe both together make up one entire and round body. Neither doe we dive into the bowels of the earth,and enter into conſideration of the naturall qualities,which are in the ſubſtance of Earth and water,as coldnes,drines, moiſture, heavines, and the like:but we look only upon the outſide, contemplating the greatneſſe, ſcituation, diſtances, meaſuring, and other ſuch affections which appeare in the ſuperficies of it,to the eyes of our bodies and minds: Theſe then of the earth and water together,rules are to be known.

1. *The earth and the water doe make one globe,i.e. one round or ſpherical body.*

The naturall place of the water is to be above the earth,and ſo it was in the firſt creation of it, compaſſing the earth round about, as appears Geneſ. 1.9. But for the uſe of man and all other living creatures, God made a ſeparation of them,cauſing the water to ſinke down into huge hollow channells, prepared to receive it, that ſo the drie land might appeare above it. Notwithſtanding which ſeparation,they doe both ſtill remain together,not covering one another as at firſt,but intermingled one with another,and that ſo exactly as they now make but one round body,whereas at firſt they made two. Here therefore are two points to be proved,1.That they are one globe.2.That this one is round.

1. They are one globe having the ſame Center or middle pointe, and the ſame ſurface or convexe ſuperficies;which will appeare by theſe reaſons.

1. Common experience. Take a lump of earth and any quantity of water, and let them both fall down together upon the earth from ſome high place, wee ſee that in the deſcent they do not ſever, but keep ſtill together in one ſtreight line,which could not be, if the earth & water were two ſeverall round bodies having ſeverall centers.As for example,ſuppoſe them to be two globes and let (*a*) be the Center of the earth,and (*b*) the center of the water; from (*c*) ſome high place above the earth,hurle down earth & water,I ſay the earth will part from the water in going down, and the earth will fall down upon (*d*)and the water upon (*e*) but this is contrary to experience, and *ergo* the ſuppoſition is falſe.

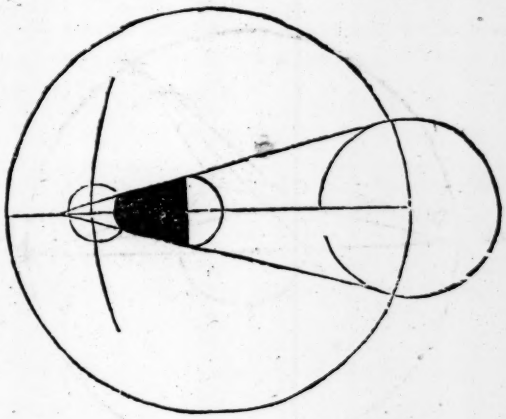


2. The ſhadow which in Eclipſes is caſt upon the Moon by the earth and the water,is but one and not two, and therefore the body is ſo likewiſe. This will appeare in the proof of the next point[c] v. 2.

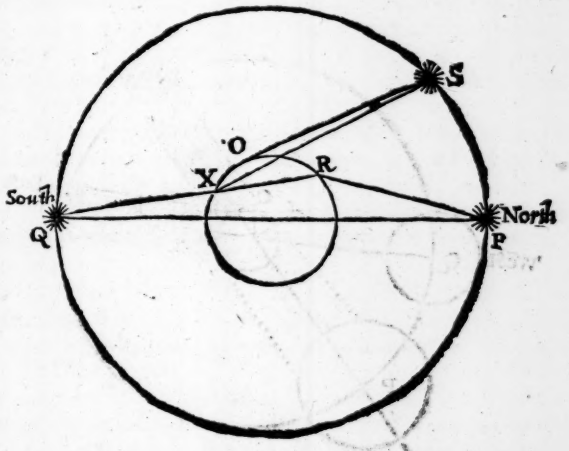
2. *That both earth and water are one round body, not ſquare, long, hollow, or of any other figure. This is proved by diverſe reaſons.*

1. By Eclipſes; when the earth ſtands juſt between the Sunne and the Moone,

Moone, then doth the ſhadow of the earth falling upon the Moone darken it wholly or in part. Now as is the faſhion of the ſhadow, ſuch is the figure of the body, whence it falls, but the ſhadow of the earth and water caſt upon the Moone is round, and alſo one, therefore they are round and alſo one body.

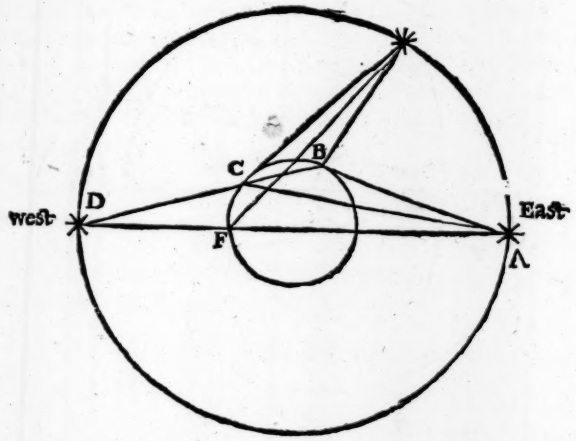


2. By the orderly and ſucceſſive appearing of the ſtars, as men travail from North to South, or frō South to North, by ſea or land. For as they goe by degrees, they diſcover new ſtars, which they ſaw not before, and loſe the ſight of them they did, which could not be if the earth were not round. As for example, let (*X.O.R.*) the inward Circle be the earth, (*Q.S.P.*) the outward, the Heaven: they cannot ſee the ſtarre (*S*) which dwell upon the earth in (*X*) but if they goe Northward unto (*O*) they may ſee it. If they goe farther to (*R*) they may ſee the ſtarre (*P*) but then they looſe the ſight of the ſtarre (*Q*) which being at (*X*) and (*O*) they might have ſeen. Becauſe, as it appears in the figure the earth riſeth up round between (*R*) and (*X.*)



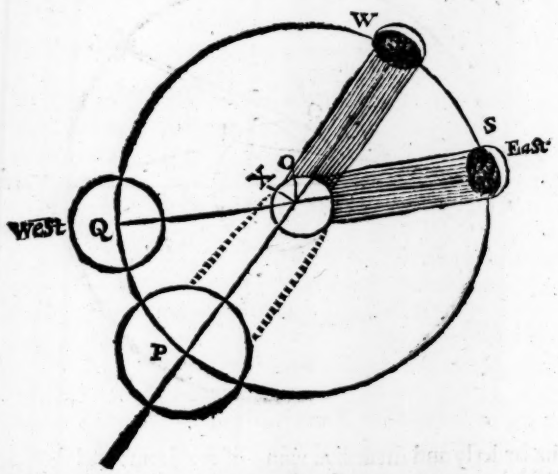
3. By the orderly and ſucceſſive riſing of the Sunne and ſtars, and ſetting of the ſame. Which appear not at the ſame time to all countries, but unto one after another. As for example, let (*F.C.B.*) be the circle of the earth, (*D.E.A.*) the Circle of the heaven from Eaſt to Weſt, let (*A*) be the Sunne or a ſtarre. When the Sunne (*A*) is up, and ſhines upon them that dwell in (*B*) he is not riſen

riſen to them that dwell in (*C*) again when he is riſen higher and is come to (*E*) and ſo ſhines upon thoſe that dwell in (*C*) he is not yet up to them that dwell in (*F.*) Again when he ſetts in the weſt, in (*D*) and ſo is out of ſight to the inhabitants in (*B*) he is yet up to them that dwell in (*C*) and (*F.*) Which ſhews plainly the earth is round.



4. By the different obſervations of Eclipſes. One and the ſame Eclipſe appearing ſooner to the Eaſterly Nations then thoſe that lye farther Weſt; which is cauſed by the bulke of the earth ſwelling up between. As for example.

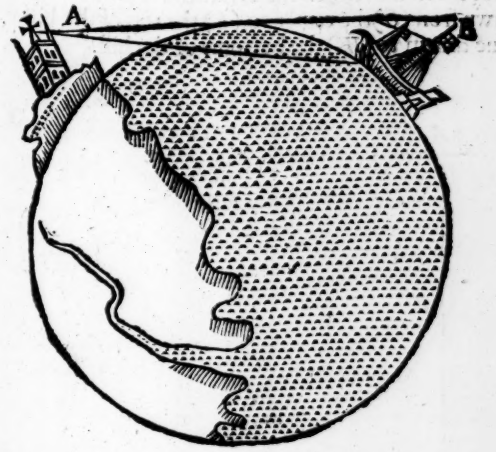
Let (*X O.*) be the Circle of the earth, and the greater the Circle of the heaven from Eaſt to weſt. Let (*P Q.*) be the body of the Sunne, (W.S.) of the Moone in the eclipſe by reaſon of the earth between it and the Sunne. It is manifeſt that the inhabitants in (*O*) ſhall ſee the Eclipſe before the inhabitants in (*X*) by certain houres, accordi[n]g as the diſtance between (*X*) & (*O*) is more or leſſe. Thy that dwell in (*O*) ſhall ſee it in (S) they that dwell in (*X*) ſee it not 'till it come to (*W*) a great deale higher.



5. That the water is round beſides the naturall weight and moiſture of it, which being apt to yeeld and run abroad, will not ſuffer ſome places to lye high, and ſome low, like hills, and dales, but though it be made rough and uneven by tempeſt, doth preſently returne to their naturall ſmoothneſſe and evenneſſe

evenneſſe: I ſay beſides this: it is cleare by common experience; for if wee ſtand on the land, and ſee a ſhip go forth to ſea, by degrees we looſe the ſight of it, firſt of the bulke, then of the maſt, and all. So alſo on the other ſide they that are at ſea, by degrees doe loſe or gaine the ſight of the Land: As for example.

Let (*A*) be ſome ſteeple on the land (*B*) a ſhip at ſea: He that ſtands at (*A*) ſhall by little and little loſe the ſight of the ſhip, as ſhe goes out, and get ſight of her as ſhe comes in. Both firſt and laſt he ſhall have the ſight of the top maſt (*B*) when he ſees nothing elſe, Becauſe the ſea riſeth up between his ſight and the ſhip.



Theſe reaſons and experiments may ſuffice to prove the roundneſſe of the earth & water; which might be farther demonſtrated by ſhewing the falſhood of all other figures regular or irregular that can be given unto it: that it is neither ſquare, nor three-cornerd, nor Pyramidall, nor conicall or Taperwiſe, nor Cylindricall like a barley rowle, nor hollow like a diſh, nor of any other faſhion, as ſome have imagined it to be of. We come to this ſecond rule.

2. *The topps of the higheſt hills, and bottoms of the loweſt vallies although in ſeverall places they make the earth uneven, yet being compared to the vaſt greatneſſe of the whole, doe not at all hinder the roundneſſe of it.*

Among all Geometricall figures the ſphæricall or the round is the moſt perfect, and amongſt all naturall bodies the heaven is the moſt excellent. It was therefore good reaſon the moſt beautifull body ſhould have the moſt perfect and exquiſite ſhape. Exact roundneſſe then is not found in any body, but the Heavens; the earth is round as was ſhewed before, but not preciſely, without all roughnes and inequality of its ſurface. There are hills like warts, and vallies like wrinkles in a mans body; and that both for ornament and uſe. Yet is there ſuch uniformity in this variety, as that there is no notable and ſenſible inequality made in the earth by hills and vallies. No more then if you ſhould lay a fly upon a ſmooth Cart wheele, or a pinnes head upon a great globe. Now that this is ſo, appears by Senſe and Reaſon. By ſenſe thus, If we ſtand on a hill or in a plaine, when we may diſcrie the country round about 15 or 20 miles; we may behold the brim or edge of the earth round about us to be in a manner even and ſtreight, even there, where the country is very hilly, and full of mountaines. So that a far off their height makes but a little alteration and difference from the plain countries, when we behold altogether a far off: though when we come neare, the alteration ſeemes more ſenſible.

By reaſon thus, the thickneſſe of halfe the earth (as ſhall be ſhewed) about

4000

4000 miles, now the plumb height of the higheſt mountaines, is not accounted above a mile and a halfe, or two miles at the moſt. Now between two miles and four thouſand, there is no ſenſible proportion, and a line that is four thouſand and two miles long, will not ſeem ſenſibly longer then that which is foure thouſand; as for example. Let (*O*) be the center of the earth, (*XW*) a part of the circle of the earth which runneth by the bottoms of the hills & ſuperficies of champion and even plaines (*WO*) or (*XO*) is the ſemidiameter or halfe the depth of the earth. (*S*) is a hill riſing up above that plain of the earth. (*WS*) is the plumb height of the hill. I ſay that (*WS*) doth not ſenſibly alter the length of the line (*OW*;) for (*WS*) is but two miles, (*WO*) 4000 miles, and two to 4000 alters not much more, then the breadth of a pin to the length of a pearch. So a line drawn from (*O*) the center to (*S*) the top of the hill, is in a manner all one with a line drawn to (*W*) the bottome of the hill.



The third Rule.

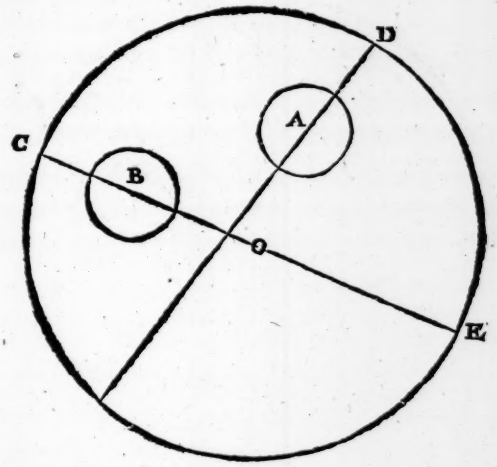
3. *The earth reſteth immoveable in the very midſt of the whole world.*

Two points are here to be demonſtrated, *Firſt that the earth ſtandeth exactly in the midſt of the world. Secondly that it is immoveable.* The former is proved by theſe reaſons.

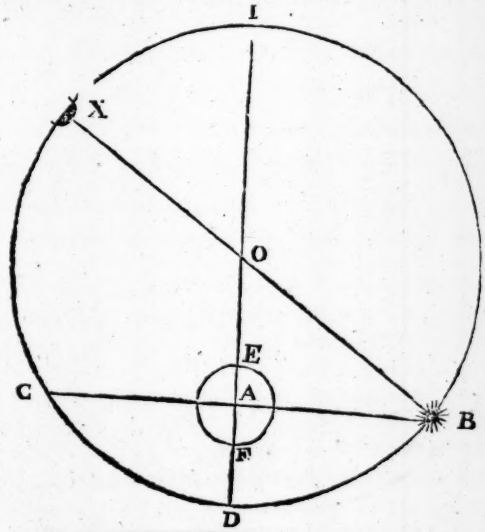
1 The

1. The naturall heavineſſe of the earth and water is ſuch, as they will never ceaſe moving downwards 'till they come to the loweſt place; Now the center or middle point of the world is the loweſt place, and *ergo* they muſt needs move thither as for example.

Let (*O*) be the center of the world, (*C D E*) the heavens: it is manifeſt that the loweſt place from the heavens on all ſides is (*O.*) Suppoſe the earth to be in (*A*) or in (*B*) ſome where out of the center, I ſay it is not poſſible (unleſſe it be violently held up) that it ſhould abide there, but it will deſcend till it come to (*O*) the middle point.

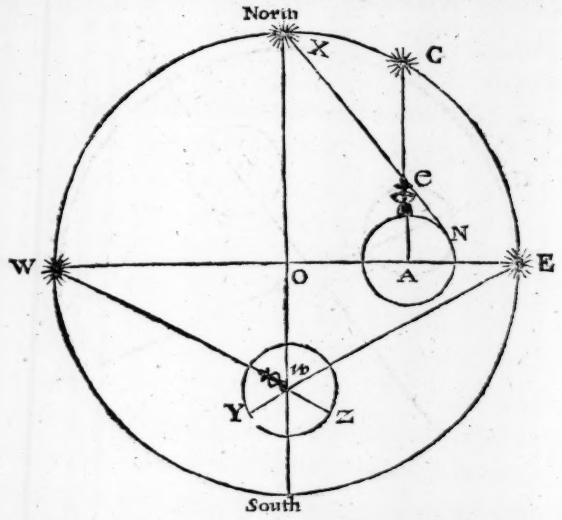


2. If the earth ſtood any where but in the middeſt we ſhould not ſee half the heavens above us, as now we alway do, neither could there be any Æquinox, neither would the days and nights lengthen and ſhorten in that due order and proportion in all places of the world as now they do; againe Eclipſes would never fall out but in one part of the Heavens, yea the Sun and Moon might be directly oppoſite one to another and yet no Eclipſe follow, all which are abſurd. As for example, let the center of the world be (*O*) let the earth ſtand in (*A*) a good way diſtant from the center, it is manifeſt that the greater halfe of the heavens (*C I B*) will alwayes be above, and the leſſer half (*C D B*) below, which is contrary to experience. Thence alſo it followes that the dayes and nights will never be equall, for the Sun (*B*) will be alwayes longer above the earth whilſt he moves from (*B*) to (*C*) then below, moving from (*C*) to (*B.*) Again, the Sun (*B*) may ſtand juſt oppoſite to the Moon (*X*) and yet no Eclipſe follow, the earth which makes the Eclipſe ſtanding out of the midſt.



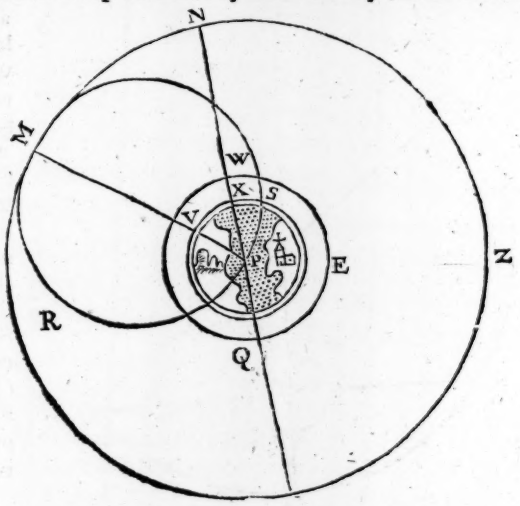
The

3. The ſhadowes of all bodies on the earth would not fall into that orderly uniformity as they now doe: for if the earth ſtood towards the Eaſt, the ſhadowes would be ſhorteſt before noon, if toward the weſt after noon, if towards the North, the ſhadowes would ſtill fall Northward, if towards the South, Southwards, all which experience ſhewes to be falſe. As for example, let the earth ſtand Eaſtwards in (*A*) the ſhadow of any body upon the earth, as of the body under (*E*) will be ſhorter in the morning when the Sunne is in (*C*,) then at noone when the Sunne is in (*X*.) If the earth ſtand Southward in (*W*) the ſhadow of any body will alwaies fall South, as it doth in the figure (*Y*) & (*Z*.)



The ſecond thing to be proved was that the earth is immoveable. Where we muſt underſtand a double motion, Streight, or Circular. For the firſt it is clear that without ſupernaturall violence it cannot be moved in any ſtreight motion, that is, upward, downward, or toward any ſide; it cannot be ſhoved out of his place.

For the Second, whether abiding ſtill in his place it may not move round, the queſtion is diſputed, and maintained on both ſides. Some affirme it may and doth: who think there is greater probability the earth ſhould move round once a day, then that the Heavens ſhould, by reaſon of the incredible ſwiftneſſe of the heavens motion, ſcarce compatible to any naturall body; and the more likely ſlowneſſe of the earths moving. Others deny it groũding their opinion upon Scripture, which affirmes the earth to ſtand faſt ſo as it cannot be moved; and upon Senſe, becauſe we perceive it not to move, and laſtly upõ reaſons drawn from things hurled up, & let fall upon the earth. The arguments on both ſides will be more eaſy to be underſtood by this figure.



In this figure it is manifeſt, that the earth in the middeſt, cannot move by any ſtreight motion, upward toward (*N*) or ſideward toward (*M*) or any other way out of its proper place, & therefore that opinion of *Copernicus* and others that the earth ſhould move round once a yeare in ſuch a circle as (*MPR*) is moſt improbable and unreaſonable. And rejected by the moſt.

But although it cannot move ſtreight, it may move round. For though it be a marveilous great body of unconceivable weight, yet being equally poiſed on every ſide, there is nothing cā hinder its circular motion: as in a Globe of lead, or any other heavy ſubſtance, though it were 40 Fadome in compas, yet being ſet upon his two Poles, it would eaſily be turned round, even with the touch of ones little finger. And therefore it is concluded that this circular motion is not impoſſible. The probability of it is thus made plain. The whole circuit of the heavens, wherein are the fixed ſtarres is reckoned by Aſtronomers to be 101756250o, that is, a Thouſand and ſeventeen Millions of miles, five hundred ſixty two thouſand, and five hundred miles. Let this be the compaſſe of the circle (*NMOZ.*) So many miles doe the heavens move in one day, till the ſame point come to the place from whence it went; as till (*N*) move round, & come to (*N*) againe. This being the motion of the whole day 24 houres, how many miles will (*N*) move in one houre? it will move 42398437 and a halfe, *i.e.* Forty two Millions three hundred ninty eight thouſand, foure hundred thirty ſeven miles and a halfe. So many miles will (*N*) move in one houre, from (*N*) to (*M.*) A motion ſo ſwift that it is utterly incredible. Farre more likely it is, the circuit of the earth (*ASXV*) being about 24000, *i.e.* twenty four thouſand miles more or leſſe, it ſhould move round once a day. For then one point as (*X*) ſhould move in one houre from (*X*) to (*V*) but a thouſand miles, which motion although it be ſwifter then any arrow or bullet from a Canons mouth yet it is incomparably ſlower then that of the heavens, where ſo many millions are poſted over in an houre.

Now for the ſalving of all the celeſtiall Phænomena, or appearances, the truth is the ſame, if we ſuppoſe the earth to move, as if we believe it to ſtand ſtill. The riſing of the Sunne and ſtarres, the motions of all the Planets, will keep Correſpondence as now. Nor need we feare Jogging, or that ſteeples and towers would totter downe, for the motion is regular, and ſteady without rubbes, and knocks. As if you turne a globe round it will goe ſteadily, and a fly will ſit faſt upon it, though you move it apace. Beſides the whole body the ayre is carried about with the whirling of the earth, ſo that the earth will make no winde, as it turnes ſwiftly about; as a wheele will, if it be turned apace.

Notwithſtanding all this, moſt are of another opinion, that the earth ſtandeth ſtill without all motion, reſt rather befitting ſo heavy and dull a body then motion. The main reaſon brought to eſtabliſh it is this. Let a ſtone be thrown downe out of the ayre from (*W:*) if the earth ſtand ſtill, it is manifeſt it will fall upon (*X*) juſt under it; as we ſee it doth. By common experience, a ſtone will fall down from any height upon the place we aimed at, but let the earth move, the ſtone will not light upon (*X.*) but ſome where elſe as on (*S:*) for (X) will be moved away, and gone to (*V.*)

So againe let two pieces of ordinance that will ſhoot at equall diſtance be diſcharged one juſt towards the Eaſt, the other towards the Weſt; if the earth move (as they ſay it doth) towards the weſt, the bullet that is diſcharged Eaſtward will fly farther then that Weſtward. For by the contrary motion of the earth he will gain ground. But experience hath proved this to be falſe, ſhewing that the bullets, will both fly at equall diſtance.

To ſalve this, anſwer is made that the earth by its ſwift motion carries with it, and that ſteadily, not only all bodies reſting or moving upon it, but alſo the whole Sphere of Aire (*WEQ*) with all things whatſoever that are moved in it naturally or violently, as clouds, birds, ſtones hurled up or downe, arrowes,

bullets,and ſuch like things violently ſhot forth: as may appeare in the figure.

The Fourth Rule.

4. The earth,though it be of exceeding great quantity being conſidered in it ſelfe,yet being compared to the heavens, eſpecially the higher ſpheres, is of no notable bignes, but may be accounted as a point or prick in the midſt of the world.

That the earth is no bigger then a point or pinnes head in compariſon of the higheſt heavens will eaſily appeare unto us,by theſe reaſons.

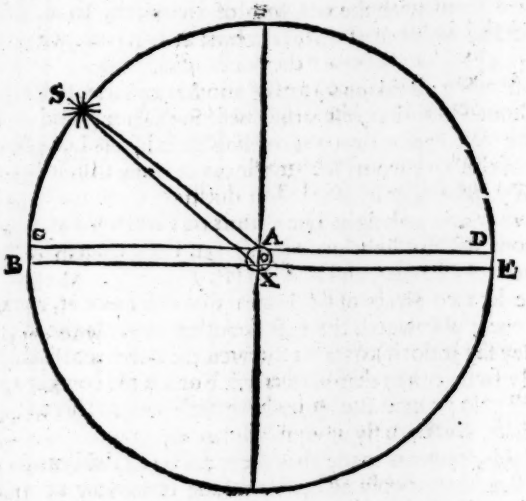
1. The ſtars which are many times bigger then the earth,ſeem yet to us to be no bigger then a great pinnes head,or ſuch like quantity;therefore much leſſe ſhall the earth appeare to be of any ſenſible magnitude.

2. We alwaies behold halfe the heavens above us,which could not be if the earth had any ſenſible proportion to the heaven.

3. All obſervations of heights and diſtances of the cœleſtiall bodies, which are made on the ſuperficies of the earth, are as exact, and true, as if they were made in the very center of the earth. Which were impoſſible,unleſſe the thickneſſe of the earth were inſenſible in regard of the Heavens.

4. All *S*un Dialls which ſtand on the ſuperficies of the earth, doe as truely caſt the ſhadowes of the houres, as if they ſtood in the Center. As for example.

The ſtarre (*S*) appears like a point or prick to them that dwell in (*A*) wherefore the earth (*OX*) will appeare much leſſe to the ſight of him that ſhould behold it from (*S*,) nay it would not be ſeen at all. Againe, halfe the Heavens (*BFE*) are alwaies ſeen to them that dwell in (*A*) wanting ſome two minutes, between (*ED*) and (*BC*) which difference is altogether inſenſible. Againe, if we obſerve the height of the ſtarre (*S*) above the Horizon (*BE*) it will be all one namely (*BS*) whether we obſerve it in the top of the earth,in (*A*) or in the middle in (*O*.) For,(*A*) and (*O*) are ſo little diſtant one from another,that (*AS*,) and (*OS*) will be parallel lines, and be eſteemed but as one line. The fourth reaſon concerning Dialls,is cleare by the framing & conſtruction of them: wherein either the lower end of the Cock (or Gnomon) whereat all the houre lines meet,or the upprr end and knobb(as in many Dialls) is ſuppoſed to be the Center of the earth.



CHAP.

CHAP. III.

Of the parts of the Terreſtriall Globe.

THe properties of the earthly globe have been handled in the former chapter, we come now to the parts, which are two in generall.

{Earth / Water} Both contain under them more particular parts to be known.

The more notable parts of the Earth are theſe.

1. A Continent or maine Land, or as ſome called it firme Land, which is not parted by the ſea running between.

2. An Iland, a land compaſſed about with waters.

3. A Peninſula, a land almoſt ſurrounded by waters ſave at one place, where it joynes by a narrow neck of land to the Continent; this is alſo called Cherſoneſus.

4. An Iſthmus, a ſtreight nec of land which joynes two countries together and keeps the ſea from compaſſing the one.

5. A Promontorie or head land running farre out into the ſea like a wedge.

6. A Mountaine
7. A Valley
8. A Champion plain
9. A Wood

} All eaſie to be known without any definition.

The more notable parts of the Water are theſe:

1. *Mare* the Sea, or Ocean, which is the gathering together of all waters.

2. *Fretum* a ſtreight or narrow ſea running between two lands.

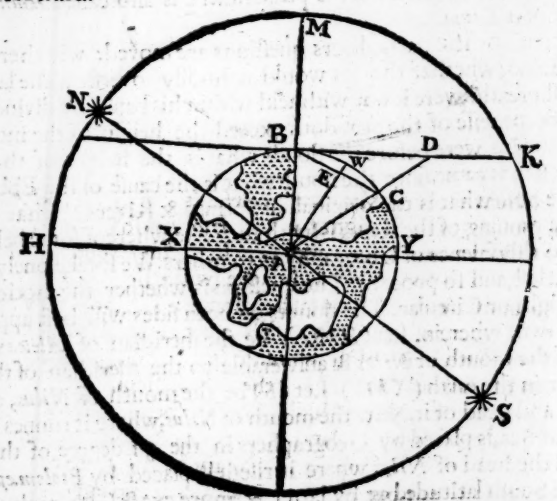
3. *Sinus* a Creeke, Gulfe or Bay, when the ſea runnes up into the boſome of the land by a narrow entrance but openeth it broader when it is within; if it be very little it is called a Haven, *Portus*.

4. *Lacus* a Lake, a little ſea within the land having rivers running into it, or out of it, or both. If it hath neither it is called *Stagnum* a ſtanding Poole, alſo *Palus*, a fenne.

5. *Fluvius* a River, which from the pleaſantneſſe is alſo called *Amnis*. From the ſmallneſſe of it *Rivus*.

Now concerning theſe parts divers queſtions are moved: whether there be more Sea or Land? whether the ſea would naturally overflow the land, as it did in the firſt creatiõ, were it not withheld within his banks by divine power? whether the deepeneſſe of the Sea, doth exceed the height of the mountains? whether mountains were before the floud? what is the height of the higheſt hills? whether Ilands came ſince the floud? what is the cauſe of the Ebbing and flowing of the Sea? what is the originall of Springs & Rivers? what manner of motion the running of the rivers is? with ſuch like, whereof ſome belong not ſo properly to this ſcience of Geography as to others. We ſpeake onely a word or two of the laſt, and ſo proceed. The queſtion is whether the motion of the rivers be ſtreight or Circular. The doubts on both ſides will beſt appeae by a figure firſt drawn: wherein, Let (*HMO*) be the meridian of *Alexandria* in *Ægypt*, or of the mouth of *Nilus* & anſwerable to the Meridian of the Heavens. Another in the earth (*XBY.*) Let (*B*) be the mouth of *Nilus*, and (*C*) the fountain and head of it. Now the mouth of *Nilus*, where it runnes into the Mediterranean Sea, is placed by Geographers in the 31 degree of the North latitude; and the head of *Nilus* where it riſeth is placed by *Ptolomæus* in 11. degree of the South latitude, but by latter & more exact Geographers in the 14 degree of the Southerne latitude, ſo that the diſtance between the founts and *Oſtia*, *i. e.* between (*C*) and (*B*) is 45 degrees of a great circle, which after the uſuall account makes 2700. one eight part of the earths compaſſe; The queſtion now is, whether the running from (*C*) to (*B*) runne continually downeward in a ſtreight line, or circularly in a crooked line. If it runne

in a ſtreight line,as is moſt agreeable to the nature of the water, it muſt move either by the line (CEB) or by the line (DB.) By the line (CEB) it cannot move: for when it is come to (E,) it will ſtand ſtill. Becauſe from (E) to (B) it muſt move upward,if it move at all, which is contrary to the nature of water. If therefore it move by a ſtreight line it can be no other,but (BD,) and ſo from (D) to (B) it ſhall continually deſcend ; for of all places between (D,) and (B) (B) is the neareſt to (A.) But then the fountain muſt not be in (B) but higher in (D) which ſeems altogether improbable or impoſſible. For firſt the line (AD) would be notably and ſenſibly longer then the line (AB.) For the compaſſe of the earth being about 2400 Miles, and the ſemidiameter (AB,) or (AC) 3828 miles, the line (CD,) would be 1581 miles, which cannot be true,if, as we have proved before,the earth be round, and that the higheſt hills make no ſenſible inæquality. Again they that dwell in (D) ſhould ſee the North Pole ſtar (N) as well as they that dwell in (B,) which alſo is falſe. So then the river cannot run either by (EB) or (DB;) Runnes it then circularly by the line (CWB?) This ſeems probable, and the rather becauſe hereby a reaſon of the original of Rivers might more eaſily be given. For the fountaine (C) lying even with the ſuperficies of the Sea the water may eaſily paſſe through the hollowes of the earth, & break out at (C) without aſcending. But here alſo are ſome difficulties: for firſt we finde by experience that the fountaines of moſt rivers, and thoſe great ones too, lie ſenſibly higher then the plain ſurface of the Sea. Againe, if the river move directly round,what ſhould be the cauſe that begins and continues this motion? It is a motion beſides the nature of the water, and therefore violent, what ſhould drive it forward from the Sea to (C,) and from (C) to (B?) When the water is at (C,) or (W,) it is as neere to the Center (A) as when it is at (B,) and therefore it ſhould ſeem with more likelihood it would ſtand ſtill; for why ſhould it ſtrive to goe farther,ſeeing where it is, it is as neare to the Center as whither it runnes. Or if ſome violence doe drive it from (C,) towards (W) yet (as it is the nature of violent motions) the farther it goes the ſlower it will run,till in the end it ſtand ſtill,if there be no advantage of ground to help it forward.

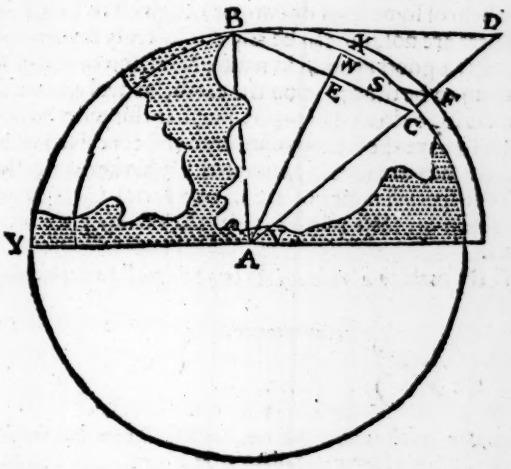


As a bowle thrown down a hill runnes eaſily and farre if it once be ſet a going; but thrown upon the ice (an even place) it will without any let at laſt ſtand ſtill. Anſwere may be made hereunto,that although there be no advantage of the ground, yet the water will ſtill move forward from (C) to (B) becauſe the water that followes,puſheth forward that, that runs afore. Which

anſwre-

anſwere will ſtand, when a good cauſe may be ſhewed, which forcibly driveth the water from the Sea unto (C) and out of the fountain (C;) concidering that (after this ſuppoſition) they lie both in the ſame circular ſuperficies. Wherefore ſeeing, we cannot without any inconveniency ſuppoſe it to move by any of theſe lines either ſtreight as (BC) or (BD,) or circular as (BWC) let us enquire forther.

The moſt likely opinion is, that the motion of the water is mixt, neither directly ſtreight, or circular, but partly one, partly the other. Or if it be circular, it is in a circle whoſe center is a little diſtant from the center of the whole globe. Let us place fountains then neither in (C) nor (D) but in (F) I ſay the water runnes either partly ſtreight by the (FS) and partly circular, from (S) to (B) which motion will not be inconvenient, for the water deſcending continually from (F) to (S) will cauſe it ſtill to runne forward; or elſe wholly circular in the circle (FXB.) And this is moſt agreeable to truth. For ſo it ſhall both runne round as it muſt doe if we will eſcape the otherwiſe unavoidable inconveniences of the firſt opinion, and yet in running ſtill deſcend, and come neerer to the center, as is moſt befitting the nature of water, ſo that we need not ſeek for any violent cauſe that moves it. Let us then ſee what is the height of (F) the fountains of *Nilus*, above (C) that is (B) the mouth or out-let of it



into the ſea. The uſual allowance in watercourſes is one foot in deſcent for 200 foot in running, but if this be thought too much becauſe water will run away upon any inequality of ground, for every 500 foot allow one for deſcent, and ſo much we may with reaſon, in regard of the ſwiftneſſe of many rivers, yea the moſt, which in many places runnes headlong, in all places very ſwiftly (eſpecially *Nilus* whoſe cateracts or downefalls are notable) which cannot be without ſome notable declivity of the ground. Thus then the whole courſe of *Nilus* being 2700 miles from (F) to (B) the perpendicular or plumb deſcent of it (CF) will be 5 miles. And ſo high ſhall the fountain ſtand above the mouth, and the ſurface of the plain land (for rivers commonly ariſe at foot of hills) which is (BXF) ſwell up above the ſurface of the Sea (BWC) or (BY) which height of the land above the Sea although it be greater then is the height of the higheſt mountains above the plain Land, yet it is nothing in compariſon of the whole Earth. And this being granted (as with moſt probability of reaſon it may) it will appeare that God in the beginning of the world impoſed no perpetuall violence upon nature, in gathering together, the waters into one place, and being ſo gathered, in keeping them from running back to cover the earth. At the firſt ſo ſoon as thoſe hollow channells were

prepared,the water did naturally ſlide downe into them, and out of them without miraculous power they cannot returne. For if the Sea (*BT*) ſhould overflow the land towards (*F*) the water muſt aſcend in running from (*B*) to (*F*) which is contrary to its nature,Certainly the midland countries, whence ſprings of great rivers uſually ariſe,doe ly ſo high,that the ſea cannot naturally overflow thē. For as for that opinion that the water of the ſea in the midle lies on a heape higher then the water that is by the ſhore; and ſo that it is a harder matter to ſaile out of a Haven to ſea-ward, then to come in (becauſe they goe upward:)this is an empty ſpeculation contrary to experience,and the grounds of nature it ſelfe, as might eaſily be ſhewed. All the difficulty that is in this opinion,is to give a reaſon how the waters mount up to(*F*)& whence the water comes that ſhould flow out of ſo high a place of the earth,wherein I think as in many other ſecrets of nature, we muſt content our ſelves with ignorance,ſeeing ſo many vain conjectures have taken no better ſucceſſe.

CHAP. IV.

Of the Circles of the Earth.

IN a round body as the earth is,there can be no diſtinction of parts,& places without the help of ſome lines drawn or imagined to be drawn upon it. Now though there are not,nor can be any circles truly drawn upon the earth yet becauſe there is a good ground in nature & reaſon of things for them, we muſt imagine them to be drawn upon the earth, as truly as we ſee them deſcribed upon a Globe or in a plain paper. Farther this muſt be noted, that all circles on the earth have the like oppoſite unto thē conceived to be in the heavens,under which they are directly ſcituated. This known, the circles that we are to take the ſpeciall notice of are of two ſorts, Greater and leſſer.

The greater circles are thoſe which divide this earthly globe into equall halfes or Hemiſpheares.

The leſſer are thoſe which divide it into two unequall parts, one bigger,another leſſe.

Of the former ſort there are foure, the
1. Æquator.
2. Meridian.
3. Horizon.
4. Zodiack, or Eclipticke.

1. *The Æquator or Æquinoctiall line,is a line drawn juſt in the midſt of the earth,from Eaſt to Weſt,which compaſſeth it as a girdle doth a mans body,and divideth it into two equall parts, one on the North ſide,the other on the South.* The two points in the earth that are every way fartheſt diſtant from it North, and South,are called the Poles of the earth,which do directly ſtand under the two like points in the Heaven,ſo called becauſe the Heaven turnes about upon thē, as the Earth doth in a Globe that is ſet in a frame.This circle is of the firſt & principall note and uſe in Geography becauſe all meaſurings for diſtances of places and quarters of the earth are reckoned in it, or from it. It is called the Æquinoctiall,becauſe when the Sun in the Heavens comes to be directly over that circle in the earth,the dayes and nights are of equall length in all parts of the world. Mariners call it by a kind of excellency,*The line.* Upon the Globe it is eaſily diſcerned being drawn bigger then any other circles from Eaſt to Weſt, and with ſmall diviſions.

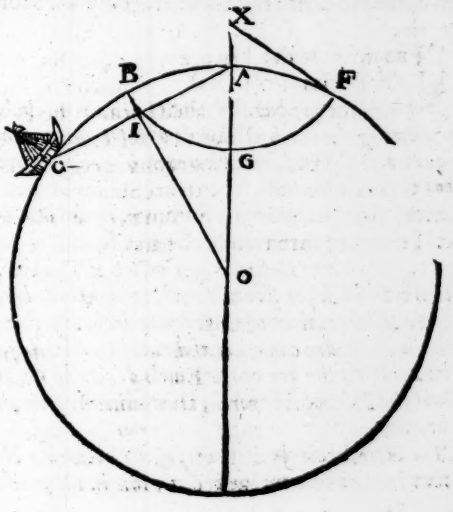
2. *The Meridian,is a line that is drawn quite croſſe the Æquinoctiall, and paſſeth through the Poles of the Earth,going directly North and South.* It is called the Meridian,becauſe when the Sunne ſtands juſt over that circle,it is *Meridies,i.d.* noon day.It may be conceived thus:At noon day, when it is juſt twelve a clock,turne your face towards the South,& then imagine with your ſelfe two circles drawn,one in the Heavens, paſſing from the North juſt over your

your head through the body of the Sunne down to the South, & ſo round under the earth up again to the North pole. Another upō the ſurface of the earth paſſing through your feet juſt under the Sunne, and ſo compaſſing the earth round till it meet at your feet again, & theſe are Meridians anſwering one to another. Now the Meridian is not one only, as was the Æquinoctiall, but many ſtill varying according to the place wherein you are, as for example: at *London* there is one Meridian, at *Oxford* another, at *Briſtow* another, & ſo along Eaſtward or Weſtward. For it is noon at *London* ſooner then at *Oxford*, and at *Oxford* ſooner then at *Briſtow*. Upon the Globe there are many drawen, all which paſſe through the Poles, and goe North & South, but there is one more remarkable then the reſt, drawn broad with ſmall diviſions, which runneth through the Canary Ilands, or through the Ilands of *Azores* Weſtward of *Spaine*, which is counted the firſt Meridian in regard of reckoning and meaſuring of diſtances of places one from another; for otherwiſe there is neither firſt nor laſt in the round earth. But ſome place muſt be appointed where to begin the account: and thoſe Ilands have been thought fitteſt, becauſe no part of the World that lay Weſtward was known to the Ancients further then that: and as they began to reckon there, we follow them. This circuit is called in Greeke Μεσημβρινὸς.

3. The Horizon is twofold { Senſible or appearing. / Intelligible or true.

The ſenſible or appearing Horizon is the ſpace of the earth ſo far as in an open plaine, or upon ſome Hill a man may ſee round about him. The brim or edge of the earth farther then which you cannot ſee, that is the Horizon, or as ſome call it, the *Finitor*, becauſe *finit* or *terminat viſum*, it ſets the limits or bounds to your ſight, beyond which nothing can be ſeen upon the earth. This is greater or leſſer, according as the height of the eye above the plain ſuperficies of the earth, is more or leſſe. The moſt exact triall hereof is at Sea, where there are no mountains nor any unequall riſings of the water to hinder the ſight, as there are at land. For example let (*CBAF*) be the ſuperficies of the Sea, and let a mans eye be placed in (*X*) above the Sea; as the eye ſtands higher or lower ſo will the diſtance ſeen be more or leſſe, as if the height of (*XA*) be 6 foot which is ordinary the height of a man, the eye looking from (*X*) to (*B*) ſhall ſee 2 miles & 3 quarters, if (*X*) be 20 foot high (*BA*) will be five miles, if 40 foot 7 miles, if 50 foot 8 miles. So that from the maſt of a ſhip 50 foot high, a man may ſee round about at ſea 8 miles every way, toward (*BG*) and (*F.*) So farre may the water it ſelfe be ſeen, but any high thing on the water may be ſeen farther, 16, or 20 miles according as the height is, as the ſhip at (*C*) may be ſeen from (*X*) as far more as it is from (*A*) to (*B.*) There can be therefore no certain quantity and ſpace ſet down for this ſenſible Horizon, which continually varies according to the height of the eye above the plaine ground or ſea. This Horizon is not at all painted on the globe nor can be.

See *Wright* of Navigation. p. 229.



The

The intelligible or true Horizon is a line which girts the earth round in the midſt, & divides it into two equall parts or Hemiſpheres, the uppermoſt, upon the top and middle point whereof we dwell, and that which is under us. Oppoſite to this in the Heavens is another Horizon, which likewiſe cuts the Heaven into two Hemiſpheres, the upper and the lower. Above which circle when any ſtarre or the Sunne is moved, it then riſeth unto us, & ſetteth unto thoſe that dwell oppoſite unto us, and ſo on the contrary. You may conceive it beſt thus, if ſtanding upon a hill, or ſome open place, where you may perfectly ſee the ſetting of the Sunne, you mark when the Sunne is halfe gone out of your ſight, you may perceive the body of the Sun cut in two, as it were by a line, going along through it, the halfe above it yet ſeen, that underneath is gone out of your ſight. This line is but a peece of the Horizon, which if you conceive to be drawn upward about the World from the Weſt to the North, and ſo by Eaſt and South, to Weſt againe, you have the whole Horizon deſcribed.

This circle is not drawen upon the body of the globe, becauſe it is variable; but ſtands on the outſide of it, being a broad circle of wood covered with paper, on which are ſet the months and dayes of the yeare, both in the old and new Calender, and alſo the twelve ſignes, and the points of the compaſſe. All which are eaſily diſcerned by the beholding. The uſe of this Horizon is not ſo much in Geographie as in Aſtronomy.

The Zodiake is a circle which compaſſeth the earth like a belt, croſſing the Æquator ſlopewiſe, not ſtreight as the Meridians doe. Oppoſite to it in the Heavens is another circle of the ſame name, wherein are the 12 ſignes, and in which the Sunne keepes his own proper courſe all the year long, never declining from it on the one ſide or other. The uſe hereof in Geography is but little, onely to ſhew what people they are over whoſe heads the Sunne comes to be once or twice a yeare; who are all thoſe that dwell within 23 degrees of the Æquator; for ſo much is the declination, or ſloping of the *Zodiake*. This circle is alſo called the Ecliptick line, becauſe when the Sunne and Moone ſtand both in this circle oppoſite each to other, then there happens an Eclipſe of the Sunne, or Moone, upon a globe it is eaſily diſcerned, by the ſloping of it from the Æquator, and the diviſions of it into 12 parts, and every of thoſe 12 into 30 degrees.

Theſe are the greater circles: the leſſer follow; which are all of one nature, and are called by one generall name: ſc. Parallels, becauſe they are ſo drawen on each ſide of the Æquator, as they are equidiſtant unto it every way. Many of this kind are drawn upon the globe (as is eaſie to be ſeen) and may be conceived to be drawen upon the earth: but there are only two ſorts chiefely to be marked: namely the

{ Tropicks & the Polar circles }

The Tropicks are two parallel circles diſtant on each ſide of the Æquator 23 degrees ſhewing the fartheſt bounds of the Suns declination North or South from the Æquator, or the middeſt of heaven. And therefore they are called tropicks a τρέπω *vertendo*, becauſe when the Sunne comes over theſe lines, he either turns away from us, as in the Summer, or turnes toward us againe as in the winter: There are then two of them *vid.*

1. *The Tropicke of Cancer which lies on the North ſide of the Æquator, to which when the Sunne comes, it makes the longeſt day in Summer.*
2. *The Tropicke of Capricorne, lying Southward of the Æquator, to which when the Sunne comes, it makes the ſhorteſt day in winter.*

The Polar circles are two parallels drawn by the poles of the Zodiacke compaſſing about the Poles of the world, being diſtant from them every way 23 degrees. Theſe are two.

1. *The Articke circle that compaſſeth about the North Pole. it is ſo called becauſe that in the Heavens (whereunto this in the earth lies oppoſite) runs through*

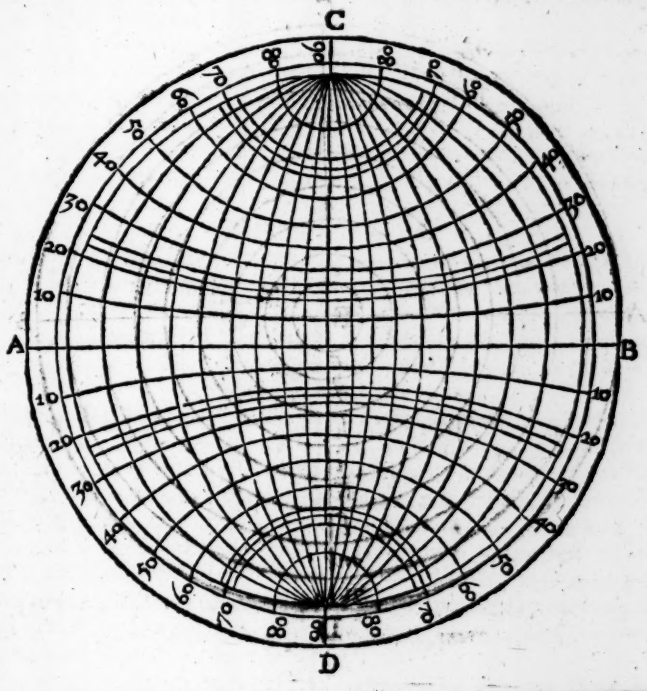
the

the conſtellation of the great Beare, which in Greeke is called Ἄρκτος.

2. *The Antarticke circle that compaſſeth about the South Pole, and is placed oppoſite unto the former.* All theſe with the former are eaſily known upon the Globe by theſe deſcriptions, and names uſually added unto them. But becauſe Maps are of an eaſier price, and more common uſe then Globes, it will be needfull to ſhew how all theſe circles, which are drawn moſt naturally upō a round Globe, may alſo as truly, and profitably for knowledge and uſe be deſcribed upon a plain paper. Whereby we ſhall underſtand the reaſon of thoſe lines which we ſee in the uſuall Maps of the world, both how they are drawen, and wherefore they ſerve. Underſtand therefore, that in laying down the globe upon a plain paper, you muſt imagine the Globe to be cut in two halves thorow the midſt, and ſo to be preſſed down flat to the paper; as if you ſhould take a hollow diſh, and with your hand ſquieze the bottome downe till it lie flat upon a board, or any other plain thing: for then will thoſe circles that before were of equall diſtance, run cloſer together towards the midſt. After this conceit, univerſall Maps are made of two faſhions, according as the globe may be divided two wayes, either cutting quite through by the Meridian from North to South, as if you ſhould cut an apple by the eye and the ſtalke, or cutting it through the Æquinoctiall, Eaſt and Weſt, as one would divide an apple through the midſt, between the eye and the ſtalke. The former makes two faces, or hemiſpheres, the Eaſt and the Weſt hemiſphere, The latter makes likewiſe two hemiſpheres, the North and the South, Both ſuppoſitions are good, and befitting the nature of the globe: for as touching ſuch univerſal Maps wherein the world is repreſented not in two round faces, but all in one ſquare plot, the ground whereupon ſuch deſcriptions are founded, is leſſe naturall and agreeable to the globe, for it ſuppoſeth the earth to be like a Cylinder, (or role of bowling-allies;) which imagination, unleſſe it be well qualified, is utterly falſe, and makes all ſuch Maps * faulty in the ſcituation of places. Wherefore omitting this, we will ſhew the deſcription of the two former onely, both which are eaſie to be done.

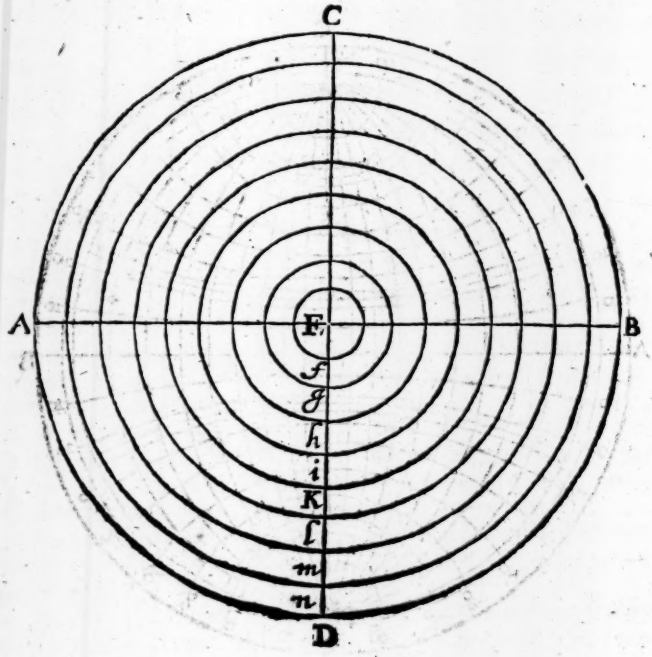
Of this Hypotheſis ſee *Wrights* error of Navigation.

1. To deſcribe an Æquinoctiall planiſpheare, draw a circle (*ABCD*) aud in-



ſcribe in it two diameters (*AB*) and (*CD*) cutting each other at right angles, and the whole circle into foure quadrants: each whereof divide into 90 parts or degrees. The line (*AB*) doth fitly repreſent halfe of the Æquator, as the line (*CD*) (in which the points (*C*) and (*D*) are of the two poles) halfe of the Meridian; for theſe circles, the eye being in a perpendicular line from the point of concurrence, (as in this projectiõ it is ſuppoſed) muſt needs appear ſtreight. To draw the other, which will appear crooked, doe thus. Lay a rule from the Pole (*C*) to every tenth or fifth degree of the halfe circle (*ADB*) noting in the Æquator (*AB*) every interſection of it and the rule. The like doe from the point (*B*) to the ſemicircle (*CAD*) noting alſo the interſections in the Meridian (*CD*), Then the diameters (*CE*) & (*AB*) being drawn out at both ends as farre as may ſuffice, finding in the line (*DC*) the center of the tenth diviſion from (*A*) to (*C*) and from (*B*) to (*C*), and of the firſt point of interſection noted in the meridian from the Æquator towards (*C*) by a way familiar to Geometricians: connect the three points, and you have the parallel of 10 degrees from the Æquator: the like muſt be done in drawing the other parallels on either ſide the Æquator; as alſo in drawing the Meridians from centers found in the line (*AB*) in like manner continued. All which is illuſtrated by the following diagram.

2. To deſcribe a polar planiſpheare, draw a circle (*ACBD*) on the center (*E*) and as before, inſcribe in it two diameters (*AB*) and (*BC*) cutting each other at right angles, and the circle into foure quadrants. Each quadrant being divided into 90 parts, draw from every 5th or 10th of thoſe parts a diameter to the oppoſite point: theſe lines all concurring in the center (*E*) being the pole, are as ſo many Meridians. Next, having cut the halfe of any one of the former diameters into 9 parts, as (*ED*,) in the points (*FGHIKLMN*) draw on the center (*E*) ſo many circles, and theſe repreſent the parallels of the Globe, being alſo here true parallels.



CHAP.

CHAP. V.

Of divers distinctions, and divisions of the Earth.

NExt after the circles of the Earth, we may not unfitly handle the several divisions & distinctions which Geographers make of the parts, and inhabitants of the earth. These are many, but we will briefly runne them over.

1. The first and most plain is by the coasts of the Heavens, and rising, and setting of the Sunne, so it is distinguished into the

East: where the Sunne ariseth. *Oriens, Ortus* ἀνατολή.
West: where the Sunne goeth downe. *Occidens.*
North: between both fromwards the Sunne at Noone. *Septentrio.*
South: between both towards the Sunne at Noone. *Meridies.*

These foure are called the chiefe or Cardinall quarters of the world. They with the others between them are easily known, but are of more use to Mariners then to us. We may rather take notice of those other names which by Astronomers, Geographers, Divines, and Poets are given unto them. Who sometime call the East the right hand part of the world, sometime the West, sometime the North, and sometime South, the diversity is noted in these verses,

Ad Boream terræ, Sed Cœli mensor ad Austrum.
Præco Dei exortum, videt, occasumq; Poeta.

That is, Geographers look to the North, Astronomers to the South.
Priests turne them to the East, and Poets to the West.

This serves for understanding of Authors, wherein any mention is made of the right or left part of the world. If for example he be a Poet, he means the South by the right hand, the North by the left: because a Poet turnes his face to the West, and so reckons the quarters of heaven and earth.

2. The second distinction is by the notable differences of heat & cold, that are observed on the earth, this is the division of the earth by Zones or Girdles, which are parts of the earth, wherein heat and cold doe remarkably increase or decrease. Those Zones are 5.

1. The hot or burning Zone (*Zona torrida*) which contains all that space of earth, that lieth between the two Tropicks, supposed heretofore (but falsely as after experience hath shewed) to be inhabitable by reason of heat, the Sun continually lying over some part of it.

2.3. The temperate Zones wherein neither heat nor cold is extream but moderate: these are two, one on the North side of the Æquator, between the Articke circle and the Tropicke of Cancer, another on the South side between the Tropick of Capricorne, and the Antartick circle.

4.5. The cold or frozen Zones, wherein cold for the most part is greater then the heat, these likewise are two, one in the North, between the Articke circle, and the North Pole, another on the South between the Antartick circle and the South Pole. These of all parts of the earth are worst inhabited, according as extremity of cold is alwaies a greater enemy to mans body, then extremity of heat.

3. The third distinction is by the shadowes, which bodies do cast upon the earth, just at noon-day; for these do not alwaies fall one way but diversly according to their diverse scituation upon the earth. Now in respect of the shadowes of mens bodies, the inhabitants of the earth are divided into the

1. *Amphiscii* (ἀμφίσκιοι) whose shadows at noon day fall both waies, *sc.* to the North when the *Sun* is *S*outhward of them, and to the *S*outh when the *Sun* is Northward, and such are those people that do dwell in the hot Zone. For the *Sun* goes over their heads twice a yeare, once Northward, another time *S*outhward. When the *Sun* is just over their heads they are called *Ascii*, ἄσκιοι without shadow.

2. *Heteroscii*

2. *Heteroſcii* (ἑτεροσκιοι) whoſe ſhadowes doe alwaies fall one way, namely alwaies towards the North: as thoſe that dwell in the Northerne temperate Zone, or alwaies to the South, as thoſe that dwell in the Southerne temperate Zone.

3. *Periſcii* (περισκιοι) whoſe ſhadowes goe round about them, as thoſe people who dwell in the two cold Zones, for as the Sunne never goes downe to them after he is once up, but alwaies round about, ſo do their ſhadowes.

4. The fourth diſtinction is by the ſcituation of the Inhabitants of the earth, compared one with another, who are called either.

1. *Periæci* (περιοικοι) ſuch as dwell round about the earth in one & the ſame parallell, as for example under the Tropick of Cancer.

2. *Antæci* (ἀντοικοι) ſuch as dwell oppoſite to the former in another parallell of the ſame diſtance from the Æquator. As thoſe under the Tropick of Capricorne.

3. *Antipodes* (ἀντιποδες) who dwell juſt under us their feet oppoſite to ours.

5. The fift diſtinction is of the length and breadth of the Earth, and places upon it: theſe may be conſidered two wayes.

1. Abſolutely, and ſo the
   - Longitude or length of the Earth is its circuit, and Extention from East to Weſt.
   - Latitude or breadth of it, is the whole circuit and compaſſe of it from North to South.

2. Comparatively, comparing one places ſcituation with another, and ſo the
   - Longitude of a place, is the diſtance of it from the firſt Meridian going through the Canary Ilands, Eaſtward. Whereby we know how farre one place lies Eaſt or Weſt from another.
   - Latitude of a place, is the diſtance of it from the Æquator towards the North or South. Whereby we know how farre one place lies Northward, or Southward of another.

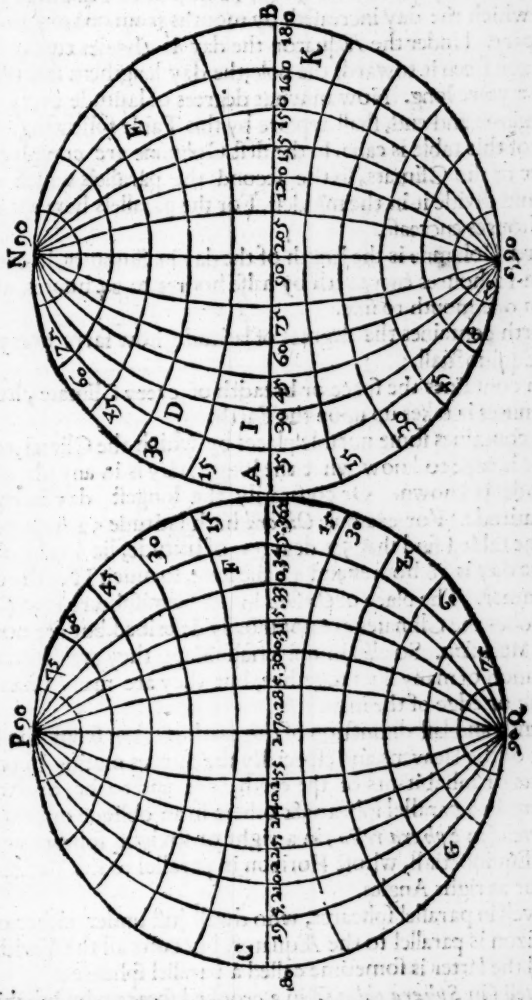
The longitude muſt be reckoned by the degrees of the Æquator, the latitude by the degrees of the Meridian.

For example, in theſe two Hemiſpheares, the longitude of the whole Earth is from (*C*) to (*A*) & (*B*) in the Æquator. The Latitude is from (*N*) to (*S*,) and from (*Q*) to (*P*) the North and South Poles, and this reckoned in any meridian. The firſt meridian is (*ANBS*) which goes by the Canary Ilands, the Æquinoctiall is (*ABCA.*) Now I have a City given *ſc.* (*D*) I would know in what longitude and latitude it is. For the longitude I conſider what meridian paſſeth through it, which is the meridian (*NDS*) which croſſeth the Æquinoctiall in (*I*) at 15 degrees, wherefore I ſay that (*D*) ſtands Eaſtward from the firſt meridian 15 degrees. So I find that the City (*E*) is 150 degrees Eaſtward, (*G*) 195, and (*F*) 345.

For the latitude I conſider what parallel runnes through (*DEG*) or (*F*) & I find the 30 to paſſe by (*D*) 45 by (*E*) the 15 by (*F*) the 45 Southward by (*G*) and thoſe numbers are the latitude of the place, that are diſtant from the Æquator, (*CAB.*)

Concerning the meanes whereby the longitude of places is found out, there is ſcarce any thing that hath troubled Mathematicians ſo much as the obſervation of it. For becauſe no ſtanding marke can be taken (the Heavens alwaies running about) it muſt needs be difficult. To meaſure upon the Earth, going alwaies under the ſame parallel, is a way certain in regard of ſome few places, but ſo troubleſome in it ſelfe, and unprofitable in regard of other places that lie out of that parallel, that it may be accounted a fruitleſſe labour. The voyages and accounts of Mariners at Sea, are ſo full of caſualty and uncertainty by reaſon of the doubtfull variation of the compaſſe, the unequall violence of winds and tides, the falſe making of their ſea Cards, by which they ſaile, and the ignorance of the Maſters for the greateſt part, as there can hardly be any aſſured

reckoning



reckoning made by them. The beſt means of obſervation is by eclipſes of the Sunne and Moone, which in ſeverall countries are ſooner or later ſeen, according as one place lies farther Eaſt, or farther Weſt from another. But this alſo falls out ſo ſeldome, and when it happens, is ſo ſeldome obſerved, and when it is obſerved, hath ſo many difficulties in the preciſe and exact obſervation of it; that we may well account this inquiry after the longitude of places, to be one of thoſe things whereof we muſt be content to be ignorant, and rather to geſſe at in Groſſe, then in vaine to ſtrive for exactneſſe, which is the cauſe why the tables of the longitude & latitude of Cities, though they many times agree in the latitude, doe yet for the moſt part very much differ in the longitude.

6. The ſixth diſtinction is by the length or ſhortneſſe of the day in Summer time in ſeverall quarters of the earth. And this diviſion is by climats (κλίματα) which are ſeverall ſpaces of the earth contained between two parallels, in the which the longeſt day in ſummer exceeds that in another parallel by halfe an houre. There is a great deale of confuſion and difference between the late and ancient Geographers about the diſtinction and diverſe reckonings of the Climats. It is not worth the labour to recount their opinions and Calculations: thus much is plaine, and eaſie to be known: There are 24 Climats, in which the

the day increaſeth by halfe houres, from 12 houres to 24. There are likewiſe 6 Climats in which the day increaſeth by months, from one month to ſixe, that is halfe a yeare. Under the Æquator the day is alwaies twelve houres long, but as you goe from it towards the pole, the day lengthens ſtill till it comes to a day halfe a yeare long. Now in what degrees of latitude every one of theſe Climats beginne and end, ſhall appeare by this Table following.

Thoſe that dwell under the pole have not paſt 3 or 4 months *profundas tenebras* darke night, for whē the Sun is in Libra & Piſces being then night, the Horizon it ſends forth to them a glimmering light not unlike to the twilight or dawning of the day in a morning a little before the Sun riſing. *Munſter.* lib. 1. cap. 5.

The uſe of this table is eaſie. In the firſt Columne are contained the names and number of the Climats. In the ſecond the parallels which encloſe it on each ſide, and divide it in the middeſt. For the parallels here are drawn by every halfe houres encreaſe.

The third Columne is the length of the day in Summer, in every Climate, which from 12 houres encreaſeth by halfe houres to 24 houres, after by moneths, from one month to ſixe.

The fourth containes the degrees of latitude, how farre every Climate lies from the Æquinoctiall.

The fifth containes the ſpace or breadth of every Climate, how many degrees or minutes it takes up upon the Earth.

The ſixt containes ſome notable places by which the Climates paſſe.

Hereby it is eaſie to know what the longeſt day is in any place of the world whoſe latitude is known. Or contrarily the longeſt day being known to know the latitude. For example *Oxford* hath latitude 52. 0. degrees, longitude 24. 0. In the table I find that 52 degrees of latitude, lie in the ninth Climate wherein the day is 16 houres and a halfe long, ſo much I ſay the day is at *Oxford* in Summer. The place of *Oxford* in the hæmiſpheare is at *(V.)*

Upon Globes the Climates are not uſually deſcribed, but are noted out upon the brazen Meridian. So alſo in univerſall Maps they are ſeldome drawn, to avoid confuſion of many lines together, but they are many times marked out on the limbe or edge of the map.

The ſeventh and laſt diſtinction of the earth is taken from the ſcituation of it in reſpect of the Heavens, and eſpecially the Sunnes motion. In regard whereof ſome parts or inhabitants of the earth, are ſaid to be, or dwell in a right Spheare, ſome in a parallel ſpheare, & others in an oblique or crooked ſpheare.

They dwell (in *Sphæra recta*) in a right or ſtreight ſpheare who dwell juſt under the Æquinoctiall, whoſe Horizon is parallel to the Meridians, but cuts the Æquator at right Angles.

They dwell in parallel ſpheares, who dwell juſt under either of the poles, whoſe Horizon is parallel to the Æquator, but cutts all the Meridians at right Angles: and the latter is ſometime called a parallel ſpheare.

They dwell (in *Sphæra obliqua*) in a crooked ſpeare, who inhabite any place between the Æquinoctiall and the pole, whoſe Horizon cutts the Æquator, the parallels, and the Meridians at oblique or unequall Angles.

CHAP. VI.

Of the meaſuring of the Earth.

WE are now come to the laſt point concerning the meaſuring of the Earth, which is two-fold,

either of the { 1. Whole earth. 2. Severall parts thereof, and their diſtance one from another.

Concerning the firſt it is but a needleſſe labour to recount the diverſity of opinions that have been held from time to time by learned Geographers, what is the compaſſe and depth of the Earth. This may be ſeen in *Hues de uſu Globi, part. 3. cap. 2.* & in *Clavius* on *Sacroboſco* with others. They all differ ſo much one from another, that there is no certainty in truſting any of them. The moſt common and received opinion is, that the circuit of the earth is 21600 miles, reckoning

reckoning 60 miles for every degree, and then the depth or Diameter of the earth ſhall be 6877 Engliſh miles, containing 5000 foot in a mile.

The meanes whereby the circuit and Diameter of the earth are found out are principally two.

1. By meaſuring North or South, under one Meridian ſome good quantity of ground, threeſcore or an hundred miles (or two for the more certainty) for in thoſe petty obſervations of ſmall diſtances there can be no certain working. This may be done, though it be laborious, yet exactly without any ſenſible error by a skillfull workman, plotting it out upon his paper, with due heed taken, that he often rectifie the variation of the needle (by which he travells) upon due obſervation, and that all notable aſcents and deſcents, with ſuch winding & turning as the neceſſity of the way cauſeth, be reduced to one ſtreight line. By this meanes we ſhall know how many miles in the Earth anſwering to a degree in the Heavens, if exact obſervation by large inſtruments be made to finde the elevation of the Pole, in the firſt place where we begin to meaſure, and the laſt where we make an end.

Beſides this way of meaſuring the circumference of the Earth, there is none other that hath any certainty of obſervation in it. That by Eclipſes is moſt uncertain, for a little error in a few minuits of time (which the obſervers ſhall not poſſibly avoid) breeds a ſenſible and foule error in the diſtance of the two places of obſervation. That of *Eratoſthenes* by the Sunne beames, & a ſhadow of a ſtile or gnomon ſet upon the Earth, is as bad as the other. For both the uncertainty of the calculation in ſo ſmall quantity as the ſhadow & the gnomon muſt needs have, and the difficulty to obſerve the true length of the ſhadow, as alſo the falſe ſuppoſition whereupon it proceeds, taking thoſe lines for parallels which are not, do manifeſtly ſhew the reckoning hereby made to be doubtfull and not ſure.

2. The ſecond is by meaſuring the ſemidiameter of the Earth: For as the circumference makes known the diameter, ſo doth this the circumference. This may be done by obſervation made upon ſome great hill, hard by the Sea ſide. The invention is of *Maurolycus Abbot* of *Meſſava* in *Sicilia*, but it hath been perfected, & more exactly performed by a worthy Mathematician *Ed. W.* who himſelfe made proofe of it. By this art was the ſemidiameter of the Earth found out to be 18312621 foot: which allowing 5003 foot to a mile is 3662 and a halfe miles, which doubled is the whole diameter 7325 miles. The circuit of the earth ſhall be 23030 miles, and one degree contains $63\frac{63}{360}$ miles, which is almoſt 64 miles. Which as it exceeds the ordinary account, ſo may we reſt upon it as more exact then any other.

2. The ſecond point concerning the meaſuring of particular diſtances of places one from another is thus performed.

Firſt upon the Globe it is moſt eaſie. With a pair of Compaſſes take the diſtance between any two places howſoever ſcituated upon the Globe, and apply the diſtance ſo taken to the Æquator, and ſee how many degrees it takes up; thoſe degrees turned into miles ſhew the diſtance of the two cities one from another.

Upon univerſall Maps there is a little more difficulty in finding the diſtance of places, which here muſt be conſidered in a threefold difference of ſcituation:

1. Of Latitude only.
2. Of Longitude only.
3. Of Latitude and Longitude together.

1. If the two places differ only in Latitude, and lie under the ſame Meridian, if the places lie both on one ſide of the Æquator, the difference of the latitudes, or the ſumme of both latitudes added together, if one place lie North and another South, being turned into miles gives the true diſtance.

2. If the places differ only in Longitude, & lie both uuder one parallel of latitude, the differēce of lōgitude turned into miles proportionably according to

the latitude of the parallel, gives the true diſtance.

3. The diſtance of places differing both in latitude & longitude may thus be found out, firſt let there be drawn a ſemicircle upon a right diameter noted with (*ABCD*) whereof (*D*) ſhall be the center. The greater this ſemicircle is made, ſo much the more eaſie will be the operation; becauſe the degrees will be larger. Then this ſemicircle being drawen, & accordingly divided, imagine that by the help of it, you deſire to find out the diſtance betwixt *London* and *Jeruſalem*, which Cities are known to differ both in longitude and latitude. Now, that the true diſtance betwixt theſe two places may be found out, you muſt firſt ſubtract, the leſſer longitude out of the greater, ſo ſhall you finde the differences of their longitudes, which is 47 degrees. Then reckon that difference upon the ſemicircle, beginning at (*A*) and ſo proceed to (*B*;) and at the end of that difference, make a marke with the letter (*E*) unto which point by your ruler, let a right line be drawn from (*D*) the center of the ſemicircle. This being in this ſort performed, let the leſſer latitude be ſought out which is 32 degrees, in the aforeſaid ſemicircle, beginning your account from the point (*E*) and ſo proceed towards (*B*,) and at the end of the leſſer latitude let another point be marked out with the letter (*G*,) from which point, let there be drawn a perpendicular line which may fall with right angles upon the former line drawn from (*D*) to (*E*,) and where it chanceth to fall, there mark out a point with the letter (*H*:) This being performed let the greater latitude which is 51 degrees 32 minuits, be ſought out in the ſemicircle beginning to reckon from (*A*) towards (*B*) & at the end of that latitude ſet another point ſigned out by the letter (*I*) from whence let there be drawn another perpendicular line that may fall with right angles upon the diameter (*AC:*) and here marke out a point with the letter (*K*,) this done take with your compaſſe the diſtance betwixt (*K*) & (*H*) which diſtance you muſt ſet down upon the diameter (*AC*) placing the one foot of your compaſſe upon (*K*) and the other towards the center (*D*,) and there mark out a point with the letter (*L*;) then with your compaſſe take the ſhorter perpendicular line (*GH*,) & apply that wideneſſe upon the longer perpendicular line (*IK*,) placing the one foot of your compaſſe at (*I*,) which is the bounds of the greater latitude, and extend the other towards (*K*,) and there make a point at (*M*,) then with your compaſſe take the diſtance betwixt (*L*) & (*M*,) and apply the ſame to the ſemicircle, placing the one foot of your compaſſe in (*A*) and the other towards (*B*,) and there marke out a point with the letter (*N*,) now the number of degrees comprehended betwixt (*A*) and (*N*) will expreſſe the true diſtance of the two places, which will be found to be 39 degrees: which being multiplied by 60 and ſo converted into miles according to the former rules, will produce 2340 which is the diſtance of the ſaid places.

FINIS.

DE FORMARVM ORIGINE.

GUILIELMI PEMBELI
ANGLI, OXONIENSIS,
TRACTATUS.

EDITIO POSTHUMA.

OXONIÆ.
Typis GUILIELMI HALL, Impensis *Joh: Adams, Edw: Forrest, & Joh: Forrest.* 1658.

FORMULARY
ORIGINS

ORNATISSIMO

VIRO, DOMINO

DOCTORI FREWEN

Collegii *Magdalenſis* Præſidi, & Academiæ *Oxonienſis* Vice-Cancellario, *Richard Capel.*

S. D.

CUm Natura ita ſit nobis comparata omnibus (Vir ornatiſſime) ut, quæ Dogmata à receptiori Scholæ ſententiâ aliena ſunt, magno cum ſupercilio faſtidire ſoleamus: ego quidem non poſſum non vereri, ne lucubratio hæc in quorundam repræhenſiones, vel eo nomine incurſura ſit; Quod in ea quædam in controverſiam fortè veniant; & novitatem apud noſtros philoſophos olere videantur. Et certè in locis Theologicis quid detrimenti capiat, vel pax, vel veritas Chriſti id ſobrie cavendum homini Chriſtiano; & à novarum opinionum pruritu prorſus abſtinendum puto. Uſq; adeo, ut ad certam regulam etiam loqui debeamus. Quod piè & prudenter monet a Auguſtinus, ne [verborum licentia impiam gignat opinionem.] At in pulvere Scholaſtico, ubi in nullius verba juramus, & in utrantvis partem, ſine diſpendio vel pacis, vel ſalutis ire liceat, major conceditur, cum ſentiendi, tum loquendi libertas. Nec tam authorum nomina; quam rationum momenta ſunt ſpectanda. Quod non eò dico, quaſi non plurimum eſſet in antiquis Philoſophis: Hoc ſolum vellem; ne novitas veritati ſit fraudi. Veritas enim non eſt pro nova deſerenda. Quinetiam novitas veritatem commendat, & animus noſter novæ opinionis admiratione integratur. Et quæ hodie vetera ſunt, olim fuêre nova. Præclarè b Horatius,

Quod ſi tam Graiis novitas inviſa fuiſſet
Quam nobis, quid nunc eſſet vetus? aut quid haberet
Quod legeret, terreretque, viritim publicus uſus?

Et meo quidem calculo, vitium vel maximum eſt in Philoſophando, vetuſtatis gratiâ, ea defendere, quæ probamus minus. Illud Pythagoræorum [ipſe dixit] procul ab iis eſſe vult magnus dicendi Magiſter Marcus c Cicero, [De literis bene mereri cupientibus obeſt plurimum, uti &, iis qui diſcere aut docere volunt; id ratum habere, quod à veteribus Philoſophis judicatum acceperunt. Deſinunt enim ſuum (inquit ille) judicium adhibere] Nôſti Tu, quanto cum conatu, & argumentis quàm magnis ipſe d Ariſtoteles omnium antiquorum; immo, ipſius adeo Platonis animum, de Animæ naturâ & origine impugnârit. Neque á quoquam, quod ſciam, hoc ei culpæ datur. Quin potius nos omnes magni facimus aureum illud e Ariſtotelis apophthegma [Amicus Socrates; amicus Plato: ſed magis amica veritas.] Neque unquam tot & tanta ornamenta, & adjumenta Philoſophiæ ſubminiſtraſſet tantus Author, ſi deſtinatis veterum ſententiis (quæ jam

a De civit. Dei. l. 10. c. 23.

b Epiſt. l. 2. ep. 2.

c De nat. Deor. l. 2.

d De anima lib. 1.

e Eth. l. 1.

jam olim quandam quasi vim veritatis, authoritate solâ, & ætate obtinuissent) sese addixisset. Sic est noster Author ut apud quem plus valeat ratio, quam Aristotelis authoritas. Idque ex Aristotelis ipsius exemplo, & præcepto, jure in ipsum feciſſe putemus, quòd, sicut solent summa ingenia, non solum studiosè elucidet aliorum opiniones: sed & ipse quoque aliquid novi proferat.

Accedat eodem summa rei de qua agitur difficultas. Nullus scilicet in totâ Philosophiâ cognitu difficilior locus est: quam de Formâ usque adeo, ut f Scaliger (quo non alter acutus magis) omnem nostram in Philosophiâ scientiam, propter Formarum [cognitionem rudem, confusam] nihil aliud esse velit quam [umbram in sole] Quocirca cùm in commentationibus abstrusis, in contrarias partes disputare soleant viri eruditi; & tandem post multos sudores, præclarè secum agi putent, si verisimile quod sit, id invenerint: minus mirum est, autorem nostrum, in difficillimâ eâ Diatribæ parte, quæ est de Formis Brutorum; à vulgari hodiernorum Philosophorum mente recessisse. Laudem certè magis quam veniam meretur. Ego non tantum mihi assumam, ut in utramvis partem quicquam efferam. Rem in medio relinquo. Nihil detractum velim iis, qui aliter, atque hic author noster sentient. Sed nolo Epistolam ultra quam satis est producere. Hoc qualecunque, & quantulumcunque memoris mei, in Te, animi pignus sub Nominis Tui auspiciis, ad usum studiosæ Juventutis in lucem emitto. Tu, quæ Tua est Humanitas, æqui, bonique consulas. Vale.

f Exercit. 101 dist. 14. & exercit. 307. dist. 12.

INDEX.

INDEX EORUM
QUÆ TRACTANTUR IN LIBRO.

DE *Origine Formæ* pag. 7
Tria Principia rerum ibid.
Privatio quale principium ibid.
Distinctio principii pag. 8
Pugna contrariarum qualitatum est transmutationum principium effectivum. p. 9.
Formæ definitio ibid.
Formæ divisio ibid.
Differentia inter formam & materiam ibid.
Formæ corporis naturalis divisionis p. 10
Forma non est substantia materialis & corporea, rationes ibid.
Forma non est substantia immaterialis, rationes p. 11
Forma non oritur ex essentia materiæ ibid.
Forma non oritur ex accidentibus materiæ ibid.
Forma non fit ex nihilo p. 12
Forma non est substantia, argumentum à formarum corruptione p. 13
Utrum forma sit accidens p. 14
Identitas & similitudo formæ & accidentis ibid.
Refutatio argumentorum quæ adduci possunt ad stabiliendam necessitatem formæ substantialis p. 14. ad 18
Agit de brevibus Aphorismis p. 18, 19, 20.
Animæ vegetativæ in plantis & sensitivæ in brutis sunt tantum temperamentum, rationes p. 20, 21, 22.
De animæ rationalis origine ibid.
An anima sit à Parentibus p. 22
Dubia solvenda, si anima sit vel per multiplicationem, vel divisionem, vel generationem p. 22, 23.
Animæ rationalis origo non ex semine parentum p. 23
Argumentum primum ibid
Argumentum secundum ibid
Argumentum ab authoritate divina 24
Eccles: 12. 7. ibid
Heb: 12. 9. 25
Zach: 12. 1. ibid.
Esai: 57. 16. ibid.
Ezek: 37. 5. ibid.
Exod. 21. 22. ibid.

INDEX RERUM

QUE TRACTANTUR IN LIBRO.

DE FORMARVM ORIGINE.

VExatiſſima eſt illa inter Phyſicos Quæſtio, de Formarum Origine, quo modo, quo principio oriantur & materiæ adſocientur. Quæ quantum & docentium & diſcentium igenia exercuerit, teſtatum faciunt tot doctorum hac de re commentationes atque poſt tam claras, ut videbatur, huic veritati prælatas faces luminaq; admota, ſumma animorum caligo & inſcitia, qua adhuc cingimur. Hæremus in cortice, & in natura veſtitum externumque accidentium ornatum novimus & miramur, at corpus ipſum & intimam eſſentiæ medullam quærimus & ignoramus. Vel potius, annon in ſcirpo nodum? Illud anxia indagine veſtigantes, quod niſi in Philoſophorum cerebris libriſque, in Natura eſt nuſquam. Ita plane eſt, cæcutientes nimium facuè cernimus, atque illud ſcire ſatagimus, quod nec eſſe natura adnoſcit. Intelligo illud Phyſicorum de rerum Formis placitum; quod etſi antiquitate & omnium præjudicio ſatis confirmatum videatur, tamen, cum potius ut Poſtulatum quàm ut Demonſtratum ab Ariſtotele primo Inventore, ejuſque Sectatoribus ſumatur, non erit immodeſti, ſed φιλαλήθους, illud penitus introſpexiſſe, atque examinaſſe, quid firmitatis habeat hoc fundamentum, cui tot in omni Philoſophia dogmata innituntur. Atque hoc ſanè neceſſarium eſt Animarum Ortum diſquirenti, prius de omnium Formarum origine differere, earumque Naturam perſpectam habere, cujus ſi vel ignari vel falſo gnari ſumus, offundentur tenebræ, & error ſe reliquæ diſputationi ingeret. Itaque, quid Forma, cujus Entitatis & Originis, primo in genere videamus, deinde ad Animas deſcendendi locus erit.

Ariſtoteles, rejectis aliorum ante ſe placitis, tria rerum communia principia ſtatuenda eſſe docuit, Conſtitutiones duo Materiam & Formam, Tranſmutationis unum, privationem: quam triadem poſteritas venerata eſt, & fere ἀξιώσεως retinuit. Merito autem erroris ſuſpecta eſt hæc doctrina, & à multis contra itum: qui privationẽ ſede, quam occupârat, detruſam, binarium tantum principiorum numerũ agnoverunt. Quàm hoc juſta fecerunt lege, ſufficiet uno aut altero exemplo demonſtraſſe. Privatio eſt principium tranſmutationis, inquit Ariſt. At quale principium? Intueamur exemplum, & naturam non notiones ſectemur. Aqua mutatur in Aërem. Hujus mutationis principium eſt privatio, vel quatenus eſt Abſentia formæ aeris in aqua, vel quatenus eſt Aptitudo in materia aquæ ad recipiendam formam aëris: ex iſtis enim duabus partibus conflatur definitio privationis. Non priori reſpectu, nam Abſentia formæ (fatentibus

bus ipſis Ariſtotelicis) eſt merum non-ens, nihil habens poſitivi. Ipſum A beſſe eſt non Eſſe, nec magis ens eſt mera Abſentia formæ aeris ab Aqua, quàm abſentia formæ aëris ab Auro, hoc eſt, purum putum Nihil. Quis autem ſanus dicet, Non-ens eſſe principium tranſmutationis corporum naturalium? Non poſteriori modo, quia 1. Sic Privatio non eſt privatio; uſus eſt & Rei & Vocabuli abuſus vocare aptitudinem & capacitatem ſubjecti nomine privationis: perinde ac ſi dicas, Carendi duæ ſunt partes, Carere & Habere. Illa enim Aptitudo eſt Qualitas verè poſitiva, quæ habetur & poſſidetur à ſubjecto. Nempe vel una ſimplexq; qualitas ut potentia paſſiva materiæ primæ per quam verè diſponitur ad recipiendam formam quamcunque, vel mixta qualitatum congeries in corporibus, ſive mixtis ſive ſimplicibus, per quam ad unam formam magis quàm ad aliam diſponuntur; ut in aqua Humiditas & Tenuitas faciunt eam capacem & aptam ad aeris formam magis quàm alterius corporis. At quis, vel unam, vel multarum qualitatum debitam mixturam, ſine abſurditate vocaverit privationem? 2. Etſi revera iſta Capacitas & Aptitudo requiratur ad omnem tranſmutationem ut Conditio neceſſaria in ſubjecto tranſmutando, (nec enim ex quolibet ligno fit Mercurius) non tamen rectè dicitur principium & cauſa tranſmutationis. Annon ideo res mutatur, quia mutari apta eſt & capax? minimè certè, neque in artificialibus, neque in naturalibus. Sed hic decurritur ad ſolennem diſtinctionem duplicis principii, 1. Effectivi virtute ſua agentis, & 2. Occaſionalis anſam quaſi præbentis; & hujus poſterioris farinæ eſt privatio. Quæ diſtinctione parum conſulitur huic cauſæ, ut ex his palam fiet.

1. Non ferendum eſt hoc Ariſtotelis παράδοξον, qui fundamenta totius Philoſophiæ jaciens, & principia tum conſtitutæ tum tranſmutatæ naturæ accurate inveſtigans, neglexerit Cauſam efficientem in qua virtus tranſmutativa corporum latet, atque ejus loco Occaſionem tantùm prehenderit, cujus nulla eſt ex ſe efficacia, non ἐνεργὸν ſed ἀφορμὴ dicenda fuerit privatio.

2. Nec occaſio quidem eſt, quod ad primam privationis partem, cui tamen hæc diſtinctio ſolet applicari. Sive enim Aquam integrâ adhuc ſua Forma, ſive jam corrupta ſpectemus, neutro modo abſentia formæ eſt occaſio mutationis. Non primo, nam abſentia formæ aeris in aqua adhuc manente integra non magis Occaſio dici poteſt mutandæ aquæ in aerem, quàm mutandæ illius in ignem aut terram. Iſtas enim Formas per æque omnes etſi non habeat, tamen eis non caret: aliquid verò agendi moliendique occaſio, non eſt Non-habere, ſed Carere. Non ſecundo, nam abſentia formæ aquæ in aqua corrupta, nõ eſt occaſio cur introducatur forma aeris magis quàm forma ignis: nec abſentia formæ aeris in aquam introducibilis eſt occaſio cur introducatur, nam & terræ quoque forma abſens eſt, & introducibilis aliquandoque in aqua corrupta inducitur: nec denique abſentia formæ ſimpliciter occaſio eſt cur alia qualis qualis ſit intromittatur: Illud enim figmentum eſt, ut ſic oſtendi poteſt, In tranſmutatione aquæ in aerem neceſſario ſecundum doctrinam *Perip*: dandũ eſt aliquod Inſtans in quo & non antè forma aquæ recedit: ut enim Generatio, ſic Corruptio fit in Inſtanti, forma ſiquidem eſt indiviſibilis & tota accedit, receditque in momento. Bene habet. Ante illud igitur inſtans in aqua non erat ulla privatio. Jam vero cum avolat forma aquæ, advenit aeris forma vel in eodem inſtanti vel in diverſo. Si in eodem, nulla poteſt intercedere privatio, ſiquidem ante illud aqua non erat privata ſua forma, & in illo ipſo inſtante admittit formam aeris. Itaque hoc pacto occidit privatio, ſed oritur interim majór difficultas, Quomodo in uno & eodem inſtanti eadem materia aquæ, poſſit habere duas formas ſpecificas Aquæ & Aeris? cujus difficultatis nulla planè ſolutio dari poteſt ſtante phyſicæ peripateticæ conſtitutione. Sin dicas hoc fieri diverſis inſtantibus, intercedente aliquo privationis tempore: ſuccutis hoc dicto phyſiologiæ Ariſt. fundamenta, quæ volunt impoſſibile eſſe ut materia vel ad momentum informis exiſtat. Quare cedat foro. Privatio, nec amplius in

Naturæ

Naturæ triumviris accenſeatur: Aptitudo quidem & Capacitas illa materiæ eſto aliquo modo Occaſio legum naturæ novandarum: Principium non eſt, Privatio non eſt. Hujus autem nothi loco ſubſtituatur χρήσιον illud omnium Tranſmutationum principium effectivum, ſcilicet, Pugna contrariarum Qualitatum: quarum adverſa dimicatio alternaque aut mutua victoria, & poſt eam concordi temperie, aſt diſproportionata δυσκρασία, fons eſt & radix, unde exiſtunt omnes, quæcunque in natura naturaliter fiunt, generationes corruptioneſque. Hoc clarius demonſtrabitur in ſequentibus, dum ſecundum Peripateticorum Principium diligentiori examini ſubjicimns. Hoc.

¶ Forma eſt; cujus notitia quantum Mortalium mentibus creavit moleſtiam & triſtitiam, imo ſcientiæ deſperationem, inde conjectura capi poteſt, quòd, cum Scientia nulla ſit niſi per demonſtrationem, hæc autem nulla, niſi ex Causâ proxima, cauſa verò hæc ignoretur ſi forma ſit incognita, omniumque formarumne una quidem cognoſcatur (omnibus fatentibus) excepta illa hominis, omnis nobis ſpes præcluditur, quidvis in qualibet alia re perfectè intelligendi. Apage autem iſtud ingeniorum tormentum! Dabimus operam hujus νευροσπάσου fidiculas incidere: atque in re obſcuriſſima operoſiſſimiſque nodis perplexa, auxilii, quantum poſſumus afferre. Hoc autem ſecando potius fiet quàm ſolvendo; cum præſtet demoliri quàm mox ruiturum opus reficere. Duo ſunt conſtitutionis rerum principia, Materia & Forma. Materiam agnoſcimus, de Forma querimus. Ea eſt (inquiunt Peripatetici) Principium activum quod cum materia conſtituit compoſitum ſubſtantiale. Habes eſſentiam, vide ejus proprietates & elogia. Eſt ſubſtantia, & quidem præcipua pars eſſentialis compoſiti; divinior & dignior natura quàm materia; compoſito dat Eſſe, Agere, Diſtingui, Nomen; eſt generabilis, & corruptibilis: educitur deſinu ſive poſitentia materiæ; in ſenſus non incurrit; conſiſtit indiviſibili, nec augetur aut minuitur pro varia compoſiti quantitate; eſt immateriata & tamen materiæ neceſſitate ligata; cape quoque diviſionem eſt forma alia Prima reliquas antecedens communis omnium corporum naturalium quatenus ſunt naturalia, alia Secunda primam ſequens propria particularium corporum ſecundum diverſas ſpecies. Hæc ſunt breviter quæ Phyſici de forma tradunt, pauca ea quidem, at tamen ejuſmodi, quæ cum inter ſe cum fundamentis naturalis ſcientiæ ab Ariſt. poſitis parum conſentiunt. Illud primo ſcrupulum injicit ſubleſta hìc agi fide, quod inter tot de Materia, altero principio, controverſias; libros, diſputationes ultro citroque ſcriptas habitaſque, parum aut nihil fere de formarum natura repertas in Phyſicorũ commentariis. Aliquid in genere diſputatur in Communi phyſices parte, ubi è regione materiæ forma tractatur; at fit ita leviter & perfunctiorè, ut agnoſcas eos umbram non veritatem petere, inter ipſas diſputantium manus avolantem & evaneſcentem. In reliqua Philoſophia donec ad hominem perventum erit, altum de ea ſilentium, exceptis quibuſdam de Cœli & Elementorum formis, otioſis ſpeculationibus. An hoc fit quod formæ natura & notitia magis in obſcuro ſit, quàm materiæ? Nequaquam ſane. Conferamus Paritatem utriuſque & Privilegia formæ. Forma in ſenſus non incurrit; neque Materia; utriuſque cognitio ab intellectu ſolo pendet, fatentibus Peripateticis, & docentibus Materiam non cognoſci niſi duplici inſtrumento, Probationis neceſſariæ à tranſmutationibus ſucceſſivis commune aliquod ſubjectum requirentibus, & Proportionis ab Arte-factis ex materia variè effigiata conſtantibus. Quare mirum eſt, eos, qui de materiæ Eſſentia Proprietatibuſque tam multa diſputârunt, & definierunt, noluiſſe Formæ naturam accuratius eiſdem uſus ſubſidiis inquirere. Nec erat cur hìc magis hebeſcerent oculi, ſi digniorem & clariorem formæ naturam ſpectemus, Quid enim? Materia eſt perfectibilis, Forma perfectio: illa, potentia, nuda, pura paſſiva potentia (ſic aiunt) at forma eſt Actus Materia debilis entitatis & pœnè aciem intellectus fugientis, at forma divinum quid ipſam eſſentiam dans nedum habens; Materiæ propria, potentia patiendi & recipiendi quidvis, & Quantitas indeterminata, at

actio nulla: Formæ: autem mille Actionum Qualitatumque differentiæ, quæ ſenſum intellectumque non leviter perſtringunt. Quid igitur cauſæ eſſet quod tot præſentibus anxiliis tantillum in Formarum cognitione profectum ſit, in materiæ tantum? His illud adde, quod qui de Angelorum eſſentia ſumma ſubtilitate & audacia pronunciârunt, quorum eſſentia ægrius à nobis percipitur, illi formarum diſquiſitionem penitus ferè neglexerunt. Verum ne ſuſpicioni huic juſtæ, nimium dediſſe videamur. Accedamus, ad rationes : quibus adverſum receptam formæ Doctrinam ſic argumentari poſſumus.

Forma Corporis naturalis, eſt vel ſubſtantia vel Accidens. Si ſubſtantia ſit, erit vel Materialis & Corporea, vel Immaterialis & Spiritualis. Hæ diviſiones ſunt immediatæ, & ex terminis oppoſitis toto genere differentibus conſtant. Ita ut inepte diverticulum quæratur in diſtinctione ſubſtantiæ in Perfectã & Imperfectam, aut in gradibus quibuſdam intermeddis inter ſubſtantiam & Accidens, inter Materiam & Spiritum: quos neque Natura nec Philoſophia peripatetica ullo modo admittit. Puritas enim puriſſima materiæ non eximit rem è gradu rerum materialium, nec ſpeciem variat. Illa entitas media inter ſubſtantiam, & accidens ne concipi quidem poteſt, & certe novum requiret Prædicamentum. Nec illud de Perfectione & Imperfectione Subſtantiæ formam magis è diviſione Prædicamenti exterminat, quàm Materiam, quâ imperfectius nihil. Sunt itaque ſecundum Philoſophiam peripateticam, & naturam quidem ipſam, diſtributiones illæ irrefragabiles: ex quibus ſic procedo: Forma nec eſt Subſtantia materialis, nec immaterialis: ergo ne omnino quidem Subſtantia eſt. Probatio inſtituetur per partes.

I. Forma non eſt Subſtantia materialis & corporea: oſtendo his rationibus:

1. Quod materiam corpuſque informat, illud non eſt materiale & corporeũ Atqui formæ officiũ eſt informare, &c. Ergo &c. Vis hujus argumenti in eo conſiſtit, ut intelligatur quid ſit, informare: hoc autẽ eſt, omnes materiæ partes ita permeare, atq; omnibus vel minimis ita ſe immiſcere, ut unicuiq; eſſentiã & vires ſpeciei convenientes tribuat. Dico impoſſibile eſſe, ut ſubſtantia aliqua materialis à materiâ corporũ diſtincta, materiã illorum per minimas ſui particulas ita pervadat. Contradicit hoc naturæ, quæ vetat omnem Penetrationem dimenſionum, hìc neceſſario concedendam, ſi materia materiam permeet, cum omnis materiæ, cujuſcumq; demum ſubtilitatis ſit quantitas ſemper ſit accidens inſeparabile.

2. Omne materiale & corporeum eſt per ſe Quantum & Diviſibile. Atqui Forma non eſt Quanta per ſe & Diviſibilis. Ergo &c. Major manifeſta eſt ex diſcrimine inter Corpus & Spiritum. Minor eſt ex omnium Philoſophorum placito, qui ſtatuunt formas quantitatis eſſe expertes, & in indiviſibili conſiſtere, Quàm verum ſit illud dogma non opus eſt nunc exquirere, ſufficiet hoc loco has contrarias ſententias inter ſe commiſiſſe.

3. Nihil generabile & corruptibile eſt materiale & corporeum. At omnis forma (humanâ excepta) eſt generabilis & corruptibilis. Ergo nulla forma &c. Veritas majoris propoſitionis clariſſima eſt tum ex communi Ariſtotelicorum ſententia, aſſerentium materiam nullo modo generari aut corrumpi poſſe, ſed ortus & interitus immunem perſiſtere in perpetuum, tum etiam Experientia. Fieri enim non poteſt in tranſmutationibus ut vel minimus materiæ pulviſculus corrumpatur in nihilum, aut generetur ex materia non præexiſtente. Quicquid in rebus eſt materiale (intelligo Eſſentiam non Inhærentiam, nam ſic accidentia ſunt materialia) illud ſicut divina ſolum virtute è nihilo extitit, ita nulla naturali vi in nihilum redigitur. At, quod minor ait, formæ quotidiè corrumpuntur & annihilantur, atque de novo generantur idque virtute naturalium agentium. Affirmant hoc omnes, atque ipſa etiam tranſmutationis veritas. Nihil ergo in formis materiale eſt.

4. Evertitur hoc pacto illud principiorum πρῶτον ab Ariſtotele poſitum ſcilicet,

ſcilicet, Principia debere eſſe contraria, quia quicquid fit fieri ex contrariis neceſſe eſt. Ubi per Contrarietatem non intelligit illam propriè dictam (alibi enim dicit Subſtantiâ Subſtantiæ non contrariari) ſed talem diverſitatem & diſtinctionem, per quam principia corporum conſtitutiva ita differunt, ut eſſentiâ propriiſque iiſdem non communicent. Nam ex uniformi, aut duobus Uniformibus ſubſtantiis, nihil niſi Uniforme generatur. Atqui ſi forma quoque ſit materialis, materia & forma non tantum non contraria, ſed ne diverſa dici poſſunt: eadem ſiquidem erit utriuſque Eſſentia gradibus tantum majoris aut minoris puritatis & ſubtilitatis diſtincta: qui plane non ſufficiunt ad tollendam uniformitatem.

5. Tollitur quoque hoc modo illud Formarum privilegium, quòd ſit Fons & Origo omnium actionum: Cum enim operationes ſint à forma, formæ autem eſſentia ſit materialis, neceſſariò ſequitur materiam quoque eſſe activam & actionum principium. Erit ſiquidem forma, Materia quædam actuoſa vigoris & virtutis plena, per quem potens eſt materiam corporis torpidam & ignavam actuare & excitare. At unde iſta virtus? neceſſe eſt ut ſit immediate ab ipſa formæ materia: nam ſi ab alio oriatur, jam forma non erit principium, quo datur aliquid prius. Sicut enim materia prima ex ſe habet quantitatem, ſic & forma vires ex ſe ortas non ab alio mutuatas poſſidet. Atque hoc plane repugnat omnium Peripateticorum conſenui, qui docent à materia quæcunque demum ſit, meram oriri Paſſionem, eamq; eſſe omnis poſſibilitatis radicem.

II. Quod forma non ſit Subſtantia Immaterialis & Spiritualis evincitur firmiſſimis rationibus.

1. *A Formarum Generatione.* Qua in re ridiculum planè eſt quàm miſerè ſe alioſque torſerint Philoſophi. Summa omnium in hoc negotio ſpeculationum huc redit, Formas non Induci, ſed educi è materia. Nimium enim abſurdum viſum eſt dicere formam auri, lapidis, plantæ &c. primo extra materiam factam eſſe ab externo agente, deinde veluti vehiculo in materiam importari. Spinoſis abſurdis horret hæc opinio, Poſſe formas rerum ſeparatas exiſtere, plus conferre agens externum quàm ſemen in generatione &c. Quare in eo fixus eſt baculus, formas omnes (humanam excipe) è materia educi. Verùm hic admodum ſudatur in explicando hujus eductionis modo, nec adhuc certi quicquam ſtatuitur. Nos breviter omnia comprehendentes ſic argumentamur. Si forma educatur ex materia, fiet hoc vel ex Aliquo in Materia præexiſtente vel ex Nihilo. Si prius, erit illud Aliquid vel ipſa Materiæ Eſſentia, vel Accidentia quædam illius. Per partes agamus.

1. Forma non oritur ex Eſſentia materiæ: contradicunt hæ rationes.

1. Quicquid ex materiæ Eſſentia oritur, illud neceſſariò eſt materiale, ut quicquid ex aere nudo fit, eſt aereum. At forma non eſt materialis, ut patet ex ſupradictis. Ergo &c. Vel ſi forma ſit immaterialis, impoſſibile eſt ut fiat ex Eſſentia materiæ? fundamentum ſiquidem ponitur in Philoſophia, Immateriale ex Materiali per agentia materialia (ut ſunt ea quæ formas educunt) generari non poteſt. Illa enim materia, ex qua conſtituitur forma, ad quamcunque demum puritatis, claritatis & tenuitatis gradum velut in alembico alevetur, materia tamen eſt, & remanet.

2. Funditus ſubruitur illa altera principiorum lex ab Ariſtotele, & ſectariis lata, Principia ne fiant ex ſe mutuò. Atqui fient, ſi ex materiæ ſubſtantia conflatur forma.

2. Forma non oritur ex Accidentibus materiæ; confirmant hæc argumenta, contra opinionem eorum omnium qui dicunt, formas educi de Potentia, de Sinu, de Gremio materiæ. Ubi intelligunt, credo his terminis, Accidentia & Qualitates quaſdam materiæ. At non hinc formis origo eſt: nam

1. Subſtantia fiet ex Accidentibus, forma ſubſtantialis ex accidentalibus materiæ proprietatibus. Quod abſurdum quàm diſſonet, peripateticarum aurium eſto judicium. Aut ſi ex Accidente nihil generetur niſi Accidens (quod verum eſt) forma erit Accidens utpote ex Accidentibus facta: at hoc quoque Peripatet. monſtrum eſt.

2. Forma non erit primum principium corporis naturalis: ſiquidem ex priore facta eſt, viz. Accidentibus materiæ, quæ potius quam forma principii loco habenda ſunt. Hac quoque ratione evertitur altera principiorum lex, Principia ne fiant ex aliis: at forma fiet ex accidentibus.

3. Particularius quæratur, quænam ſint hæc accidentia materiæ quæ Gremii Sinuſq; nomine vocantur; certè tria ſunt aut nulla, 1. Potentia paſſiva, 2. Quantitas indeterminatà, 3. aut Prævіæ diſpoſitiones. Quod ad duo priora, riſu dignus eſt ſi quis dicat, Formas oriri & fieri, aut ex Potentia paſſiva ſive aptitudine & capacitate materiæ ad formas recipiendas, aut ex interminata illius quantitate. Mera ſunt iſta deliria. Ergo fortè ex prævіis diſpoſitionibus fit. Hoc verisimilius dicitur, ſed hìc cautè advertendum eſt, nos hactenus non de Exiſtentia, ſed de Subſtantia formarum quærere, non quo Agente in materia exiſtant, ſed ex qua Eſſentia & Subſtantia ſint & conſtituantur. Itaq; etſi fortaſſis prævіæ diſpoſitiones & qualitates in materia ſecunda præparata, ut in materia auri, lapidis, ſeminis concurrant per modum Agentis ad productionem formæ auri &c. non tamen poſſunt concurrere per modum conſtituentis ad condendam illius ſubſtantiam & eſſentiam. Siquidem prævіæ diſpoſitiones ſunt tantùm Accidentia; at forma, ſecundum Peripateticos, eſt Subſtantia & quidem Immaterialis, quæ ex accidentibus tanquam materiâ conſtitui nequit. Aut ſi conſtituatur, erit quidem forma Immaterialis, ſed immateriale accidens, non immaterialis & incorporea ſubſtantia. Hæc de priori parte, viz. Formã non fieri ex aliquo præexiſtente in materia: ſequitur mẽbrũ poſterius.

3. Forma non fit ex nihilo. Ita enim formæ in materia productio non eſſet Generatio, ſed Creatio: quod ſine maxima abſurditate concedi non poteſt. Tolleretur enim diſcrimen inter animam rationalem & cæteras formas, quarum etiam viliſſimæ opus haberent ad exiſtentiam creatione eſſentiæ. Daretur immediatus & ſupernaturalis Dei concurſus ad omnem generationem, creando & infundendo formam, aut tribuenda eſſet naturalibus agentibus. Vis creandi ſubſtantiam ex nihilo, quæ ſolius Dei propria eſt. Præcipuè in ſubſtantiis immaterialibus (ut formis) quarum eſſentia materialibus longe dignior eſt. Atq; hoc in loco Philoſophis aqua planè hæret, Interrogatis ſive de inanimatis ſive de animatis formis, Sintne actu in materia è quâ educuntur? ut forma auri in materia ex qua generatur, forma pulli in ovo. Hic æſtuant, & ſudant. Inſunt & non inſunt. Exiſtunt & non exiſtunt. Inſunt, ſed non actu: nam ſic ajunt, nihil de novo generaretur, cum forma actu & materia actu exiſtat. Neque planè non inſunt, nam ſic crearentur. Ergo inſunt potentiâ. Contradictio, inſunt, *i. e.* poſſunt ineſſe. Inſunt in ſuis Cauſis: & hoc ἀνθρωπινὸν: inſunt, *i.e.* cauſæ inſunt per quas poſſunt aliquando ineſſe. Rurſus, inſunt habitualiter non actualiter, ut ſcientia in Geometra dormiente. Inepta diſtinctio, quatenus hnic negotio applicatur. Habitualis enim rei inexiſtentia actuali non opponitur; ſcientia enim in Geometra dormiente Actu in eſt, etſi non quoad Actus & Exercitia: Num: & formæ ſic? Subſtantia earum & Actus primi actu inſunt in materia, ſed operationes & ſecundi actus impediuntur & dormitant. Nec hoc volunt, quia abſurdum eſt dicere, Formam auri eſſe actu in materia ex qua generabitur aurum: ſic eſſet aurum antequam eſt; aut formam aeris eſſe actu in aqua tranſmutanda, antequã actu tranſmutetur in aerem; aut formã animalis actu eſſe in ſemine,

ſemine,nec tamen ſemen poſſe dici animalium.Omnia hæc ſunt ἀσώματα ut & tota iſta Philoſophorum contemplatio de Formarum ſubſtantialium & materialium è materia Eductione. His accedunt aliæ rationes.

4. Repugnat communi ſenſui & ſano intellectui hæc formarum immaterialitas. Quis enim ſobrius dixerit eſſe in lapide, in auro Subſtantiam aliquam ſpiritualem à materiâ diſtinctam. Spiritus lapidis. Spiritus Auri. Portenta in Philoſophia, niſi Chymico ſenſu capiantur: at Spiritus hominis rectè.

5. Omnis ſubſtantia diviſibilis eſt materialis & corporea. Forma eſt ſubſtantia diviſibilis : ergo non eſt ſpiritualis & incorporea. Major eſt ex Ipſius Naturæ dictamine, Diviſio enim ſequitur Quantitatem, & Quantitas eſt indiviſa materiæ comes. Minor manifeſta eſt in diviſione omnium totorum Homogeneorum, ut auri &c. nec non Heterogeneorum quorundam,ut in avulſo ab arbore ramuſculo ex ſe recreſcente,&c. Quod ſi objiciatur aliquid etiam non corporeum dividi poſſe,ut albedinem in charta,omniaque accidentia ejuſmodi,quæ tamen Quantitate & Materia carent. Reſpondemus, longè maximum diſcrimen eſſe inter Spiritus,immaterialeſq; ſubſtantias, & accidentia immaterialia, illarum enim Eſſentia conſiſtit in indiviſibili,tam neceſſario nexu inter ſe colligata, ut recedente parte tota pareat (ſi Metaphyſicis credamus) at non ſic Accidentium. Stet itaque immota hæc reciprocatio: Omnis Subſtantia Spiritualis eſt Indiviſibilis, &,Omnis Subſtantia Indiviſibilis eſt Spiritualis,quicquid ἀλόγως obſtrepunt Conimbricenſ. 2. de An.Cap.11.Quæſt. 8.Art.3. Atque è contrà de Subſtantia Materiali.Cujus argumenti tanta vis eſt, ut formas è claſſe ſubſtantiarum, in Ordinem Qualitatum videatur poſſe cogere.

* Perſequamur reliqua argumenta.

2. *A Formarum Corruptione*, quâ omnes quotquot præter animam rationalem,ſunt,damnantur. Unde ſic arguitur.

1. Nulla ſubſtantia immaterialis eſt corruptibilis, Omnes formæ ſunt corruptibiles.Ergo nullæ formæ ſunt immateriales.Majoris(intellige eam modo naturali)probatio eſt invicta ex ipſo Peripato petita.Omne agens & patiens naturale debent convenire in genere,*i.e.* in materia inquit Ariſtoteles. Inter ea igitur quæ differunt materia nulla eſt Phyſica actio aut paſſio.Atqui materiale & ſpirituale ſic differunt,ergo illud in hoc agere,hoc ab illo pati non poteſt. Fieri itaq; non poteſt ut aliquod agens naturale & corporeum,formas rerum immateriales agendo corrumpat, totaſq; penitus aboleat,& in nihilum reducat virtute aliqua naturali. Ejuſdem virtutis eſt ſubſtantiam è nihilo creare & in nihilum redigere Quare in omni corruptione aut concedendus eſt extraordinarius & ſupernaturalis Dei actus in abolitione formæ etiam miſcæ unius miſerculæ;aut affirmandum, ordinaria agentia naturalia habere vim agendi in formas eaſq; annihilandi; quo dato,neſcio quî liceat Pontificiorum nænias de igne Gehennali & Purgatorio animas urente,de ſuffumigationibus diabolum abigentibus,aliaſq; ineptias commodè refutare.

2. Cum omnis ſubſtantia immaterialis ſit excellentior materiali : In genere formarum res contrario planè modo ſe habebit. Ignobilis enim & ignava materia firmiorem ſtabilioremq; eſſentiam habebit,quàm vel præſtantiſſima bruti anima: Materia pulicis nulla arte,nulla mutationum viciſſitudine poteſt annihilari : at vel nobiliſſima Leonis anima uno ictu occidit, & in nihilum abit. Magnum hoc & notabile diſcrimen non levem mihi ſemper excitavit ſuſpicionem, Formas non inter ſubſtantias, ſed accidentia numerandas eſſe, quæ ut videmus, ortui & interitui in ſingula momenta ſunt obnoxia.

Hactenus de primo diviſionis membro: Quod forma non ſit Subſtantia, cui & alia addi poſſent ſi ſingulis immorandi otium eſſet. Propero ad ſecun-

dum membrum ubi disquirendum restat, utrum Forma accidens sit, necne. Sententia negativa à Phyficis mordicus defenditur; nobis autem affirmativa etsi παράδοξος verisimilior tamen videtur: quam ut superioribus rationibus coacti necessariò tenendam suscepimus, ita sequentibus argumentis atque argumentorum, quæ objici possunt, solutionibus claram facere conabimur. Esto itaque conclusio probanda.

Omnis forma corporis naturalis, (anima rationali excepta) est accidens aut accidentium multorum mixtura, temperamentum vulgò dictum, & prætera nihil. Hujus conclusionis veritas patet.

1. Ex remotione membri alterius immediatè oppositi in prima divisione. Evictum enim est allatis argumentis formam nec materialem nec immaterialem Substantiam esse, relinquitur ergo ut sit Accidens.

2. Ex perpetua analogia inter Formas istas & Accidentia, quæ tanta est, ut errore aliquo veterum factum sit, quòd eorum naturæ Eædem, in similes divisæ sint. Ecce parallelismum.

1. Accidentia generantur & corrumpuntur, de novo oriuntur & in nihilum abeunt, ut ratio & experientia dictant. Eadem quoque est formarum lex, in horas nascentium, & evanescentium.

2. Accidentia diffunduntur per totum subjectum, & minimas materiæ particulas penetrant atque pro ratione subjecti quanti & divisi, ipsa quoque quantitatem & divisionem sortiuntur. Non ovum ovo similius, quàm hac in re Formæ accidentibus, diffusæ & divisæ per materiam.

3. Accidentia dependent à materia in Esse & in Fieri, ita ut extra subjectum ne ad momentum quidem temporis subsistere possunt. Annon & Formarum eadem conditio, quæ cum sint immateriales (ut & Accidentia) ita tamen cum materia quoad & Essentiam & Existentiam σειρᾶς ἀνάγκης nexu vinciuntur, ut extra eam planè Nihil sint. Atque, ut Accidentia quoque, non migrant de subjecto in subjectum. Ex quibus clarum est non esse tantum formæ & accidentis similitudinem, sed etiam identitatem.

3. Ex refutatione argumentorum quæ in contrariam sententiam adduci possunt, ad stabiliendam necessitatem formæ substantialis. Horum præcipua sunt,

1um: Omne compositum substantiale requirit materiam & formam substantialem, ex quibus componatur. Corpora naturalia sunt composita. Ergo habent materiam & formam substantialem.

Infirmitas hujus Argumenti eluceſcet ex falsitate majoris propositionis, quæ oritur ex malè intellecta Compositionis natura. Cum enim duplex sit Compositio, 1. Ex Substantia & Accidentibus, 2. Ex Substantia & Substantia, falsò creditum est, Omne corpus naturale componi ex duabus substantiis genere diversis. Veritas breviter sic se habet, in Corporibus simplicibus Cœlo, viz. & Elementis est nuda tantum Compositio Substantiæ, Materiæ, scilicet, & Accidentium variorum diversis syzygiis in materia unitorum. In Coporibus mixtis, sive animatis sive inanimatis est Compositio, partim Substantiæ & Accidentium, partim diversarum Substantiarum. Diversarum, dico, non Essentiâ, sed Accidentalibus differentiis; ut sunt substantiæ quatuor Elementorum quorum materia una essentiâ, qualitatibus quadruplex concurrit in compositione corporum mixtorum. Denique, in homine solo est Compositio diversarum substantiarum genere differentium, viz. Corporis, Substantiæ materialis, & Spiritus substantiæ immaterialis. Itaque dicimus Corpora naturalia esse Composita, & quidem Substantialia ab una parte, scil. Materia, non utrâque. Forma quidem inest, sed Accidentalis illa, non Substantialis. Et revera, nulla dari potest ratio idonea, cur necessitas naturæ id exigat, ut, corpus nequeat constitui, sine concursu duarum Substantiarum essentialiter distinctarum. Sufficit planè unica materiæ

substantia

ſubſtantia variis diſtincta & ornata accidentibus, ut in Elementis:

2um. Quicquid Materiam actuat, ponit in Specie, Exiſtentiam eidem tribuit, illud eſt Subſtantia, Atqui forma facit iſta omnia. Ergo Forma eſt ſubſtantia.

Vitium hujus argumenti eſt in majore propoſitione, quæ ſententiæ eſt aut ambiguæ aut falſæ. Quid enim eſt Materiam actuare? quid ponere in Specie? quid Exiſtentiam dare? Illo actuandi termino neceſſariò intelligitur, vel Formam dare Materiæ eſſe Actuale, ut ſit actu ens & ſubſtantia, vel formam dare Materiæ eſſe Actuoſũ, ut quæ ex ſe nuda torpet, efficacibus induatur qualitatibus. In priori ſenſu falſum eſt formam actuare materiam, cum enim materia ſit ſubſtantia, omniſq; ſubſtantia ſit ens per ſe ſubſiſtens, utiq; materia per ſe, non per accidens, non per aliud, non per formam, ſuam actualem ſubſiſtentiam habebit Dico per Formam: cum forma enim ſubſiſtit; aſt ita forma non magis actuat materiã, quàm hæc formam, quæ non ſubſiſtit niſi cum materia. Poſteriori ſenſu verum quidem eſt omnem Actuoſitatem & Efficaciã in ſubſtantia materiæ eſſe ab aliqua forma ſuperveniente; ſed manet tamẽ dubiũ Quid illa forma ſit, &, An neceſſario omnis actio & agendi vis debeat immediatè à ſubſtantia aliqua profluere? de qua quæſtione in argumento alio dicendi locus erit. Atque hinc patet quid ſit ponere in ſpecie, & exiſtentiam dare, quo nihil aliud intelligitur, quàm quòd materia rerum omnium, quæ * ex ſe actu exiſtit ad omnem effigiem formamq; indifferens, variis veſtita Accidentibus & accidentium temperamentis exiſtat tali aut tali modo & ſpecie. Nec ſecus ac maſſa ceræ ex ſe exiſtens, poſtea in varias imagunculas efficta, exiſtit ſub hac aut illa ſpecie animalculi. Ubi, ut non opus eſt nova ſubſtantia ad novam & ſpecialem exiſtentiam, ſed tantum inductione novi accidentis (figuræ ſcilicet) ita in materia rerum naturalium communiter in mundo exiſtente non opus eſt niſi mutatis & copulatis Accidentibus ad dandam ſpecialem ſub hoc aut illo modo exiſtentiam.

* *Illud enim aliquorum ridiculum eſt, Materiam ex ſe actu non exiſtere: Quaſi dari poſſet aliqua ſubſtantia ex qua mundus ſit & quæ extra mundum non eſt, in mundo tamen actu non exiſtat. Sed fallit particula (ex ſe) in eam detorta ſenſum, ac ſi quod ex ſe, illud ſeparatum exiſteret. Hoc vero ineptum materia exiſtit conjuncta cum forma, ex ſe tamen non à forma habet exiſtentiam. Immo ſi verum dicere volumus, in genere rerum corporearum ſola Materia ex ſe exiſtit. Accidentia ſiquidem ex ſe neque Eſſentiam neque Exiſtentiam habent. Formæ, ſecundum ipſos Peripateticos, dependent à materia & in Eſſe, & in Fieri, ſeu Exiſtere. Sola igitur materia ex ſe & eſt, & exiſtit, etſi non exiſtat ſola. Nec hic d cendum, ergo univerſale per ſe exiſtet; ſiquidem materia particularis, eſt ſubſtantia in toto mundo una & unica.*

3um. A quo omnes in Materia operationes profluunt illud eſt Subſtantia. A forma proveniunt omnes operationes. Ergo Forma eſt Subſtantia.

Hic quoque in majore error eſt, inde, ut credo, ortus, quod Philoſophi, dum ex una parte Materiam per ſe torpeſcentem omnique deſtitutam vigore ſpectant, ex altera parte Accidentis naturam ut debiliorem levioremque deprimunt, putarunt aliam quandam Naturam excogitandam eſſe. Virtutis & virium plenam, quæ Actionum omnium fons eſſet, atque hanc formam nominant. At falluntur, neque opus erat recurrere ad formã aliquam ſubſtantialem ut ratio redderetur operationũ quæ fiunt à corporibus naturalibus. Sufficiunt ad hoc Accidentia. Dico enim Accidentia immediatè & per ſe poſſe agere, & non in virtute alicujus formæ ſubſtantialis. Quod clarum fiet inductione omnium primarũ qualitatũ, ẽ quarũ temperie oriuntur ſecundæ. Lux diffundit ſe per perſpicua omnia & illuminat obſcura. In virtute cujus formæ? Num ſolis? Atqui & cæteræ ſtellæ lucent, quarũ forma eſt à Sole diverſa ſecundũ Peripateticos. Nũ in virtute formæ corporis luminoſi? Nugæ. Carbunculus, ignis candela, ſol, omnia ſunt corpora luminoſa. An eadem horum omnium forma ſubſtantialis? Non dicent, opinor. Si dicant eſſe, quatenus ſunt luminoſa; velim etiam dicant, quid ſit illa forma corporis luminoſi quatenus eſt luminoſum. Annon Lux ipſa? Niſi forte dicent tot eſſe in corpore formas

mas ſubſtantiales quot reperiuntur accidentia, ſcilicet, Eſſe formam Corporis quatenus colorati, aliam quatenus ſapidi &c. Quod inſaniæ proximum. Lux igitur in quocunque corpore ſit, ubique ſe propria virtute diffundit. Calor calorem generat, ac urit: Cujuſnam formæ efficacia? Num formæ ignis? atqui ut Aqua Solis ardore calefacta, calefacit, ſic Plumbum, lapis, aut aliud quodvis corpus ardori ſolis objectum. Inter cujus igniſque formam longum eſt intervallum. Ignis urit, ſic & ferrum, non candens modo ſed & nigreſcens. Num ambo urunt virtute ejuſdem formæ? Minimè. Alia ignis, alia ferri forma. At in ferro eſt ignis. Hem! Corpus in Corpore: at eſt in poris ferri. Scilicet, Denſatiſſimæ Chalybis, aut in compactiſſimi denſiſſimiq; auri lamina pori ſunt, per quos igneum corpus penetret ferrum aurumque, idque per minutiſſimas utriuſque partes, ſiquidem ne minima pars ferri calfacti eſt, quæ non urat. Oſcitanter philoſophantur qui poris iſtis ἀντίτυπις rem ſalvam eſſe judicant. Quid ergo? Calor ubicunque eſt, propria & inſita ſibi virtute ſe exerit calefaciendo & urendo, pro ratione gradus illius quem obtinet, & ſubjectæ rei in quam agit. Et, ut obiter id dicam, Ignis nihil aliud eſt quàm Calor intenſus in quocunque tandem corpore. Dico Intenſus, non Summus, infra enim ſummum gradum (quem neſcimus) ignis eſſe poteſt. Quia alius alio calidior eſt, in eadem quantitate. Immo & deſcendendo vix novimus infimum gradum caloris infra quem ignis nullus eſt, ſiquidem quod unjus rei reſpectu ignis urens eſt, id alterius vix eſt calor tepefaciens. Sed hæc ſubtilius perſequi non eſt hujus loci. Pergamus, Frigiditatis in terra, in aqua, in glacie, in aere hyberno, effectus ſunt iidem extinguendi caloris, condenſandi corpora &c. at formæ in ſingulis diverſæ ſunt. Quare à nullius forma dependet frigiditas in exercitio propriæ virtutis ſuæ. Siccitas Terræ & Ignis (ſecundum Peripateticos Sicci) ſimiliter arefacit aquam injectam: at formæ hic quoque differunt. Idem in humiditate aquæ & aeris. Denique Deſcenſus communis eſt aquæ & terræ, Aſcenſus aeris & ignis: ille à gravitate, hic à levitate ortus. In utroque genere principium motus erit immediatè in accidentibus Gravitatis & Levitatis, non autem in formis, quæ diverſæ ſunt in utroque Pari, Qualitate eâdem manente. Plura addi poſſunt, at hæc ſatis confirmant concluſionem, * viz. Operationes in Corpore naturali poſſe effici ab Accidentibus ſolis in materiam impreſſis ſine ope Formæ alicujus ſubſtantialis à qua Virtus eorum dependeat. Itaque & huic argumento nervi inciduntur.

4um. Quod eſſentialiter diſtinguit unam ſpeciem ab alia, illud eſt Subſtantia. Forma eſſentialiter diſtinguit. Ergo &c.

Solutio hujus argumenti facilis eſt; major propoſitio fallit, quæ vult omnem eſſentialem diſtinctionem fieri per aliquod ſubſtantiale. Nam etiam Accidentia diſtinguuntur inter ſe eſſentialiter, ut Virtus & Color. Sed & in ſubſtantiis res clara eſt. Eſſentialiter diſtinguuntur quæ differunt definitione. In definitione corporum naturalium duo ſunt, Genus *i. e.* Materia communis in qua omnia conveniunt. Differentia conſiſtens in Accidentibus materiam iſtam variantibus. Illud in definitione eſt ſubſtantiale, hoc Accidentale, ſed tale quod ſufficit ad eſſentialem diſtinctionem. Quid enim? cum dicunt Phyſici [Ignis eſt Corpus ſimplex] genus & materia, [calidiſſimum & leviſſimum] differentia ab accidentibus eſſentialibus, annon eſſentiale ſatis diſcrimen ponitur inter ignem & aquã, corpus frigidiſſimũ & graviſſimum? Etſi enim ſit ab accidentibus, non eſt tamen accidentale, ſed neceſſariũ, internum & eſſentiale. Quare dico, ut accidentia ſunt primò & per ſe cauſæ operationũ ſic ſunt primò & per ſe cauſæ diſtinctionũ internarum in corporibus naturalibus; atq; definitionem corporũ naturaliũ eſſentialem ingrediuntur, ut

* *Et hoc ipſum eſt, quod poſt Zab. reliqui Phyſici fatentur Qualitates Elementorum eſſe eorum formas reſpectu miſtionis. Idem etiam quod Logici in definitione qualitatis, eſt forma accidentalis per quam ſubſtantia eſt efficax.*

ut non opus ſit ultra materiam & accidentia quicquam præterea in corpore naturali anxiè quærere; quorum ſimplicem vim & mixturam ſi exactè haberemus perſpectam, neſcio an aliquid deeſſet ad plenam naturæ cognitionem. Sed hinc fundi noſtri calamitas, quòd Philoſophi, dum omnium in natura virium & operationum originem in forma neſcio qua, ſubſtantiali collocant, hujus autem formæ ſcientiam impoſſibilem eſſe fatentur ſenſu & experientia cogente, incurioſiùs ſe geſſerunt in contemplanda Accidentium natura, eorumque viribus & varietatibus pulcherrimis indagandis, contenti ſcilicet, in quolibet corporis affectu effectuque paulo difficiliore, dixiſſe, Eſt à forma.

5um. Forma non ſuſcipit gradus, neque variatur. At accidentia eorumque temperatura poteſt variari & gradus ſuſcipere, Ergo Forma, non accidens, non temperamentum eſt. Major inde confirmatur, Quia rei definitio variari non poteſt, quæ tamen variatâ formâ neceſſariò mutatur.

Majorem planè negamus, & quanquam antiquo errore principii ferè loco habeatur, tamen & convelli & reſelli poſſe non dubitamus: ejuſque etiam probationem rejicimus, affirmantes, ut Formas ſic & rerum definitiones conſiſtere intra aliquam Latitudinem, non, ut vulgò volunt. in puncto indiviſibili. Quod in omibus corporibus tam ſimplicibus quàm mixtis, tum animatis tum inanimatis oſtendi poſſet. Exemplo ſit Elementorum & Tranſmutatio in ſe invicem, & mixtio in Corporibus ex eis oriundis, in utroque genere evincitur, illud quodcunque ſit quod formæ locum in elementis obtinet, neceſſariò intenſionis & remiſſionis gradus admittere. Vide enim, Terræ gleba macerata in aqua antequam in eam mutetur varias & diuturnas requirit prædiſpoſitiones & præparationes, quibus omnibus peractis jam inſtat ipſum tranſmutationis Inſtans. Quæritur hìc an forma terræ poſt tot præparationes maneat tamen integra & invariata uſque ad ipſiſſimum tranſmutationis momentum? Quis ſanæ mentis affirmaverit? cum ſublatis aut diminutis propriis accidentibus formæ integritas ſibi conſtare nequeat: Et, ſi in tranſmutatione mutua qualitatibus fractis formæ non frangantur, etiam tum cum eis pereundum ſit per tranſmutationem; cur in mixtione, ubi formæ manent, neceſſaria tamen eſſet refractio earum: quam tamen fieri omnes, veritate cogente, contendunt. Deinde in mixtione concurrunt quatuor Elementa, & manent in mixto. Sanè. Manent igitur Qualitates an Formæ? Utræque. Si enim periiſſent, unde quæſo, ô bone, reviviſcerent in reſolutione Mixti? At manent integræ & in gradu intenſo? Minimè gentium. Ambæ contuſæ & probe confuſæ ad Symmetriam & proportionem harmonicam rediguntur: & formas quidem neceſſariò ſic retundi, aiunt, quia qualitates ab eis profluentes inminutas & debilitatas eſſe ſenſus ipſe teſtatur: At verò non forma remitti poteſt, num ſubſtantia ſuſcipiet magis & minus? Hìc res in luto hæret. Nec quiſquam qui veritatem è puteo extrahat, præter Zabarellam repertus eſt eſt. Is expedit audaciſſimæ diſtinctionis funiculo: Sic Subſtantia poteſt variari cum mutatione ſpeciei, ſed non ſine mutatione ſpeciei. Formæ Elementorum variantur primo, non altero modo. Nihil extra eſt in nuce duriùs, ſi quid aliud intra hujus diſtinctionis latibulum cernas, quàm caliginem & tenebras meras. Forma elementi in mixto remittitur cum variatione ſpeciei. *i. e.* exempli gratia, [Forma aquæ in mixto minus eſt forma aquæ quàm fuit extra mixtum, & tamen eſt forma aquæ, quia aqua cum ſua forma manet in mixto, & tamen aqua in mixtò non manet nec aqua dicenda eſt, quia mutavit ſpeciem, *i. e.* eſſentiam ſuam, & in aliud corpus tranſivit.] Quis crudas haſce contradictiones tulerit? Conſultius tamen putavit Zabarella in obſcuriſſimæ diſtinctiunculæ ſpecum ſe recipere, quàm videri velle principia ab antiquis poſita ad clariorem veritatis lucem examinare. Nobis hoc piaculum non eſt. Quare [illegible]

culationibus, quæ intellectum veri cupidiſſimum miſerè ludi ficantur, aſſerimus, Formas elementorum recipere gradus, & intra latitudinem aliquam intendi poſſe & remitti, &, quia ſic variantur, nullo modo eſſe ſubſtantias, ſed meras qualitates earumque in debito gradu mixturam, ſupra vel infra quam proportionem elementa non ſunt. Fruſtrà itaque ſunt otioſæ illæ quæſtiones, De formis elementorum, De earum in mixto integritate, De generatione & corruptione inſtantanea, ſive de acceſſu & receſſu formæ ſubſtantialis in momento. Aqua non in inſtanti aut fit aut definit eſſe Aqua. Sed in tempore per gradus perfectâ aut corruptâ qualitatum temperaturâ. Similiter in mixtis; in ligno, lapide, pomo, carne & putreſcentibus, ut corruptio procedit per gradus, ita terminatur in temperamento; quod ſi ultra ultimum proportionis gradum vitietur, ſequitur mixti diſſolutio, ſoluto unionis vinculo; & hoc, fatentibus Ariſtotelicis, non forma, ſed qualitatum mixtura eſt.

Atqui oggerunt, Variabuntur rerum definitiones, ſi varientur temperamenta: illæ autem ſunt conſtantes.

Pueriliter, & abſurdè. Nempe hinc error, Definitiones rerum conduntur, rebus ipſis in ſua perfectione conſideratis, inde mentis operatione abſtractæ habentur velut æternæ & conſtantis veritatis. At ſi res prout in natura non in intellectu ſunt, ſpectemus, annon variante Natura, variabitur naturæ definitio? Notionalis illa & abſtracta rei definitio manet etiam re non exiſtente, ut Roſæ in hyeme: at Realis aliqua applicatio fieri non poteſt Rebus aut non omnino, aut aliter ſe habentibus. Quam abſurdum hoc eſt affirmare, flores flaccidos, roſam marceſcentem, pomum putreſcens, lignum ad cariem pronum, carnes fætidas aut animal ægritudine & Συναγωγῇ tabeſcens, æquè perfectè definiri, ac definiebantur in integritate ſua. Hi ſomina ſua definiunt, qui res non prout in natura exiſtunt, deſcribunt, ſed pro ſuo ipſorum conceptu & imaginatione. Numquid mutatis qualitatibus mutabitur eſſentia, & tamen variatis non variabitur? Pervelim eos qui hoc aſſerunt tamdiu veſci carnibus olidis, donec agnoſcant aliam eſſe eſſentiam, aliam definitionem putridarum & integrarum carnium: aut tamdiu Valetudinarios eſſe, donec diſcant diſtinguere inter definitionem ſani & ægri corporis. Interim nobis certò conſtet, Quicquid eſt in Elementis mixtiſve Subſtantiale & Materiale, illud invariatum manere, quicquid Accidentale ſeu Formale, illud mutari, generari, corrumpique per quoſdam gradus, ſecundum quos rerum ipſarum definitio varianda eſt.

ATque de duobus principiis Ariſtotelicis, deque Formarum Natura in genere vidimus hactenus. Veniamus ad Naturam & Originem Animæ, cujus gratiâ tota hæc inſtituta eſt diſſertatio. Hujus cùm tres ſint gradus, Vegetativus, Senſitivus, Rationalis, priores duos primo, ultimum ultimo in loco contemplemur. Utrumque commodè fiet ſi brevibus aphoriſmis hypotypoſin quandam conſtitutionis rerum naturalium ſecundum ante diſputata tradiderimus, ne aliena tantùm deſtruere voluiſſe videamur, contradicendi ſtudio abrepti. Eſt autem hujuſmodi,

1. Principia rerum tria ſunt, Conſtitutionis duo, Materia ſive Subjectum, & Accidentia, Tranſmutationis unum, Accidentium Contrarietas.
2. Materia eſt totum & omne illud, quod in corporibus naturalibus eſt Subſtantiale.
3. Materia eſt indifferens ad omnia & capax omnium accidentium: ſed tamen non eſt ſimpliciter fons & radix eorum omnium.
4. Origo accidentium eſt quæ ipſius Subjecti, immediata ſcilicet Creatio vel Concreatio.
5. Accidentia Materiæ ſunt duûm generum,
   1. Alia conſequuntur illius eſſentiam immediatè, & eidem coexiſtunt

ex

ex interna naturæ neceſſitate,ut Potentia Paſſiva,Extenſio & Quantitas, Locus, tempus, ſive duratio ſucceſſiva. Atque materia horum accidentium fons & radix dici poteſt, quia proxime in illius eſſentia radicantur.

2. Alia conſtituunt illius exiſtentiam in certa aliqua ſpecie ut omnes Qualitates primæ & ſecundæ: quæ in materia non inerant primùm ex neceſſitate naturæ, ſed ex arbitrio Creantis: poterat materia ſine illis eſſe, ſed inducebantur ad diſtinctionem illius in varias ſpecies.

6. Utrumque genus accidentis Materiæ imprimitur immediate, veluti lux aeri,nec opus eſt Subſtantia aliqua intermedia, qua interprete accidens ſubjectæ Materiæ ſocietur.

7. Ut Qualitates inhærentim mediate in Materia, ita à qualitatibus immediate profluunt operationes & operandi vires.

8. Qualitates omnes primæ primo die creationis extiterunt, & è ſecundis non nullæ. Lux, calor,frigus,humiditas, ſiccitas, item è ſecundis,tenuitas, craſſities, gravitas,levitas, ſtuor & conſiſtentia.

9. Cæli Materia & Subſtantia, communis eſt cum eâ omnium corporum inferiorum & Accidentia primi generis communia poſſidet: ſed in accidentibus ſecundi generis differentia eſt inter Cœlum & Sublunaria, viz. in diſcrepanti Copula Primarum & Secundarum Qualitatum, Lucis,Caloris,Levitatis, & Tenuitatis.At de Cœlo nihil ferè certi adhuc hôrunt Philoſophi.

10. Elementa ſunt tria, Aer, Aqua, Terra, nec pluribus opus eſt ad mixtionem corporum: immo duobus forte res iſta peragitur, Aqua, Terra.

11. Hæc Elementa eſſentialiter inter ſe diſtinguuntur propriis & peculiaribus Qualitatum ſyzigiis à creatore immediate materiæ inditis: in Terra copulantur,Frigiditas,Siccitas, Denſitas, Gravitas, & Conſiſtentia: in Aqua uniuntur, Frigiditas, Humor, Denſitas remiſſior cum gravitatẽ & Fluore: in Aere denique vinciuntur Caliditas remiſſa, Humor debilis, Levitas, Tenuitas, & Fluor ſummus.

12. Ignis nihil eſt niſi Calor intenſior,ſive in aliquo Elementorum ſive in corpore quolibet mixto inſit.

13. Calor in Aere & in omnibus mixtis (in quibus calore opus eſt) eſt partim implantatus in primæva creatione,partim infuſus à Sole, ſolo,ſi quod ſit, Elemento ignis, & unico caloris fonte in inferioribus. Implantatus ſine infuſo cito marceſſeret.

14. Compoſitio rerum eſt duplex.

Prima ex Materia nuda,& Qualitatibus primis ſecundiſq; ſimplicioribus, ut in Cœlo & Elementis.

Secunda ex Materia ſic qualificata, & novis Qualitatum mixturis è prioribus oriundis: ut in omnibus corporibus mixtis.

15. Qualitatum in Elementis illa eſt Copula, quæ eſſe poteſt ſimpliciſſima. Quare in eam ſemper fit Reſolutio. At, qualitatum in mixtis, mixtæ ſunt Chpulæ ex ſimplicibus. Quemadmodum de coloribus vulgo aiunt,Albedinem & Nigredinem fieri ex mixtura varia perſpicui cum Opaco: medios autem colores oriri ex mixtura Albedinis & Nigredinis.

16. Menſura moduſque omnium Temperamentorum & Simplicium & Mixtorum datus & fixus eſt in prima creatione: à quibus primitivis exemplaribus ſi natura erret exceſſu defectuve, monſtrum & deforme quid fit.

17. Generare ſibi ſimile, non viventis ſolvis, ſed generaliter omnium Qualitatum Activarum proprium eſt, ſive ſimplices illæ & ſolitariæ ſint, ſive populatæ in certa Combinatione.

18. Qualitates hæ ita ſui diffuſivæ & ſimilium generativæ ſunt, ut neceſſario Materiam ſibi proportionatam efficiant, quo liberum habeant ſuarum virium exercitium.

19. Itaque Vis plaſtica ſeu Formatrix immediatè & primò in ipſis qualitatibus fun-

fundatur, quæ quo ſimpliciores ſunt, eò ſimpliciorem, & magis uniformem materiæ configurationem poſtulant; quo autem pluribus diverſarum Qualitatum mixturis complicatæ & compoſitæ ſunt, eò magis variam & diſformem partium materialium effigiationem requirunt, & producunt.

20. Mixtio quo longius deſcendit à ſimplicitate, eo exquiſitior & ſubtilior eſt, quia magni eſt Artificii tot qualitatum & combinationum diſformitates in unam κρᾶσιν vincire: atqui, tanto infirmior eſt mixtura, quanto magis compoſita, eſt, quia pluribus conſtat qualitatum contrarietatibus. Hoc in metallis, plantis, animalibuſque invicem comparatis cernitur.

21. In viventibus eſt Reciproca temperamenti propagatio, ex Semine Viventis, ex Vivente Seminis.

22. Vis prolifica & vivifica in Semine non eſt ab aliqua ſubſtantia immateriali & ſpirituali Semini adhærenti aut inhærenti, ſed à ſolarum qualitatum ingenioſa & ſubtili temperatura in materia pura & ſpirituoſiore.

23. Hæc vis actu ineſt in Semine, ſed tamen Sopita eſt, nec actu agit niſi admoto Patiente aut potius Coagente, in, & à quo Virtus iſta excitetur. Perinde ut Piper calidum eſt ex ſe, urit tamen ſalivâ admixtum. Atque Copioſi & Fortes Spiritus, qui in Hordeo, Tritico aut quovis alio grano ſemineve latent, facile extrahuntur arte ſtillatoria ſi aquam pauculam admiſceas ignemque admoveas.

24. In Plantis, Terra Seminibus foturam veluti in Matrice præbet, tum calorem à ſole acceptum, tum humorem aptum ſuppeditando: quibus calidi humidique ſeminum Spiritus acuuntur, & inflati turgent, materiamque extendentes partibus & proportionibus idoneis, virtute ſua effigurant.

25. In animalibus Oviparis etſi opus ſit Mare & Fæmina ad generationem Ovorum fœcundorum (nam ſubventanea fiunt à ſola fæmina) tamen ad generationem Pulli ſufficit quivis calor ſive animantis cujuſquam, ſive inanimati ut Pulveris fimi, ſolis, fornacis. Quia enim in vitello, Humoris ſatis eſt ad nutrimentum, opus tantum erit calore externo ad excitandas Spirituum & Caloris vires generativas in albumine.

26. In Viviparis utroque opus eſt Sexu ad efficiendam unam Seminis maſſam generationi idoneam. Et mas & fæmina activè concurrunt, ille magis, hæc minus. Copulatis & exquiſitè mixtis utriuſq; ſeminibus, Spirituoſiſſima totius maſſæ Subſtantia aucta & inflata per Calorem Uteri & humorem menſtrui variè ſe commovet, dilatando, condenſando, effingendo reliquam materiam ignaviorem, pro qualitatum & operationum neceſſitate.

27. Ad Generationem Viventis, abſolute & ſimpliciter Semine opus non eſt. Sed ſufficit Qualitatum Vivificarum mixtura & concurſus etiam in alia materia: ut patet in plantarum propagationem, in earum & Animalium quoque ex putridâ materiâ, genitura.

28. Summatim, Animæ Vegetativæ in Plantis, & Senſitivæ in Brutis, ſive Generales illæ quibus Plantæ & Animalia ſunt, ſive Speciales per quas incertas Species diſtinguuntur, ſunt tantum Temperamenta nobiliora Qualitatum actuoſiorum in materia ſubtili, pura & ſpirituoſâ, ſive illa Semine propagata fuerint, ſive alio modo conflata.

Ad confirmationem hujus ſententiæ aliis rationibus adductis opus non eſt, quam quibus Formarum Subſtantialitas ſupra refutata eſt: quæ niſi infirmatæ fuerint, nec hæc poterit: Potius hoc in loco occurrendum erit eis argumentis quæ animæ, maxime Senſitivæ ſubſtantialitatem confirmare videntur: cujuſmodi ſunt hæc.

1*um*. Si animâ ſit temperamentum, tum omne corpus erit Animatum: quia in omni corpore eſt temperamentum.

Leviſſimum argumentum: cui hoc reſponſum ſufficiat, procedit ex meris affirmativis in ſecunda figura, itaq; eſt fœdus paralogiſmus.

2*um*. Temperamentum mutatur pro ætate, loco, victuſque ratione. Anima non mutatur. Ergo non eſt Temperamentum.

Hoc

Hoc argumentum ex parte ſupra attigimus, & de minore in genere oſtendimus formas per gradus mutari & variari poſſe. Sed hic amplius duplex notandus eſt error hujus argumenti. Prior eſt, quod non diſtinguitur inter Totalem ſive eſſentialem, atq; partialem ſive Gradualem temperamenti mutationem. In totali non tamen mutatio aliqua ſed corruptio Animæ accidit. Quare nihil eſt ad rem. In partiali, ſecundum ipſorum principia, magis & minus non variant ſpeciem. Eſto exemplum in temperamento plantæ tenellæ & adultæ in nativo, & alieno ſolo conſitæ. Hic temperamentum non mutatur in aliud aliquod diverſæ ſpeciei, ſed variatio eſt in gradibus perfectionis eâdem ſpecie manente: & hoc non obſtante conſtat formæ unitas, etſi non ſimilis operationum vigor. Alter error eſt, quod ab homine ad alia viventia incommodus eſt, ut hìc fit, trajectus: nempe in homine variato diverſimode corporis temperamento, forma prorſus eſt invariabilis, qula alia eſt hominum & aliorum viventium anima: non ſic in cæteris, ubi anima cum temperamento coincidit. Veriſimilius argutârunt à diverſitate temperamentorum in hominibus individuis ad diverſitatem animarum. Sed hìc parum proficitur, ſiquidem temperamenta particularium hominum non ſpecie, ſed gradu tantum differunt.

Huc refer objectiunculas, ſi Anima in temperamento & ſpiritibus conſiſtat, ergo vacuato per Syncopen ſpiritu anima interibit: Et ergo, anima nutrietur quia ſpiritus nutriuntur: quibus hoc tantũ regerimus, Præſtare opiniones experientiâ corrigere, quã adverſus eam ineptis diſtinctio. defendere. neutra tamẽ objectionũ ab homine præcipue ducta, in homine locũ habet.

3um. Si anima ſit temperamentũ, tot erunt in planta aut animali, animæ quot diverſa conſpiciuntur temperamenta: alia oſſis, alia carnis, alia nervi, alia corticis, alia ligni anima erit. Sed in vivente eſt unica tantum anima: Ergo anima non eſt temperamentum.

Minor propoſitio falſa eſt etiam ſecundum doctrinam ipſorum Peripateticorum docentium, duas ad minimum in planta, & tres in omni animali animas eſſentialiter diſtinctas reperiri, formas verò inanimatas, ſive (ut vocant) mixti etiam multo plures. Quare ſecundum ipſos pluralitas formarum & animarum ſubſtantialiũ in uno compoſito, nihil abſurdi continebit: quoad noſtram verò ſententiam multo minus, qui pluralitatem Subſtantiarum in mixto non agnoſcimus, ſed ſub identitate materiæ, diverſitatem temperamentorum ſic ponimus, ut omnia interim Vivifica eſſe fateamur.

4um. Si anima eſſet temperamentum qualitatum in humoribus & ſpiritibus, tum non poſſet frænum injicere corporis perturbationibus ejuſq; impetum cohibere, ſed eum ſemper ſequeretur: Atqui ipſa experientia docet animam eſſe corporis moderatricem. Ergo &c.

Hoc argumentum nihil aliud evincit, quam in homine quidem dari ſubſtantiam aliquam à corpore diſtinctam, quæ facultates inferiores Vegetativas & Senſitivas pro arbitrio ſuo regat & aliquo modo coerceat aut promoveat. At in plantis & Brutis ubi ſimile imperium planè non cernitur, illa ſubſtantiarum diverſitate opus non eſt. In his enim anima non ſolum ſequitur, ſed eſt ipſum temperamentum: in homine ſequitur quidem ejus propenſiones, ſed curſum moderatur, quando vult.

5um. A quo ſunt nobiliſſimæ illæ operationes Percipiẽdi ſive judicandi de rebus ſenſibilibus, Imaginandi & Memorandi; illud accidens eſſe non poteſt. At ab anima brutorũ ſunt iſtæ operat. Ergo ſubſtantia eſt & nõ accidens.

Pro ſolutione hujus Argumenti, notandum eſt breviter, Omnes iſtas operationes eſſe merè organicas atque in materiali aliquo ſubjecto fieri, & ab eodem dependere: & propterea nullibi eſſe nec eſſe poſſe, niſi ubi Organum iſtud reperiatur. Organum verò illarum eſt Spiritus animalis, pura illa, clara, lucida & agilis ſubſtantia hujus copia maxima & puriſſima eſt in capite in hoc igitur & ſedes ſenſationis omnis. At quæritur de Principio, Dico ſpiritum iſtum animalem eſſe non tan-

tum Organum, ſed primum Principium omnis ſenſationis. Nempe in Spiritibus duo ſunt, Materia, & Qualitatum vivaciſſimarum Mixtura, in Qualitatibus eſt prima cauſa & origo, in materia eſt primum ſubjectum & organum ſentiendi, in utriſque conjunctis conſiſtunt omnes apprehenſionis phantaſiæ & memoriæ vires quas in brutis cernimus. Dabitur hoc quidem, Spiritus hoſce eſſe immediatum inſtrumentum omnis ſenſationis, ſiquidem in Spiritibus ſolis ſpecies rerum ſenſibilium inprimuntur & inhærent, per Spiritus huc illuc deferuntur, & vel minima Spirituum turbatio impedit, maxima corrumpit omnem ſenſationem: at verò nullam eſſe aliam ſubſtantiam in brutis, quæ his Spiritibus utatur ut inſtrumentis ſentiendi, ipſa vero ſit prima ſentiendi cauſa, hoc non dabunt. Sed neceſſario dandum eſt: illa enim alia ſubſtantia quam animam vocant, erit vel materialis vel immaterialis. Si materialis: erit vel purior, vel impurior Spiritibus. Non prius, quia ſpiritibus nihil purius in genere materialium: nec poſterius verum eſt, quia abſurdum eſt aſcribere principium ſentiendi impuriori materiæ, & negare puriori. Si immaterialis ſit, recurrunt omnia dubia in ſuperioribus allegata.

Si inſtes, Eſſe ſupra naturam puriſſimæ materiæ vel exquiſitiſſimis qualitatibus ornatæ, Judicare, Meminiſſe, Appetere, Fugere, &c. dico quodnon: neq; id nobis magis mirum videri debet in perfectioribus animalium temperamentis quàm multa non minus admiranda effecta in ipſis inanimatis, quæ ab ipſorum temperamento proculdubio dependent, etſi ſit imperfectius. Illud præterea Ariſtotelis axioma, Nullum ſimile percipitur à ſimili, neque hic locum habet, cum talis ſit Spirituum & puritas quoad materiam, & temperies quoad qualitates, ut in omnibus ſenſibilibus quæ bruta poſſunt percipere, nihil ſimile reperiatur: neque ubique veritatem obtinet, ſiquidem nec oculus oculum, nec anima animam, nec intelligentia intelligentiam hoc pacto perciperet. Et de Vegetativa & Senſitiva animis hactenus.

De Animæ rationalis Eſſentiâ non ambigitur. Quod ſit ſpiritus & quidem immortalis nemo niſi Atheus aut Sadduceus dubitat. Illud ſolum in dubium vocatur, Unde hæc ſubſtantia ſpiritualis originem ſuam ducat. Non erit operæ pretium retuliſſe & refelliſſe varias hâc de re opiniones: alii animas ab æterno aut diu ante corpora extitiſſe putârunt, atque in beatis ſedibus aut ſtellis ſedes habuiſſe, inde in corpora velut carcerem eſſe detruſas, falſo nixi fundamento, Quod omne incorruptibile ſit ingenitum & ἄναρχον: alii, ab Angelis creatas, per impiam communicationem divinarum proprietatum: alii ex anima Mundi, aut ſubſtantia Cœleſti prognatas: alii ex Elementis conflatas; alii ex Dei ipſius ſubſtantia genitas; alii à Cœli non ut materialis cauſæ, ſed ut efficientis externi virtute produci autumant. Sed his ſententiis explosis, cardo controverſiæ in hoc vertitur. Utrum à parentibus per Traducem, an à Deo per Creationem anima rationalis propagetur. Quæſtionis partem ſecundam veram judicamus, eamque ſuſcipimus pro virili defendendam: quod faciemus & argumentorum κατασκῆς, & ἀνασκῆς objectionum quæ contra poſſunt afferri.

Argumentorum claſſis eſt duplex, 1. à Ratione, 2. ab Authoritate. Illam primo inſtruamus.

Si anima ſit à Parentibus, erit vel percreationem vel per naturalem Propagationem. Illo modo non eſt omnibus fatentibus. Si ergo per propagationem anima derivetur, fiet

illa vel { Per multiplicationem & Diviſionem ſubſtantiæ ipſius animæ. / Per Generationem à Semine aliquo.

Si cui placeat prior ſententia, pervelim mihi ſolvat hæc quæ ſequuntur dubia,

1. Cur anima rationalis magis ſit partibilis quàm Angeli, quandoquidem omnium & Phyſicorum communis ſit hactenus ſententia, omnem Spiritum eſſe ἀμέριστον, nec generari neque generare ſibi ſimilem per multiplicationem ſuæ eſſentiæ, aut alio modo.

2. An

2. An Actio ista multiplicationis sit Naturalis vel Voluntaria: si naturalis, quî fit ut anima rationalis intellectu & voluntate prædita se ipsam multiplicet nec volens nec sciens. Si voluntaria, an igitur Sterilitatis causa non poterit fita esse in voluntate, quod anima non vult seipsam transfundere, Et, Quomodo in Adulteris sequatur Fœtificato, cum eam maximè nollent.
3. Cur, si animæ substantia cum Semine decidatur, non etiam abscisso capite aut alio membro dividi poterit.
4. Si in & cum Semine multiplicetur anima, an Semen dici poterit Animatum anima rationali. Si ita; annon & sanguis quoque?
5. Si cum semine propagetur anima rationalis, utrum omnis seminis effluxus etiam ante septimum diem non poterit verè dici abortio· Contra Medicos, atque omnes Physiologos; siquidem anima rationalis ab ipso coitus momento & non ut illi, quadragesimo die infunditur.
6. Utrum abortionum istarum aliqua sit futura resurrectio.
7. Utrum semper, an vero aliquando tantùm fiat hæc multiplicatio. Si semper, annon anima rationalis erit mortalis, quia non semper effuso semine, sequitur prolificatio. Si tantum interdum, unde illud nôrunt, & unde est ista ad stata tempora restrictio.
8. Utrum à Patre aut à Matre solâ anima decidatur, an ab utrisque; si ab uno solum Parente oriatur, cur ita; cum utriusque anima æquè sit divisibilis. Si ab utroque; an inde sexus ratio reddi poterit, quod alter de sua anima plus contulerit.
9. Deinde, si est ab utroque Parente, quomodo fiat Unio duarum animarum masculæ & fœmineæ in unam substantiam.
10. An anima in Parentibus πολυψύχοις non imminuatur, tot sui partibus substantialibus abscissis.
11. An hinc reddenda sit ratio transfusionis Peccati, quod Anima parentum quæ in se tota & in qualibet sui parte Peccati rea est, Particulas sui peccato inquinatas liberas impertiat. Si ita, Annon liberi merito puniri possint pro actualibus parentum peccatis, cum animæ liberorum ante divisionem ab animis parentum: illa ipsa peccata actu commiserint.

Sed posterior fortè sententia magis arridet, Esse scilicet, per Generationem à Semine. Age, discutiamus breviter. Si anima oriatur ex Semine aliquo, erit illud.

Semen vel { ψυχικὸν, & ab ipsa anima divisum. / σαρκικὸν à corpore effusum.

Non defuerunt qui etiam animabus semen prolificum ascripserunt, quo mediante sese propagarent, Sed otiosè subtiles sunt isti. Quæro enim, illud Semen sitne corruptibile, vel incorruptibile. Si corruptibile, quomodo ex φθαρτῷ fiat ἄφθαρτον, aut ex anima incorruptibili orietur semen corruptibile. Si incorruptibile, repugnat experientia, Quando effuso semine nulla succedit soboles.

Esto igitur origo Animæ rationalis ex semine illo materiali quod à corpore excernitur. Sed nec hoc esse potest ut ex materia seminis fiat substantia animæ rationalis, quantamcunque demum in semine materiæ puritatem somniemus. probabiliter evincit etiam illud, quòd ut anima est in operando inorganica & ἀμιγὴς, ita neque in Essentiæ productione dependet à re aliqua materiali & corporea. At vero hoc necessariò stringit, Immortale ex Mortali, Spirituale ex Materiali, Simplicissimum è mixto & compositio, nullis naturæ viribus fieri & produci posse. Ista plane sunt ἄσπονδα, sine interventu divinæ vis, non tantum sustentantis Naturam ut faciat, ut inepte nonnulli cavillantur, sed sua virtute immediate efficientis quicquid hac in re fieri potest. Quem concursum, si concedant, dant quod quærimus. Sunt & alia argumenta quæ dissentiendi moram injiciant; ab instantiis.

1. In Adamo & Eva, quorum animæ non ex materia aliqua efformatæ sunt,

ſed per creationem immediatam extiterunt. In his verò Deus ſpecimen edidit quid in aliis hominibus perpetuò facturus erat. Si dicatur nihil probari hoc exemplo, ſiquidem in primis parentibus Neceſſaria omnino fuit Creatio, cum nihil præexiſteret per quod propagatio naturaliter fieri poſſet, & verò Deum indidiſſe illis hanc virtutem ut animas ab ipſo primum acceptas propagarent ad poſteros: fatendum quidem eſt hoc argumentum neceſſariam probandi vim per ſe non habere; ſed tamen advertendum eſt.

1. Adami animam materiæ antè præparatæ extrinſecus infundi, cæterorum autem animalium animas in & cum materia concreatas fuiſſe. Cujus ordinis alia idonea ratio non eſt, quàm ut Deus oſtenderet, in hominibus aliam corporis, aliam eſſe animæ originem, at in brutis eundem eſſe utriuſque ortum.

2. Univerſi pulchritudinem & ſymmetriam poſtulare, ut cum inferiores creaturæ primæva & ordinaria virtute ſeſe multiplicent, omnium creaturarum Dominus non ſine ſpeciali ſupremi Domini auxilio & generetur, & genitus regatur.

3. Etſi Adami anima ex nihilo, potuit tamen Evæ anima ex particula animæ mariti propagari. Quod tamen haud videtur veriſimile, ut innuit Adami experrecti vox. Hæc eſt caro de carne, os de oſſibus meis, non Anima de Anima. Verum hæc aſſenſum non cogunt.

2. In Chriſto; cujus Anima per creationem à Deo data eſt, non per generationem à Parente. Is autem nobis per omnia factus eſt ſimilis, & ſimiliter, ſi ea excipias in quibus peccati labes, aut alterius alicujus graviſſimi incommodi periculum erat. Si dicatur, hoc extraordinariè factum eſſe ad vitandam peccati luem, aio.

1. Non afferri idoneam hujus rei rationem. Potuit enim Chriſtus ut Corpus ſic Animam (ſi quid tale in generatione hominis accideret) à Virgine ſumere ſine peccati periculo. Ut enim falſum eſt, quod nonnulli aſſerunt, Chriſtum ſine auxilio maris genitum eſſe, ne interveniret peccatum, ita & hìc quoque falſum eſt, eum corpus ſolum à Virgine accepiſſe non animam, ne ſcil. fieret peccatrix. Siquidem non magis difficile erat Spiritui Sancto particulam Virginalis animæ quàm ſanguines ejuſdem ab omni impuritate mundare; & æquè facile Joſephi quàm Virginis ſemen ab omni vitio purgare, ni, ſi id factum eſſet, Chriſtus ψιλὸς ἄνθρωπος nec præterea quicquam exiſtimatus fuiſſet.

2. Concedi ex hac ſuppoſitione, Hominem rectè dici generare hominem, etſi unam tantum illius partem propriè generet, viz. Corpus: ſiquidem Chriſtus, cujus anima forinſecus indita eſt, fuit tamen verè filius Mariæ. Quod ſi dicant Animam Chriſti non creatam eſſe, ſed à Matre ortam, præter quam quòd hoc communi omniũ ſententiæ repugnat, aliis etiam urgetur difficultatibus: Quæritur enim an Anima ſemini unita fuerit a primo conceptionis momento, an poſt diem quadrageſimum. Si illud, utrum & in aliis ſimile fiat: Et, an corpus Chriſti fuerit formatum & organizatum in momento ut * nonnulli aſſerunt. Si hoc, an caro hypoſtaticè unita fuerit λόγῳ à primo purificationis momento, an tum demum poſt diem quadrageſimum infuſa anima.

* *Conimb. l. 2. de anim. cap. 1. qu. 4. art. 21.*

Sequuntur Argumenta ab Authoritate, eaq; divina in ſacris literis, quæ nobis loca aliqua ſuppeditat ad hanc veritatem. Hujuſmodi ſunt.

1. *Eccleſ:* 12. 7. Redeunte pulvere in terram, quemadmodum fuerat, Spiritu autem redeunte ad Deum qui dederat illum] Clara eſt & manifeſta antitheſis inter duarum hominis partium eſſentialium diverſum ortum & interitum. Corporis ex pulvere origo, in pulverem reſolutio. Animæ à Deo opifice Creatio, ad Deum judicem Reverſio. Corporis Cauſa materialis ponitur ex qua fit, in quam reſolvitur [quemadmodum fuerat] Animæ vero Cauſa ſolummodo efficiens per quam ex nihilo fit; [qui dederat eam] atque hoc emphaticωs, nam corpus quoque dederat. Cavillus iſte, quod hoc

loc;

loci de primis ſolum parentibus ſermo ſit, refutatione eſt indignus.

2. *Heb.* 12.9. Deinde patres quidem carnis noſtræ caſtigatores habuimus, & reveriti ſumus: annon multo magis ſubjiciemur patri Spirituum & vivemus.] Nihil apertius & ἐμφαλικώτερον iſta antitheſi Carnem corpuſq; , aparentibus Animas à Deo accipimus, quod ſi vilioris partis authores & qui in nos minus juris habent, patienter caſtigantes ferimus, quanto æquiore animo feremus eum, qui ſupremum in nos jus obtinet, utpote partis, quæ in nobis eſt præſtantiſſima, unicus dator conditorque. Enervant planè vim hujus argumenti, qui Hebraiſmum hic cogitant, & per Patres carnis, carnales, per patrem ſpirituum, ſpiritualem intelligi volunt. Siquidem arguitur non ex abſoluta, ſed relativa patris natura, nec hìc quæritur quid parentes noſtri ſunt in ſua natura, aut quid Deus in ſua eſſentia, ſed qualem illi erga liberos, hic in creaturas reſpectũ teneant, quam habeant in utriſq; operationẽ, ut ipſe contextus diſertè loquitur. Præterea illud Dei attributum Pater ſpirituũ, hoc in loco prorſus idem eſt quod alibi ſæpe reperitur, ubi interpretatione tali molliri non poteſt: ut *Num:* 16.22. [Deus fortis, Deus ſpirituum omnis carnis, hic unus vir peccaverit & contra totum hunc cætum efferveſcet?] & *Num.* 27.16. [Præficiat Jehova, Deus Spirituum omnis carnis virum huic cætui] Peculiare ſcil. in animas imperium Deo attribuitur, qui ſolus animas creat, ſolus cognoſcit. Et quidem ſupplementum illud à nonnullis interpoſitum [Deus Spirituum, [Deus] omnis carnis] merito rejicitur ut frigidius, & emphaſim minuens, & in alienum ſenſum trahens.

3. *Zach.* 12.1. — dictum Jehovæ qui extendit Cœlos & fundat Terram, formatque ſpiritum hominis in eo] teſtimonium ſatis clarum quo docemur, pari paſſu ambulare hæc tria, Expanſionem Cœli, Fundationẽ terræ & Formationem animæ rationalis: neque hoc minus quàm iſta, infinitam potentiam requirere. Huic loco geminus eſt ille *Pſal:* 33.15. [Formator pariter cordis eorum animadvertit ad omnia opera eorum] recte, animadvertit animæ ſeu cordis conſilia, quia animam ipſam fabricat.

1. *Ieſai* 57.16. Nam in Seculum non contendam, neque in æternum efferveſcam: nam ſpiritus à conſpectu meo obruetur & animæ [נשמות] quas ego feci. Latet in his verbis [Quas ego feci] emphaſis aliqua, quæ ſi ſpecialem animarum rationalium à Deo productionem non innuat, quid aliud oſtendat, velim doceant.

5. Solet à nonnullis adduci locus iſte *Ezek:* 37.5. ubi de oſſibus arentibus Jehova ſic loquitur, Ecce ego inducturus ſum in vos Spiritum, ut vivatis. Sed nihil probat iſte vel Reſurrectionis, vel populi Iſraelitici Reſtaurationis typus. Plus fortaſſis roboris eſt in iſto loco, *Exod:* 21. 22. de percuſſore Mulieris gravidæ. [Item certantibus hominibus ſupercuſſerit unus eorum mulierem gravidam, ita ut ejiciatur fœtus ejus [ילדיה] nec tamen ſit exitium: omnino mulctator prout ei impoſuerit maritus ipſe mulieris & per judices dato. Sin exitium ſit, tum reddes vitam pro vita.] Hinc à quibuſdam colligitur, Si fœtus gravidæ percuſſæ informatus, ſuiſque membris nondum diſtinctus exeat, percuſſorem non teneri homicidii, ſed propter diſcrimen & dolorem prægnanti illatum, mulcta pecuniaria puniendum pro arbitrio mariti coram judicibus: Si autem planè formatus fuerit, morte plectendum homicidam. Huic collectioni originem præbuit falſa Lxx. verſio, qui [illegible] non δὲ αὐτὸ βλάβη exitium, verterunt, ſed ἐξοκονισμὸν: ἐὰν ἐξελθῇ τὸ παιδίον αὐτῆς μὴ ἐξοκονισμὸς ἔσται &c. accipientes vocem יצא pro יצר vel יצור ſive יוצר δοσμον non ſignatum, non effigiatum. Atq; ſecundum hanc interpretationem definiunt Doctores juris Pontificii, Non eſſe Homicidam qui obortum procurat, antequam anima corpori ſit infuſa; ut videre eſt. Cauſ. 32. Quæſt. 2. Capitibus quod vero. Moyſes tradidit, & ſicut ſemina. Ubi & nonnullis argumentis contenditur, animam rationalem ante perfectam corporis organizationem in illud non infundi. Quæ etſi fortaſſis vere dicantur, tamen hinc fundamentum habere non videntur. Perſpicua enim eſt legis ſententia,

Si percuſſionem gravidæ damnum non ſequatur, *i.e.* nec fœminæ nec fœtus morsi; mulctator tamen ob vim injuſtè illatam. Sin exitium vel hujus vel illius eveniat, capitali ſupplicio adficitor. Ubi, ſi cum lex non diſtinguit, nobis non ſit diſtinguendum, duriuſculum erit, vel illud de exitio ad ſolam gravidam referre, ac ſi percuſſor, cùm, ſalvâ prægnante, fœtus ſolummodo periſſet capitalis non eſſet: aut illud de fœtu, ad formatum ſolum poſt 40. diem reſtringere, ac ſi percuſſor, fœtu ante 40 diem per vim ejecto, nihil niſi mulctam ſolvere teneretur. Textus nec tempus nec perſonas hic diſtinguit. Jus Civile paulò quàm Canonicum gravius hac de re cenſet. Digeſt. l. 48. Tit. 19. de Pœnis Sect. Si quis aliquid. [Qui abortionis aut amatorium poculum dant, etſi dolo non faciant, tamen quia mali exempli res eſt, humiliores in metallum, honeſtiores inſulam, amiſſa parte bonorum relegantur. Quod ſi eo homo aut mulier parierit, ſummo & capitali ſupplicio afficiuntur] Rurſus ibid. Sect. Cicero. Habemus [Mileſiam mulierem, quod ab Hæredibus ſecundis, acceptâ pecuniâ, partum ſibi medicamentis ipſa abegiſſet, rei capitalis eſſe damnatam. Ciceronis ſententia.] Mox tamen lenius [Sed & ſi qua viſceribus ſuis poſt divortium, quod prægnans fuit, vim intulerit, ne jam inimico marito filium procrearet: ut temporali exilio coerceatur ab optimis imperatoribus noſtris reſcriptum eſt.] Dubiam & incertam vides harum legum ſententiam. Theologi ſanè non pauci conceptionis corruptionem quovismodo violentam accenſent inter peccata ſextum præceptum violantia. Sed & hi aiunt magis quàm probant, & non tam ad Embryones iſtos rudes & imperfectos quàm ad fœtus perfectè animatos & organizatos videntur reſpicere.

Orat. pro Cluent.

Quid hac de re jus noſtrum municipale?

Res eſt non levis difficultatis, in qua, dum auditur Doctorum judicium,

DE SENSIBVS INTERNIS.

TRACTATUS

GUILIELMI PEMBELI,
AULÆ MAGDALENENSIS IN ACADEMIA *OXONIENSIS* nuper alumni dignissimi.

EDITIO POSTHUMA.

OXONIÆ.
Typis GUILIELMI HALL, Impensis *Joh: Adams, Edw: Forrest, & Joh: Forrest.* 1658.

LECTORI S.

Quum inter ſchedulas doctiſſimi PEMBELI *tractatus hic occurreret propria manu exaratus, non dubitavimus tanquam genuinam prolem, quia parentis ideam referebat, ipſi aſcribere, & quia luci maturus erat, publici juris facere. Sunt aliqua in hoc opuſculo myſteria Philoſophiæ evoluta, quæ apud Philoſophorum vulgus fruſtra requiras: & quum hanc materiam aliqui incurioſius tractarunt, alii in eâ fruſtra ſudarunt plurimi, ut in arte reliqua, in hoc omnem locant operam ut excitato contentionis limo Philoſophiæ fontes turpiter fœdarent, en clara fere omnia atque expedita libellus iſte exhibet. Tuum erit,* Lector, *hanc qualemcunque ejus opellam æqui conſulere, qui abunde tulit laboris ſui prætium ſi quovis modo poſſit utilitatibus tuis inſervire.*

DE SENSIBUS INTERNIS.

SEnſus interni ſic dicuntur reſpectu exteriorum. Hi autem hanc appellationem ſortiuntur, quia eorum organa locis exterioribus ſita ſunt; omnium quidem præter Tactus, cujus organum etiam uſque intimas corporis ipſiuſque cerebri particulas penetrat. Interni itaque erunt obſitum interiorem, intra ipſam cranium, & concavitates cerebri, ipſas autem reſpiciendo facultates & earum actus, ſuperiores potius ſenſus dicendi fuerint, quibus alii ſubſerviunt tanquam miniſtri ſine quibus hi fruſtra animalibus dati fuiſſent. Actiones externorum ignobiliores ſunt viz. receptio ſpecierum & tranſmiſſio ad interiores. Interni vero operationes ſecundo habent poſt intellectum loco præſtantiſſimas, dijudicationem ſcilicet de objectis, & eorum ad utilitatem animalis diſcretionem & applicationem. Cum enim facultas ſenſitiva duplex ſit Apprehenſiva, & motiva; ſub illâ comprehendunt omnes ſenſus; ſub hac appetitum & locomotivam. Dicuntur autem ſenſus, facultates apprehenſivæ, non quod omnes ſint cognoſcentes, ſed quia ſunt recipientes. Hoc enim omnium eſt, illud aliquorum. Diſcrimen ſic patet.

Senſus ſunt vel
- Inferiores recipientes tantum ſpecies impreſſas ab objecto præſenti; nullo autem modo dijudicantes, ut ſenſus externi quinque.
- Superiores
  - Cognoſcentes & dijudicantes objectum
    - Præſens tantum Senſus communis
    - Præſens & abſens Phantaſia.
  - Non cognoſcens ſed recipiens & retinens objectum abſens, Memoria.

Differentiam iſtam latiùs perſequemur in ſequentibus, ubi de collatione actionum ſenſuum internorum & externorum agemus, tum etiam numerum horum internorum accuratius perpendemus. Impræſentiarum ab Ariſtotele nobis non eſt recedendum cujus veſtigiis inſiſtentes cum eo tres ſtatuimus. De quibus ſingulis ſtrictiùs dicendum erit. 1. De Senſu communi Quem quid ſit perſpectum habebimus, ubi ejus 1 objectum, 2 actiones circa objectum, 3. Organum conſideraverimus. Objectum ſenſus communis ſunt omnes omnium in ſenſus externos incurrentium objectorum ſpecies tam communium, quàm propriorum. Nec ideo vocatur Communis quod in communia ſenſuum externorum objecta terminetur, ſed quod in univerſa. Quare & centro comparatur in quo coeunt omnes in circulo radii. Hic autem dubitandi multis ſuboritur occaſio. Utrum unus an plures ſit communis ſenſus cum tot tantaſq; habeat objectorum contrarietates? Sed facile dubium amoliemur revocando

ſunt

omnia objecta ad unam rationē formalem. Quæ enim materialiter multa ſunt; formaliter eſſe poſſunt unū. Tot colorū diverſitates conſtituunt objectū formale ipſius viſus, quia idem receptionis & impreſſionis modus eſt. Sic & in tactu caliditas & frigiditas faciunt unum objectū, quia utriſq; præſens organi temperies immutatur, etſi in diverſos terminos. Breviter ſenſuū externorū objecta quatenus conſiderantur in genere ut ſenſibilia ita conſtituunt unū objectū formale adæquatū ipſius ſenſus communis. Quatenus vero in ſpecie ut hoc vel illo modo ſenſibilia, ita alia atq; alia faciunt objectum adæquatum alicujus ſenſus externi, Partiale autem ipſius ſenſus communis, propter diverſitatem genericam qualitatum neceſſario dabuntur plura organa quæ ſpeciebus genere diverſis imprimendis ſubjicerentur. Quia vero omnes qualitates & omnia ſenſibilia conveniunt in uno genere ſenſibilitatis (ſenſibilitas autem eſt virtus rei à natura data ſpeciem emittendi & imprimendi in Organum) ſufficiebat una communis facultas dijudicandis illis omnibus, quibus primum recipiendis plurium organorum opera concurrerat. Quinenim verò ex diverſitate, contrarietate, & multitudine objectorum firmum deſumitur argumentum quo probare poſſumus ſenſum communem ut eſſe, ita eſſe unum. Nam 1. ſemper Natura vult omnem multitudinem ad unitatem revocare. Quo conſilio Naturæ natura ipſa non eſt naturalior. 2. Quod percipit contrarietates & differentias rerum illud neceſſario unum idemque eſt: at ſenſus communis hoc facit, ergo: Major probatur. Nam diverſæ facultates (verbi gratia) ſenſus ſe habent ut diverſi homines; Hi autem de rebus & rerum diſcrimine judicium ferre non poſſunt, quas eaſdē ſinguli non audierunt. Quare neceſſe eſt ut unus judex utramq; partē audiat, nec poteſt ex auditâ ſola criminatione accuſantis pronunciare de reat defendentis. Sic inter ſenſus viſus non judicat de differentiâ tactiliū qualitatum vel inter ſe, vel à viſibilibus, quoniam hæ viſum non attingunt ſed ſolas diſcernit viſibiles. Ferri igitur non poſſet judicium à ſenſu communi ſi in multas facultates κεχωρισμένας (ut loquitur Ariſt. 2. Anim. tex. 146.) diſtinctus eſſet Sed διὰ τὸ ἓν λέγειν ὅτι ἕτερον, ut idem ibidem loquitur, & ἐχόμενον τὲ τοῖς κεχωρισμένοις κρίνειν τὰ κεχωρισμένα διὰλογον.

Sic de objecto. Proximum eſt actiones circa objectum perveſtigare, quænam ſint & quomodo inſtituantur. Duæ actiones tribuuntur ſenſui communi 1. Dijudicare de omnibus objectis. 2. Diſcernere ea, & eorum Differentias cognoſcere. Primum munus eſt ut hujus beneficio animal ſentiat ſe ſentire. Cum enim externi ſenſus ſuam actionem non percipiant, ut, oculus non ſentit ſe videre, nec auris audire, requiritur ſuperior facultas, quæ externorum ſenſuum actiones percipiat; ita ut animal judicet de ſua actione, ut non tantum videat ſed etiam judicet, ſe videre adeo ut ſenſus reflexus dici poſſit. Senſus enim per hanc facultatem in ſeipſum convertitur, dum ſentit ſe ſentire, & judicat utrum bene an male ſentiat. Sic quidam, rectenè poſtea conſiderandum veniet. Deinde verò ut ſimul diverſorum ſenſuum objecta dijudicat: ita etiam diſcernit, tum diverſa objecta diverſorum ſenſuum, ut colorem ab odore: tum diverſa objecta ejuſdem ſenſus, ut album à nigro, calidum à frigido. Quas duas inter actiones haud ita fortè magnum diſcrimen eſt, quin eas poſſumus in unam rectè confundere, & dicere animal uno eodemq; actu & judicare & diſcernere, vel judicando diſcernere, v.g. quo actu judicat colorem eſſe colorem, eodem eundem diſcernit à ſono: nam qua actione cerninus rem eſſe talem, eadem diſcernimus ab omnibus non talibus. Quod ne temerè dictum putemus, operæ pretium erit paulò attentiùs conſiderare qualis ſit illa Diſcretio, & Differentiarum Dignotio quam Bruto animali tribuere poſſumus, quam item homini. Quod ad propoſitum.

Duplex eſt Diſcretio { Poſitiva vel affirmativa, quam efferimus tali enuntiatione: (hæc res differt ab illa) Negativa, quam ſic enuntiamus (hæc res non eſt illa.)

Utraque

Utraque discretio & separatio potest esse { Universalis, ut cum dico (hæc res differt ab omnibus aliis) & (hæc res non est ulla alia) facta comparatione inter unum & omnia. | Particularis inter unum & unum sive genus sive speciem vel individuum, ut { Hæc res differt ab illa. | Hæc res non est illa.

Sci: quam digito demonstro, vel de qua loquor.

Dicimus jam, discernere, sive dignoscere res affirmativè & universalitèr solius Dei esse; Ille enim omnium rerum naturas penitissimè perspectas habet quoad earum virtutes, potentias, qualitates, formas intimas & Metaphysicas, ita ut collatis utrinque conditionibus possit affirmare. Hæc res differt ab omnibus aliis, quia tales hujus, tales verò illarum sunt qualitates. Discretionem affirmativam particularem soli inter animalia homini ascribendam censeo, qui comparatis inter se & perpensis duarum rerum, quas benè novit, qualitatibus, cùm differre, tùm in quibus distinguantur scit. Dico autem (Particularem) quia neque res omnes scimus & earum quas videmur nobis cognoscere, maximam partem, quid non sint magis, quam quid sint intelligimus: At vero Brutum ut hujusmodi collationem instituat planè impossibile est, neque putandum, equum, viriditatem graminis, & vociferationem equisonis interstinguere, collatis horum inter se differentiis. Asserens enim eadem operâ brutis discursum & ratiocinationem concesserit. Præterea discretionem negativam tam universalem quam particularem homini, omnique substantiæ intellectuali tribuimus, hanc quidem hisce solis illam verò præterea brutis animantibus: fieri enim non potest, ut brutum enuntiationem partic: negantem conficiat. v. g. talem (*Color non est sapor*) neq; saporem à colore internoscit negando saporem de calore, ac si mens bruti inter hos duos terminos versaretur: Sed discernit colorem à sapore separatione negativa, & universali talis scilicet (*Color non est ulla res alia, adeoque neque sapor*) Sic in eodem genere (viriditas non est aliud quicquam quàm viriditas, adeoque neque rubedo: Bucephalus novit Alexandrum non esse alium quemquam hominem, quare nec Hephæstionem) Atq; hic tantum quasi discursus est, non autem veræ enuntiationes. Novit brutum colorem non esse saporem non ita enuntiat. Hoc novit quia nec in colore nec in ulla re alia easdem reperit qualitates, quas in sapore. Novit differre non quod diversas qualitates sentiat, sed quia non easdem in utrisque; percipit diversitatem, non per positionem contrarii, sed per negationem ejusdem; Bucephalus omnes aversatur præter Alexandrum, non quià contuetur eorum formas ab Alexandreâ diversas, sed quià non conspicit ipsam Alexandream.

Atque hæc de actionibus sensus communis circa suum objectum, respectu quarum titulis Regis, Judicis, & Honorarii inter reliquos sensus arbitri insignitur. Restat dubitatiuncula de simultate, quâ sensus communis dicitur sua objecta simul percipere. Ansam quærendi dedit Arist. context. 146. 2 de an. Dicit Arist. non tantum κεχωρισμένας facultates non posse de contrariis judicium ferre, sed non posse de iis judicare in κεχωρισμένῳ χρόνῳ, ideoque requiri in sensu communi ut diversa & contraria simul, eodem tempore recipiatur ut diversitas possit dijudicari. Id quod verum est. Quamvis enim communis sensus sit judex, & arbiter, ita ut videri possit posse eum altera parte hodiè intellecta, altera cras audienda de utriusque discrimine ferre judicium, tamen ita se res non habet, quia necesse est si velit distinguere inter colorem & calorem ut species utriusque apud se pro tribunali sistantur eodem tempore; & ratio manifesta est. Cum enim hæc facultas sit objectorum tantùm præsentium judicatrix, erit quoque eorundem tantùm discretrix, & quia discretio omnis inter duo ad minimum sit oporteat, necesse est ut duo diversa adsint simul sensui communi si velimus diversitatem dijudicari. Si tantum saporis species adsit in sensu communi non modò nullam percipiemus diversitatem (quia nihil est cum quo comparetur, unde ista diversitas possint notificari, cum nihil se ab alio diversum dicit sine isto alio) à re alia quacunq; sed & nesciemus

(per iſtam quidem facultatem) utrum ſit in mundo præter ſaporem aliud quicquam. Cùm igitur in hac ſimili propoſitione (hoc me ſcire nunc dico) duplex ſit relatio ipſius Nunc, ut reſpiciat me eloquentem, ac de re olim facta nunc dicentem vel rem de qua loquor, quàm dico nunc eſſe geſtam; utramque ſimultatem requirit Ariſt. & judicii & rei judicatæ, adeo ut ſenſus communis dicat (*ſe res diverſas eſſe Nunc pronunciare*) præſenti judicio in res præſentes lato.

De objecto, & actionibus hactenùs; reſtat organum, & ſedes hujus facultatis de quo non convenit inter Ariſt. & Medicos. Ille quidem in corde ponit inde ducens originem nervorum; ſic libri de Juvent. Et ſenectute: cap. 3. ait in corde eſſe πάντων αἰσθήσεων κοινὸν αἰσθητήριον & poſt, πρῶτ' αἰσθητικὴν ἀρχήν. Sed recedunt ab Ariſtotele omnes, ſublato ejus opinionis fundamento; nam cor (ut patet anatomica inſpectione) non eſt principium & radix ſive venarum ſive nervorum, ſed illarum hepar, horum cerebrum. Quare ſtatuunt ſedem ſenſus Communis ut & reliquarum facultatum internarum in ipſo cerebro, & illam quidem non indiſtinctam à ſedibus reliquarum, ſed ſeparato loco diviſam. Tripartito enim cerebro anteriorem ejus partem, ſeu ventriculum ſenſui communi aſſignant, utpote qui proximus objaceat ſenſibus externis & ob ſuam humiditatem ſit ad recipiendas impreſſiones ſpecierum accomodatiſſimus.

Atque hæc de ſenſu communi. Ejus à Phantaſia diſcrimen & convenientia meliùs innoteſcet in doctrina de ipſa Phantaſiâ ſtatim ſubſequuturâ. Cætera quæ de ſenſu communi occurrunt leviora ſunt, quàm ut opus ſit iis immorari. Secundus ſenſus internus eſt Phantaſia Græca voce, Latinè Imaginatio, Cujus ut ſuperioris explicationem trium conſideratione abſolvemus, 1°. Objecti, 2°. Actionum. 3°. Organi.

Objectum Phantaſiæ ſtatuitur duplex, 1° quidem ſpecies ſenſatæ, deinde ſpecies inſenſatæ, Species ſenſatas voco quæ à ſenſibus externis percipiuntur, à ſenſu communi recipiuntur, & dijudicantur, & ab eo immediatè tranſmittuntur in Phantaſiam. Quicquid enim fuit ſub ſenſibus externis & communi, illud omne eſt in Phantaſia Species inſenſatas appello eas quæ directè, & immediate in ſenſibus externis, vel communi receptæ non fuerunt, ſed quas Phantaſia ſuâ virtute, vi, & operatione ex ſpeciebus ſenſatis ſimiles, novaſve effingit, format, gignit, elicitque. Atque has utraſque ſpecies contemplatur tam abſente, quam præſente objecto externo. Sic de objecto.

Actiones ſenſus hujus cira objectum obſcuriùs paulò, ne dicam negligentiùs à Phyſicis tractari videntur. Nos conabimur veritatis ſectatores ſequi. Prima quidem actio, quam Phantaſiæ tribuunt, eſt ſpecierum retentio, & conſervatio ad aliquod tempus, in quo differt à ſenſu communi qui ſpecies recipit, ſed non retinet, à memoria quæ ſpecies ſibi commiſſas cuſtodit diutiùs & fideliùs, ceſſante in Phantaſia omni contemplatione. Phantaſia verò tamdiu retinet, quam diù contemplatur, contemplatur autem longiuſculè. Secunda Actio eſt certior, exactior, & accuratior ſpecierum ſenſatarum dijudicatio, quas ſenſus communis confuſas obtulerit, ita ut eas diligentiùs, & quaſi ſecundâ curâ ordine adhibito expendat, & examinet. Quam confuſionem in ſenſu communi intelligant ipſi, non explicant. Species non confunduntur, neque ſi Organum non ſit vitiatum, judicium perturbabitur. Et ſanè ſimplicem aliquam operationem in judicatione ſpecierum ſenſatarum, præter eam quæ eſt ſenſus communis, phantaſiæ affingere non erat opus. De compoſita verò dijudicatione proximo loco ſequitur. Tertius actus Phantaſiæ eſt compoſitio & diviſio. Quas exercet circa ſpecies & ſenſatas, & inſenſatas. Primò enim componit ſpecies ſenſatas cum ſenſatis, ut hominem & equum, & ex utriſq; affingit centaurum. Iſta compoſitio non eſt enuntiatio, neq; ex duobus illis terminis ſimplicibus conjunctis fit ens complexum ſed ſimplex, apponit ſimul duas res, non unam de altera enunciat. Quare & Phantaſmatis illius veritas falſitaſve prout rebus conformatur, vel non, ſimplex eſt, non complexa. Ex hac operatione Phantaſiæ prodeunt novæ illæ ſimiliſque ſpecies quæ inſenſatæ dici poſſunt formalitèr ſentiuntur tamen quoad ſua principia. Ut

Centaurus

Centaurus, Chimæra, mons aureus, & mille alia, quæ ſomniantibus occurrunt Phantaſmata, quæ reſpectu ſimplicium terminorum ex quibus conſtantur, ſentiebantur à ſenſibus externis, etſi ut jam ſunt conficta nunquam illis ſubjacebant. Quare in hoc genere fieri non poteſt, ut imagines illæ utcunque mirificè conformatæ evaderent prorſus diſſimiles ſpeciebus objectorum primo ſenſatorum, unde emerſerunt, quia ex aliqua ſui parte illorum referant veſtigia: magis autem minuſve dimiles exiſtunt, quo organum purius defæcatius & liquidius fuerit, vel quo magis vitioſis humoribus, vaporibus, &c. ut in phreneticis, melancholicis, ebriis, febricitantibus, &c. accidit, infectum & corruptum eſſe contigerit. Jam vero quod attinet ad compoſitionem & diviſionem circa ſpecies inſenſatas, planè maxima difficultas eſt. Ad quam enodandam cogitandum eſt quales, quotupliceſque ſint illæ ſpecies inſenſatæ. Ad duo capita revocari poſſunt. Nam vel reſpiciunt rem ipſam, vel conſequens, ſive rei adjunctum aliquod. Quæ rem ipſam ſpectant, voco, ea phantaſmata, quæ ex immediata conjunctione ſpecierum ſenſatarum emergunt, de quibus ſupra actum eſt. Et harum quidem ſpecierum omnimoda concedenda eſt compoſitio, tum enim inter ſe, tum cum ſenſatis componi poſſunt, e. g. phantaſia poteſt conjungere centaurum, & montem aureum, item centaurum & arborem, & ex utriſque miranda neſcio quæ figmenta excudere. Aliæ autem ſunt ſpecies inſenſatæ quæ adjunctum aliquod, vel accidens circa rem denotant de quibus major eſt obſcuritas. Atque hæc ſunt intentiones Amicitiæ, Inimicitiæ, utilitatis, damni, Periculi, ſalutis, Jucunditatis, Moleſtiæ, fugæ, proſequutionis: Hæ quidem enumerantur ſed ad pauciores reduci poſſunt, ut poſt dicemus. Et circa has communiter duplicem compoſitionem ſtatuunt.

Primam Specierum ſenſatarum cum intentionibus inſenſatis, ut ovis componit lupum cum inimicitia, avis paleam vel plumam cum utilitate ad nidificandum: hinc dicunt, Lupus eſt inimicus, Palea eſt utilis.

Secundam Intentionum inſenſatarum cum intentionibus inſenſatis, ut ovis componit Lupi inimicitiam cum ejus fuga, avis Paleæ utilitatem cum ejus appetitione & dicunt inimicus eſt fugiendus, Utile eſt amplectendum. Ex his duabus compoſitionibus & inde enatis enuntiationibus dicunt brutũ inſtituere quandã quaſi ratiocinationẽ, & diſcurſum in quo ſecunda compoſitio ſuppeditat majorẽ, prima minorẽ, unde ſequitur concluſio, & ex concluſione actio atq; hanc quidem facultatem quaſi diſcurſivam, æſtimatricem & cogitatricẽ vocant aliqui, eamq; dicunt à Phantaſia diſtingui tanquam quartum ſenſum internum, diviniorem & præſtantiorem, ſed perplexi ſunt. Nobis non ſunt præter neceſſarias rationes quas illi non afferunt multiplicandæ facultates. Dicimus igitur cogitativam in homine (cui reſpondere volunt æſtimativam in brutis) eſſe eandem facultatem cum Phantaſia humana, ſi quidem dicant illam cogitativam particulam eſſe animæ ſentientis, & non potiùs ipſum intellectum, quod veriùs dicendum fuerit. Item æſtimativam in brutis coincidere cum Phantaſia, ita ut animal cùm æſtimet, i. e. colligat vel concludat aliquod ſibi profuturum obfuturumve, ideoque amplectendum eſſe vel fugiendum, id faciat beneficio Phantaſiæ æſtimantis, & judicantis. Quomodo verò, & quatenus Phantaſia dicatur ita æſtimare, ſive diſcurrere, proximum eſt ut diſquiramus; & quia de Syllogiſmo agendum eſt imaginemur in ingenio ovino talem Syllogiſmum.

Omne inimicum, damnoſum, moleſtum, periculoſum eſt fugiendum. Hic Lupus eſt talis.

Ergo hic Lupus mihi eſt fugiendus. Item in cerebro Lælapis talem,

Omne amicum, utile, ſalutiferum, jucundum eſt perſequendum.

Actæon dominus meus eſt amicus, utilis, ſalutifer & jucundus mihi.

Ergo Actæoni viſo accurrendum & adblandiendum eſt.

Hujuſmodi ſyllogiſmum ab homine fieri divina mente edocto, certo certius eſt: at verò an, & quomodo à brutis animalibus efficiantur, pulchrum erit perpendiſſe. Veniamus igitur ad majorem propoſitionem, in qua eſt ſecunda ſupradicta compoſitio. Quæri poteſt non immeritò, an iſta propoſitio [omne naturæ

turæ deſtructivum] eſt fugiendum quæ eadem eſt cum duabus ſuperioribus) inſit in anima bruti tanquam principium cognitum; mihi quidem ſemper viſum eſt tutius aſſerere, ineſſe quidem, ſed non cognoſci. Ratio eſt, quia principium illud, neque ſenſus, neque ratio dictat, (quæ ſola ſunt cognitionis fontes) ſed Natura ipſa. Ita ut res quatenus habet Naturam quamlibet, non autem hanc vel illam dicatur conſervativa ſui. Proclivitas igitur illa in brutis ad conſervationem ſui, & fugam omnium naturæ ſuæ adverſantium merè naturalis eſt, & ex inſtinctu merè naturali quoad eſſentiam ipſius rei, neque dici poteſt animalis, niſi quoad modum quatenùs, ex perfectiori ſua natura ſpecificatur & reſtringitur illud commune principium, ut hoc vel illo determinato modo fiat. Jam verò hoc ita ſe habente apparet Phantaſiam non primò indidiſſe animali hoc principium, neque iſtam compoſitionem feciſſe [inimicum eſt fugiendum] ſed naturam ipſam longè generaliorem, neque etiam animali notitiam facere iſtius principii & propoſitionis, ſed nec neceſſe eſſe ut faciat. Quid enim? Annon plantis idem principium eſſe innatum dicunt omnes? Illæ enim inimicas juxta ſe plantatas averſantur (ut vitis braſſicam) non quod habeant notitiam aliquam majoris iſtius propoſitionis; ſed quod præſenti malo à minore afficiantur. Sic ovis fugit lupum, non quia ſcit in genere inimicum eſſe fugiendum, ſed quia hunc jam ſentit talem. Non virtute illius principii ad agendum movetur, nec quicquam agit, ſed terrore imminentis damni. Verbo, Intentiones illæ generales. Inimicitiæ, amicitiæ, &c. planè inſenſatæ ſunt, tùm à ſenſibus externis, tùm ab internis, neque Phantaſiæ objiciuntur, aut ab ea cognitæ & dijudicatæ, nec ullum munus habet in componendis hiſce, dividendiſve, pro fabrica majoris propoſitionis in ſyllogiſmo bruto. Neceſſe eſt igitur ovis diſputare ſi velit agat Enthymematicè, major enim excidit.

Quod ad minorem propoſitionem attinet (in qua conſpicitur prima compoſitio) primò patet ex ſupradictis, nullam hic fieri ſubſumptionem, tanquam particularem lupi inimicitiam ſub generali nomine inimicitiæ incluſam ſciret, ſed ipſam in ſe ipſa nudè conſiderat. Quæritur ſecundò, quomodo ovi innoteſcat ſpecialis illa Lupi inimicitia, cùm à ſenſibus externis nihil præter illius colorem & formam percipiatur? Qua ratione elicitur inſenſata illa intentio moleſtiæ (ad hoc enim caput, & jucunditatem reliquas ſpecies reducere poſſumus) ut apprehendat Lupum ſibi moleſtum ac vitandum? Huic quæſtioni reſponſum melius dabitur, ſi cognoverimus in quo conſiſtat ſive inſit jucunditas & moleſtia. Qua in re acutiſſimi Zabarellæ judicio acquieſcendum eſt (de facult. Anim. cap. 12.) Jucunditas inquit, & moleſtia non ſunt aliquid in objecto ſenſibili exiſtens, ſed ſunt paſſiones quædam rem cognitam conſequentes. Moleſtia in lupo nihil eſt penitus. ſed viſionem lupi conſequitur perceptio jucunditatis vel moleſtiæ, non quoad colorem vel formam lupi per ſe conſequatur iſta moleſtia, neque naturam animæ ſenſibilis per ſe; ſed quod propriam animalis naturam inſequitur ille naturalis inſtinctus, quo percipit moleſtiam ex viſione lupi, inditus à natura, ut excitetur appetitus fugiendi ad ſui conſervationem. Hoc Zabar. Quare jucunditas & moleſtia non ſunt res ſenſibiles inhærentes in ipſis objectis, ſed paſſiones animalis in ſenſu affectæ per impreſſionem ſpeciei ſenſibilis, non quidem ſecundum propriam ſuam naturam; Nam idem Galli Gallinacei cantus qui leoni horrorem incutit, alia animalia non commovet; Neque ſecundum naturam animæ ſenſitivæ per ſe: Nam ſic omnia animalia ab eodem objecto eodem modo afficerentur, quod falſum: Sed ſecundum propriam, & ſpecificam naturam uniuſcujuſque animalis generaliores facultates reſtringentem & determinantem. Hinc fit ut Paſſer utilitatem paleæ ad nidificandum percipiat, quam non percipit bos. Quia autem formam ſpecificam animalium omnium ignoramus, appellamus eam inſtinctum naturalem Hinc ſequitur quod jucunditas, & moleſtia cum in objecto non ſint, ex objecto actione Phantaſiæ elici, & efformari non poſſunt. Quod ex eo confirmatur, neque penes Phantaſiam, neque penes objectum has paſſiones eſſe, quia non in nobis tantum, ſed & imbrutis animantibus, idem objectum v. g. cibus

aliquis

aliquis vel pabulum ſæpe alternis horis jucunditatem commutat cum moleſtia & faſtidio. Unde autem hoc? niſi à mutatæ ſtatu, temperamentove animæ, corporiſve. Ita ut objectum in organum alio atque alio modo temperatum, & diſpoſitum incurrens diverſos producat effectus, & paſſiones. Idem etſi eodem modo ſe habeat, mutato tamen objecto in quod agit variabitur effectus. Ex dictis collabaſcere videtur prima illa compoſitio ſpecierum ſenſatarum cum inſenſatis, ſaltem quoad harum ex illis prolectionem, eductionem, & velut extractionem. In lupo ſiquidem nulla eſt ovem adverſus inimicitia, ſed amicè tanquam eſcam ſibi accommodatam complectitur, quam non odit, ſed amando enecat. Cum autem Phantaſia non faciat ut ſibi efformet jucunditatem, ſed eam ab objecto factam, & impreſſam percipiat tantùm. Duo jam porrò ad majorem hujus rei explicationem quæri poſſunt. Primum eſt quomodò ex impreſſione ſpeciei oriatur moleſtia aut jucunditas: Secundum eſt quid ſit primum percipiens, & ſentiens jucunditatem & moleſtiam impreſſam. Quod ad primum attinet ſciendum eſt, quòd omnia illa quæ jucunditatis vel moleſtiæ effectiva ſunt, hoc loco tantum conſiderari à nobis ſub ratione boni, nialivè naturalis. De brutis enim, & bruta hominis parte agimus. Bonum verò, & malum Phyſicum appello rem eam, quæ ob occultam aut manifeſtam qualitatem, amicitiam vel inimicitiam exercet cum naturâ alterius rei, eam vel juvando vel lædendo. Eorum quæ per manifeſtam aliquam qualitatem, agunt clariſſima eſt ratio. Ut inter qualitates tactiles, calor nimius, vel frigus vehementius dolore afficiunt animal ob phyſicam, & vehementem mutationē in organo & ſpiritibus factum ita ut convenientes naturæ fines deficiendo excedendove tranſgrediantur. Sic odorata fœtida magnam afferunt moleſtiam ob evidentem qualitatem temperamento cerebri adverſariam. Idem de rebus ſapidiis clarum eſt: De ſonis verò omniſque generis harmonia ſive civicâ, ſive bellicâ, obſcurior aliquantò res eſt, quomodò ſonis inſit ea vis deliniendi & etiam perturbandi ſpiritus. Ut animal aliis demulceatur, & ad quandam levitatem componatur, aliis autem excitetur ad iram, & in furorem quendam erumpat: Quòd murmur aquarum ſopit ſpiritus, quòd mens delectetur ſuavitate cantus, quamvis phyſica aliqua ratio videatur reddi poſſe, quærenda tamen non eſt, ſed potius ad propriam animalis naturam referenda. Quod ad viſum attinet, ille ſenſus minimè omnium ſenſibili aliqua, & notabili moleſtia affici videtur. Et ratio eſt, quia res vitæ omnium minimè agunt phyſicè, quia corpus neque attingunt neque ingrediuntur, niſi per ſuas ſpecies quæ omnium ſpecierum ſunt ſpiritualiſſimæ, atque ita ab omni actione phyſica, (quæ materialium rerum eſt) remotiſſimæ; Itaque exiſtimo colores nullos (vel certè pauciſſimos) per ſe & ſolos delectare, vel in jucunditatem afferre, ſed tantùm in relatione ad rem cujus colores ſunt, & quatenus ea aliis ſive bonis, ſive nocivis qualitatibus imbuta eſt. Quare non nos tantùm, ſed & bruta quoque venena, & inimiciſſima quæque naturæ noſtræ videre ſive aliqua moleſtia ſuſtinemus, quouſque ex ſapore odore, aliquave alia qualitate ſenſibili damnum non percipiamus. At verò ſoni, ſapores, odores & qualitates tactiles abſolute & ex ſe, nullâ habitâ conſideratione ſubjecti in quo inhærent, & unde emanant, notabili nos vel perfundunt gaudio, vel cruciant moleſtia, adeoque non afficiunt tantum in ordine ad res ipſas. Quæ verò ſola & quatenus viſa notabili aliqua voluptatis aut doloris paſſione animal afficiunt (ut ſudant nonnulli & contremiſcunt toti ad viſam ſelem, vel caſeum, aliaque infinita) illorum omnium & quot ſunt hujus generis antipathetici vel ſympathetici; vim & virtutem qua per impreſſas ſpecies ſenſibiles quaſcunque demum tales in animali paſſiones afficere valent, ignotam plane & incognitam eſſe aſſerimus; Ita ut nec alia ratio reddi poſſit, quam peculiaris, propria & particularis duarum naturam Rei & animalis ſibi invicem adverſantium diſpoſitio & temperatura, ex quarū concurſu & congreſſu iſta oritur autipathia vel ſympathia. Quid inimicentur videmus, quare autem neſcimus. Et ſic quidem de rebus jucundis & dolorificis & quomodo per impreſſas ſpecies has paſſiones exuſcitent, ſequitur ut dicamus de ordine qui in impreſſione & perceptione harum paſſionum obſervatur; ex quo clariùs patebit quid ſit munus Phantaſiæ in judicandis rebus

quales ſunt, quoad animalis utilitatem vel noxam. Quæritur ergo quid ſit primum organum percipiens, & dijudicans rem ut moleſtam & jucundam? Reſp. quod ſit ſenſus communis, idque ſecundum Zabar. ex ipſomet Ariſtot. Tria enim ſunt (ut docet loco citato) in perceptione ſenſibilium. Primùm objectum ipſum percipitur ſub ratione proprii objecti, atq; hoc fit à ſenſibus externis. Secundum perceptio objecti quatenùs delectans, aut moleſtans, atq; iſta perceptio primo attribuitur ſenſui communi: Ratio eſt quia ſenſus communis eſt radix, & principiũ omnium ſenſuũ, & cum jucunditas & moleſtia non ſint propria alicujus unius ſenſus ſed communia omnibus planè neceſſariũ erat, ut illa facultas, quæ de ſpeciebus in omnes impreſſis dijudicat, eâdem operâ, eodemq; momento cognoſceret damnũ, aut utilitatem, jucunditatem vel moleſtiam à ſpeciebus illis corpori illatam. Tertiũ eſt excitatio appetitus ad perſequendum vel fugiendum, prout res a ſenſu communi percepta fuerit jucunda eſſe vel moleſta. Exẽplo uno aut altero illuſtrentur primum & ſecundũ. Exuratur membrum, fit ibi ſenſus caloris dolorifici, primo quidem calor percipitur ſub ratione objecti proprii ſenſibilis, ab aliis diſcriminati, & ſic apprehenditur tum a ſenſu communi, tum etiam a Phantaſia. Utriq; enim facultati hanc ſimplicem dijudicationẽ rerum quid ſint attribuunt. Secundo cum percipitur idẽ calor cum adjuncta qualitate moleſtiæ atq; hoc fit primo quidem a ſenſu cõmuni, qui eodem tẽpore quo ſentit calorẽ ut calorẽ, percipit eundem ut inimicũ, ex apprehenſa ſimul cum ſpecie caloris læſione in organo ab illo facta, ex qua apprehẽſione oritur paſſio doloris in toto animali unde ejus appetitus excitatur, ad præſens incõmodũ evitandũ. Deinde vero idem objectum cum eodem adjuncto offertur Phantaſiæ per communem ſenſum quæ ſimiliter ut ſenſus cõmunis rem percipit, & cũ ſimili conſequentia. Atq; hic naturaliſſimus ordo eſſe videtur, ut ſtatim illata in organũ læſione a ſẽſu cõmuni dijudicetur noxa, neq; tot interpoſitis actionibus attendendũ ſit judicium a Phantaſia prolatum, vitanda ſit necne. Addatur & alterum exemplum. Leo audito Galli cãtu exhorreſcit, & aufugit; quod ad ſonum ipſum attinet idẽ eſt judicium & ſenſus communis & Phantaſiæ, ut ſupra; quod ad moleſtiam, alia eſt ratio quam in ſuperiori exemplo. In ſenſu enim externo nulla fit læſio, nullum incommodum; ſed ſpeciem cantus in ſenſu communi receptam ſequitur immediate impreſſio horroris, & metus, occulta ſcilicet vi & virtute. Quam moleſtiam ex impreſſa ſpecie ortam percipit primo ſenſus communis, poſt phantaſia eodem modo. Ex dictis ſequitur Phantaſiam non eſſe primũ percipiens, ſive dijudicans de moleſtia & jucunditate (hoc enim primo apprehẽdit objectum ſub ratione bonitatis aut malitiæ quatenus profuturum ſit vel obfuturũ animali) ſed communem ſenſum. Deinde appetitum tam ad dijudicationem ſenſus communis, quam ad ſententiam ipſius Phantaſiæ expreſſe fieri, & exuſcitari: Ita ut non ſolum ea appetamus quæ imaginatio, ſed ea etiam quæ ſenſus communis dictaverit eſſe appetenda. Tertio demum iſtam primam compoſitionem ſupradictam ſenſui communi quoq; tribuendam eſſe & non ſolum Phantaſiæ appropriandam. Quo igitur privilegio præſtat ſenſui communi phantaſia? Prærogativa quidem hæc eſt ſenſus communis rei tantũ præſentis bonitatem, aut malitiam percipit, atque appetitum ad fugiendum amplectendumve eatenus tantum excitat quatenus rem jam præſentem ſentit. Phantaſia verò rei abſentis ſpeciem retinet, & ſimul cum ſpecie imaginem moleſtiæ vel jucunditatis eam ſpeciem conſequentis. Unde appetitus excitatur ad fugam vel proſecutionem rerum non præſentium. Id quod ob ſalutem animalis prorſus erat neceſſarium. Sic ovis à lupo averſa, & oculis amplius non contuens, fugit tamen ad longum ſpatium: ſic equus ſitibundus quærit aquam, quam non vidit, &c.

L. de facult. Anim. c. 12.

Quæ jam prolata ſunt, ſatis videntur infirmare duas iſtas compoſitionis vulgo phantaſiæ aſcriptas. Itaque diſcimus [ovis fugit lupum tanquam inimicum] non dicit [inimicus eſt fugiendus] ſentit moleſtiam à lupo ortam, non affirmat [lupus eſt inimicus] deniquè actu ſe protenus in pedes dat, non concludit (ergo debeo fugere, aut ergo fugiam) Ita ut mera fit rationis & diſcurſus umbra, quam in brutis animalibus, cernimus, eiſque affinginus ob quandam actionem ἀκολουθίαν, & alterius ex altera conſecutionem.

cutionem. Sed enim verò ſciendum erat omnem actionum regularem conſequentiam, non eſſe ſtatim diſcurſum nominandum. Quare non tantum communes omnium animalium operationes, ſed etiam proprias cujuſque actiones, ut ut mirificas & ſtupendas (de quibus Plutarchus, Ariſtoteles, aliiq; qui animalium hiſtoriam conſcripſerunt) meritò aſſerere poſſumus, non ex rationis ductu, non vi aliqua diſcurſiva, non affirmando & negando ſuſcepta deliberatione, non illata concluſione eſſe perfectas, ſed neceſſitate naturæ vel generalis vel ſpecialis productas; Et ſic quidem de actionibus phantaſiæ, ubi coronidis loco addemus ſolutionem illius dubii. Utrum Phantaſia producat reales effectus? Per reales effectus non intelligimus Phantaſmata de quorum productione nemo dubitavit, ſed effectus in corpore Phyſicos & realis conſiſtentiæ, quales ſpectant ipſam corporis temperiem, aut configurationem, aut aliud aliquod accidens ei inhærens. Quò referuntur effectus hujuſmodi, cum quis ad imaginationem ſolam præcipitii examinis penè concidit; Cum ſola imaginatio cibi ſtomacho inimici nauſeam provocat. Huc pertinet & illud Jacobi artificium, virgas decorticatas, & albis ſpaciolis interſtinctas, pecudibus ad bibendum venientibus, in canalibus & alveis objiciendi, ita ut pecudes inſpectis virgis conciperent fœtus variis maculis reſperſos. Sic & mulieres ſæpius quas dum concipiunt, conſpexerint, aut fortiter imaginatæ fuerint formas, earum ſimilitudinem fœtus, referunt. In gravidis autem picâ laborantibus, maxima conſpicitur imaginationis vis; Re enim, quam concupierunt, ſi non potiantur, frequenter quidem infanti mortis periculum aboritur, ſæpiſſime verò notabilis aliqua accidit alteratio; ita ut rei deſideratæ characterem in aliqua corporis parte expreſſum gerat. Quod ad hos horumq; ſimiles effectus, attinet dicimus eorum aliquos eodem modo æqui Phantaſmata de objecto abſente formata; quo conſequuturi fuiſſent ipſam ſpeciem objecti præſentis; ſic quia præcipitium actu viſum horrore nos concutit, ejuſdem quoq; ſpecies eundem parit effectum. Hinc horreſco referens ea ſcil: quæ metuebam videns. Alii autem occultiore modo talium Phantaſmatum impreſſionem conſequuntur. De omnibus verò aſſerimus eos ab imaginatione produci actione non univocâ ſed equivocâ, cujus modus hic eſt, primò imaginatio efformat tale phantaſma, ſecundò hoc phantaſma operatur in ſpiritus, & in eis vehementem efficit mutationem: Tertio ex ſpiritibus ita motis, concuſſis & alteratis illi in corpore effectus conſequuntur.

Plutarch. in libello πότερον τὰ χερσαῖα &c.

Gen. 30. 37.

De actionibus phantaſiæ hactenùs; ſequitur ut de Organo ejus breviter diſpiciamus: Sedem ejus ſtatuunt ſecundum, & medium cerebri ventriculum, cujus temperies ſiccior eſt, quam anterioris partis, & ita ad retinendum & conſervandum aptior; Locus autem amplior & latior pro recipienda majori ſpirituum copiâ quibus uſus eſt in conformandis & celeriter componendis tot ſpecierum imaginibus. Et ſic de Phantaſia.

Antequam vero ad memoriam proximo loco conſiderandam veniamus prius delibanda erunt quædam circa ſenſum communem & phantaſiam generalia. Qualis ſit inter hos duos ſenſus quod proprias operationes convenientia ex ſupra dictis colligere eſt. Eſt præterea aliud in quo hi duo ab omnibus aliis ſenſibus diſcrepant, ſcil: quod hæ duæ facultates non ſunt merè paſſivæ, ſed activæ aliquo modo, Senſus, quidem externi, ut & memoria, ſunt merè paſſivæ potentiæ. Illi enim tantum recipiendis, & tranſmittendis ſpeciebus ab externo objecto impreſſis deſerviunt; hæc autem recipiendis & conſervandis phantaſmatum imaginibus in illa mira phantaſiæ arte exculptis ſubjacet. Neutra verò aliquo circa dijudicationem munere funguntur. At ſenſus communis & Phantaſiæ præcipuæ laudes ſunt, quod ſpecies receptas dijudicent, & diſcriminent. Ex his aliud jam expendendum ſequitur. Cum enim phantaſiæ & ſenſui communi ſolis actum cognitionis & dijudicandi attribuamus. Quæritur qualis ſit iſte actus; Utrum directus tantum qui terminetur in ipſum objectum, an etiam Reflexus, qui redeat & revolvatur in ſeipſum? Adeoque utrùm verum ſit quod ſuprà allatum eſt, Communem ſenſum eſſe ſenſum reflexum, ita ut animal per eum dicatur ſentire ſe ſentire? Ad hoc dubium reſpondendo diſcimus, omnem ejuſmodi

ejuſmodi notitiam reflexam animalibus brutis adimendam eſſe, ex his enim ſolis petendæ, & in his demonſtrandæ ſunt propriæ operationes facultatum ſenſitivarum, non autem in homine. Conimbricenſes de ſenſibus internis verba facientes ſenſui communi omnem diſcurſum auferunt, phantaſiæ autem tribuunt, tali aſſertione, phantaſia poteſt ex utroque termino ſingulari propoſitionem conficere, & circa ſingularia ad illud objectum pertinentia diſcurrere. Hanc vero dignitatem reſtringunt ad phantaſiam in ſolo homine, eamq; operationem obtinere aiunt, non merito partis ſenſitivæ, ſed influxu rationis. Docentquè intellectum eſſe rationem univerſalem, cogitativam autem *i. e.* phantaſiam eſſe rationem particularem *i. e.* circa ſenſibilia particularia. Hoc autem (ut omittam malam operationum ſenſitivarum & intellectu alium confuſionem) naturam phantaſiæ inquirentibus non ſatisfacit, non enim hoc quæritur, quod poſſit a ſuperiore facultate adjuta, ſed quid propriis viribus, & innata virtute quæat officere, extrà cujus ſphæram non poſſit operari. Quod illi de diſcurſu, nos de reflexione; eſt fortaſſe in homine aliqua facultatum harum notitia reflexiva, quam non ex ſe ſed beneficio rationis eas moderantis, gubernantiſque obinent: In animalibus vero brutis nihil tale conſpiciendum, ſe nobis offert. Nam quod ad rem attinet, duo poſſumus in ſenſibus hiſce conſiderare, 1 objectum, 2 Actione, proprias circa objectum. Manifeſtùm eſt, notitiam illam quam habent de objecto directam eſſe, quæ directè procedit & terminatur ad objectum. Et parùm philoſophicè dixerit quiſpiam, ſenſum communem reflecti ſuper objectum ſuum, immo ne quidem, ſi illud ſæpius iteratis vicibus judicaverit. Non enim lux ſolis ſæpius idem ſpeculum dicitur ſed quando à ſpeculo in ſeipſum repercutitur. Itaq; neceſſe eſt, ut ſi reflectantur, in ſe redeant ſuas proprias actiones contemplando, & judicando, atquè poſt judicium de objecto externo latum primo loco, poſt ſecundo illum ipſum judicii actum examinent atq; expendant, utrum rectè an ſecus ſuerit ordinatus e. g. Componit phantaſia ſpecies multas: quæritur an noſcat hanc ſuam compoſitionem, eamquè judicet rectene fuit inſtituta; Ita ut non tantum ſpecies rerum extrinſecus oblatarum, ſed etiam ipſæ facultatum operationes jam ſint dicendæ facultatum objecta? Negamus vero ita eſſe & diſcimus ſoli intellectui hunc honorem eſſe deferendum, ut ſuas noſcat operationes; & in hoc conſiſtere præclarum illius à ſenſibus diſcrimen & ſupra illos privilegium. Quare etiam homo ſolus poteſt ſuos corrigere errores, quem ob finem data eſt homini mirabilis illa intellectus operatio, ut quod in primis cogitationibus peccatum eſt, illud ſecundis curis emendet. At Bruta etiamſi errent, errores tamen corrigere quis unquam dixerit? Canis enim ſi lapidem judicarit eſſe panem, accedens, non conceptam emendat falſitatem, ſed novam acquirit veritatem, aliud jam ſentit, non dicit ſe prius falſo ſenſiſſe. Et ſane quæ rationes fortes ſunt contra iſtam reflexionem in ſenſibus externis; eædem contra eandem valent in internis. Senſus externi, inquiunt, non moventur, neque afficiuntur ſuis actionibus v. g. uſus ſua viſione, quia moventur per ſpecies, ſpecies autem ſunt objecti, & non actionum circa objectum, ſi moverentur vero eſſet e.g. ſpecies non tantum coloris, ſed etiam ipſius viſionis. Annon eadem ratio integra manet quod ſenſus internos. Hi enim nihil percipiunt niſi per ſpecies ſenſibiles: Hæ autem non ſunt actionum ſed objectorum. Deinde ſenſus exteriores unt virtutes, & potentiæ organicæ, & materiales, ſed nulla virtus materialis poteſt in ſeipſam agere, ſuamque operationem cognoſcere, ergo. Jam facultates ſenſitivas internas eſſe organicas, earumque actiones à temperie organi dependere, ab optimis aſſeritur & ratione nititur. Itaque neque earum datur ſuper proprias operationes reflexio. Hinc patet eos catachreſticè loquutos eſſe qui ſenſum communem vel phantaſiam ſenſus reflexos appellarunt, cum notitia omnis objecti ſit directa, operationum vero detur nulla, Iſta itaque propoſitio [Animal brutum ſentit ſe ſentire] exactè & accuratè loquendo, vero non eſt. Senſus qui aliquo modo admitti poteſt hic eſt, [Animal ſenſibus internis, percipit operationes ſenſuum externorum] At vero operationes horum ſenſuum non ſunt ſentire, *i. e.* judicare de objecto, ſed tantùm

recipere

recipere objecta. Organa enim non ſunt activa, ſed paſſiva impreſſioni ſpecierum ſubjecta: Hinc igitur dictus ſenſus elicitur [Animal percipit ſe ſentire, i. e. recipere vel recepiſſe ſpecies ſenſibiles] qui illorum propoſitioni non quadrat in quà perſentire non intelligitur, receptio ſpecierum, ſed judicium de objecto: Hoc enim vult dicere (Animal cognoſcit ſe cognoſcere) quod ipſum facere non poſſe ſupra oſtenſum eſt. Quinetiam ſi dicant ibi intelligi ipſam ſpecierum per externa organa receptionem, neque hoc quidem ſubtiliter philoſophantibus concedendum erit. Nam ſenſus communis e. g. percipit colorem oculi beneficio receptum; & ad ſe tranſmiſſum, non autem judicat oculum ſuo officio benè, aut malè perfunctum eſſe. Colorem impreſſum dijudicat & diſcernit, abjectâ planè omni conſideratione ipſius impreſſionis. Equus enim, ſi oculi ſenio caligaverint, non ſentit, & cognoſcit ſe colores minus acutè & perſpicuè jam cernere, quàm cernebat in juventute, propter debiliorem, & minùs commodam impreſſionem in oculo factam. Et ratio eſt eadem quæ ſupra. Omnis ſenſatio fit per ſpecies ſenſibiles, at verò receptio ſpeciei in organo eſt paſſio, quæ ſpeciem ſenſibilem non habet: abſurdum enim videtur concedere tum ſpeciem ſenſibilem ipſius coloris impreſſi, tum ſpeciem ſenſibilem ipſius impreſſionis. 3 *De Anim. text.* 150.

Doctrinam Ariſtotelis de Phantaſia conſultò omittimus; Negativè enim procedit oſtendendo potiùs quid non ſit, quam quid ſit declarando.

Reſtat jam tertius, & ultimus internus ſenſus. viz. facultas memorandi quæ memoria dicitur (μνημη) de qua Ariſtoteles in libris de anima nullam iniit diſputationem rejecta ejus tractatione in peculiarem libellum de memoria & reminiſcentia. In quarum tractatione multa occurrunt obſcura, & non bene diſtincta, nos eam ut poſſumus perſpicuè explicare conabimur. Primo igitur loco declaranda erit natura memoriæ, poſt reminiſcentiæ, quam velut aliquam ejus appendicem ſtatuunt Philoſophi: etſi magis methodicè, omnis de illa contemplatio rejicienda foret in tractationem ipſius animæ rationalis. Quod ad memoriam attinet duplex eſt, 1 ſenſitiva, qualem bruta ſibi vendicant, eſtq; ſpecierum ſenſibilium thesaurus, 2 Intellectiva, ſpecierum intelligibilium promptuarium; Quam quia hominis propria eſt, leges methodi juberent, in doctrina de homine, qu atenus eſt homo, tractari. Primum abſolvenda erit conſideratio ipſius ſenſitivæ memoriæ, quatenus in pura ſua & ſimplici natura in brutis animantibus ſe nobis conſpicendam offert; idq; (hoc ſuppoſito quod ſit facultas ſenſitiva ab aliis diſtincta) explicando ejus, 1 Objectum, 2 Actiones, 3 Sedem ſive Organum.

Objectum memoriæ ſive τὰ μνημονεύματα ſunt omnes ſpecies ſenſibiles à ſenſu communi &. phantaſia judicatæ. Quodcunq; enim eſt in phantaſia phantaſma, illud à memoria conſervatur, aut conſervari poteſt, atq; illud ſolum. Sunt autem iſta phantaſmata objecta memoriæ, non quidem ſimpliciter, ſed cum adjecta notione temporis præteriti. Rerum namque præſentium eſt ſenſus, vel contemplatio, Futurarum verò opinio, vel ſpes metuſque ut docet Ariſtoteles. Solarum verò rerum præteritarum memoria eſt, & quatenus ſunt præteritæ. Eſt præterea annotandum quod habet Ariſtoteles citat. cap. text 61. circa hoc objectum, quod viz. ſubeat duplicem rationem, abſolutam & reſpectivam. Et ipſum utrovis modo poſſumus contemplari, tum ut animal, tum ut animalis ſimulachrum. Sic etiam ſpecies in memoriæ tabula depictæ, in ſe quidem ſunt θεωρήματα, & νοήματα ſpectra quædam & conceptiones; in relatione autem ad alterum εἰκόνες & μνημονεύματα. Jam memoria propriè loquendo ſpecies retinere dicitur, ut ſunt imagines & monumenta aliarum rerum & ſic text 19, definitur ab Ariſtotele: Si quis enim picturam elephanti penicillo delineatam inſpiciat, qui ipſe elephantum nunquam viderit, contemplatur eam quidem tanquam opus ingeniosè confectum, non autem ut imaginem elephanti; inter quem & hanc picturam ille non novit ſimilitudinem. Item etiam ſi quis, qui Coriſcum non novit, ejus in tabula effigiem intueatur, conſiderat ipſam tanquam hominis picturam, non tanquam Coriſci Inſpectio picturæ illum in memoriam revocare non poteſt. Quare neceſſe eſt ut ſpecies inſint in memoria, ut ſimulachra, & repræſentationes rerum olim, & ante aliquod tempus cognitarum.

De mem. & Rem. c. 1.

τὸ ὂν τῷ πιναχι γεγραμμένον ζῶον καὶ ζωὸν ἐστιν, καὶ εἰκων.

Ἔξις φαντάσματος ὡς εἰκονος φάντασμα.

Quomodo autem ſenſus recte dicatur temporis differentias, & intervalla cognoſcere, examinandum veniet in actionibus hujus facultatis, & ſic de objecto. Actiones hujus ſenſus memorativi, potiùs appellandæ ſunt paſſiones quam actiones. Sunt enim hæ 1 recipere ſpecies ad ſe à phantaſia tranſmiſſas (ſedibus enim diſcriminatæ ſunt) & in ſe occultis ejuſdem viribus modoque incognito impreſſas & inſculptas. Difficile enim explicatu eſt quomodo memoriæ ſpeculum illuſtretur, & pingatur à phantaſia luce illâ conſtante, & non evaneſcente imagine, quave ratione in ſpiritibus immutatis tot inſideant ſpecierum Myriades. 2d. Conſervare & retinere ſpecies ſibi impreſſas, retinet autem non ut Hercules Clavum vi manum conſtringendo, ſed ut arca loculum in ea depoſitum, utque cera ſculpturam ſigilli. Memoria ipſa in ſe nihil reponit, ſed ab alio reconditum Cuſtodit. Atque hoc munus memoriæ eſt præcipuum, & ferè ſolum, cujus reſpectu memoria dicitur eſſe habitualis, ſive in habitu, quatenus nimirum imagines rerum ceſſante circa illas contemplatione, & cognitione, fideliter cuſtodiens, in proximâ potentiâ eſt ad actum ipſum memorandi, quoties obtulerit ſe occaſio exercendum. 3. Operatio quam facultati memorativæ tribuunt eſt redditio ſpecierum ſibi demandatarum, & veluti depoſiti repoſitio; faciunt enim hunc ſenſum famulum Phantaſiæ, tum condum, tum etiam promum; Ita ut quemadmodum phantaſia ſpecies memoriæ tradit ſuo uſui ſervandas, ſic hæc illi reddat, atque offerat contemplandas, ob hanc, ni fallor, operationem; memoria dicitur actualis ſive in actu, quando ſpecies habitualiter in ſe latentes, producens, & phantaſiæ offerens, ipſum memorandi actum in animali facit; Qui actus à Conimbricenſibus aliiſque definitur, Cognitio rei cognitæ, ut antea cognitæ, Quam definitionem an rectè facultati memorativæ aſſignetur una cum iſta tertia operatione Redditiva ſive ablativa, quibuſdam præmiſſis, ſtatim examinabimus.

Quod memoria (de ſenſitiva loquimur) non ſit facultas cognoſcitiva, ſicut in initio ſtatim harum contemplationum diximus, optimâ tum authoritate, tum ratione à Zabarella aſſeritur. Ipſa per ſe memoria, inquit, vim cognoſcendi non habet, neque habere debuit, propterea quod facultas cognoſcitiva, non poteſt ſine cognitione ſpeciem recipere: ſpecies enim recepta nihil eſt aliud, quàm cognitio ipſa. Plura autem ſimul cognoſci minimè poſſunt, ideò facultatem illam, quæ plura ſimul retinere apta eſſet, cognitione carere oportet, immediatè tamen inſervire cognitioni, & hac tantum ratione poſſe appellari cognoſcitivam. Quæ quidem ratio irrefragabilis eſt. Siquidem ex natura talium facultatum eſt, ut objecto ſeſe præſentante, ſtatim idem cognoſcant & dijudicent, niſi affectus aliquis præternaturalis hanc operationem impediat. Quare memoria receptis tot imaginibus, quæ omnes ſunt illi convenientia objecta, Si ullam cognoſcat, utique omnes cognoſcet, cum omnes ſint ſimul præſentes, neque ratio ſit cur hanc magis, quàm illam cognoſcat. Hoc autem abſurdum eſt; & veritas contrarii magis elucebit, ſi perluſtremus tria illa memoriæ ſupradicta officia, quorum ne unum quidem aliquam in memoria notitiam innuere videtur. Nam 1 receptionem ſpecierum non eſſe notitiam vel cum notitia conjunctam apertiſſimum eſt. Quamvis enim ſentire ſit pati, & receptio ſit paſſio, omnis tamen receptio non eſt ſenſatio ſive cognitio, ſed ſola receptio judicii de objecto prolati, ut docet Zab: Jam verò memoria eſt ſedes & receptaculũ phantaſmatum, ſeu ſpecierũ à phantaſia judicatarũ, ſed non dicitur recipere ipſum actum judicii & cognitionis, quem phantaſia circa illas ſpecies exercuit. Actus ille præteriit, nam alias animal ſemper cognoſceret, quia præſentem habet actum cognitionis, phantaſma autem ſive imago conſervata manet. Deinde conſervatio ſpecierum eſt tantum duratio impreſſionis ſine ulla actione, aut conatu ipſius memoriæ facta, ſed propter paſſivam ejus, & receptivam habilitatem in ipſa continuata. Sicut nummi in arca cuſtodiri dicuntur, quatenus in illa depoſiti & collocati quieſcunt. Quare abſurdiuſcula eſt cujuſdam quæſtio ſciſcitantis, quomodo poſſit memoria ſenſitiva ſpecies conſervare, ſi prorſus omni percipiendi, id eſt, cognoſcendi facultate deſtituatur. In paſſivis enim iſtis ſubjectis cognitio nihil

hil valet ad conſervationem, ſiquidem nec cera characterem, nec charta ſcripturam noverunt, cuſtodiunt tamen. Nec in memoriâ ſenſitivâ alio modo ſe res habet, cui cæca ſufficit fidelitas ut retineat quod traditur, quod ſit omittat quærere. Poſtremò diſcutiamus tertiam illam actionem, viz. Redditionis. Quæ quid ſit & quomodo fiat ratio ſumenda eſt ab iis quibus memoria ſimilis eſſe dicitur. Qualia ſunt tabulæ picturis depictæ, cera ſigilli charactere impreſſa, liber apertus typis excuſus &c. In his autem cujuſmodi ſit redditio manifeſtum eſt, nimirum paſſiva tantùm, nullo verò modo activa. Nam tabula, cera & liber oculo inſpicienti patent & objiciuntur, at oculum ad inſpiciendum non movent. Illa non aliquà actione & vi oculum exuſcitant, ut verſus ſe convertatur, at poſtquam in illa vel de induſtria converſus; vel fortuitò circumlatus incurrit, ſtatim ſe, pictæ icones, ſculpturæ annuli & literarum typi in ſenſum ingerunt. Hæc tamen loquutio Metaphorica eſt, ut & illa, cum dicimus [res ſe oculis conſpiciendam ultrò offert] neutrobique enim accidit aliquis cum cognitione conjunctus rei actus, ſed paſſiva ipſius, ſub oculis ſubjectio & poſitio. Sic capſula dicitur nummos depoſitos depoſitario reddere, non illis ſeſe ſponte offerentibus, & in manum dantibus, ſed iſta manu repetente & auferente. Applicentur dicta ad propoſitum. Phantaſia convertit ſe ad ſpeculationem phantaſmatum reconditorum, hæc autem non agunt in phantaſiam ejus obtuitum in ſe obvertendo. In memoria ſunt rerum imagines tanquam in libro aperto, ſed ſi cognoſci debeant, neceſſe eſt ut phantaſia prior librum aperiat, legatque imo & aliquando paginam vertat cùm quod quærimus ſtatim non occurrit. Quærenti quidem phantaſiæ adſunt in promptu, non autem motu aliquo ſeſe offerunt non quærenti. Redditio igitur illa ſpeciertum memoriæ attributa, eſt tantum paſſiva earum coram phantaſia præſentia, non activa aliqua earundem remiſſio, & in phantaſiam operatio. Ratio ſic patet, quia determinatio ipſius actus memorativi à Phantaſia eſt, non à memoria. Hoc eſt: hujus vel illius rei recordamur, non quod memoria hujus vel illius ſpeciem actione aliquâ ſuâ reddiderit, & objecerit phantaſiæ hanc vel illam contemplando ſe ſuis viribus converterit. Quod hoc exemplo declaro, Cerva ſiticuloſa quærit fontes aquarum, quarum ſpeciem in memoria impreſſam habet. Hic (ut ab effectu ad cauſas procedamus) ab appetitu exuſcitatur locomotiva. Ille vero irritatur à phantaſia, in qua ſit primum cognitio & judicium de re, deinde ſequitur rei appetitus; Cognitio autem hæc oritur ex particulari recordatione ſpeciei aquæ abſentis, quam ſpeciem cum contemplatur phantaſia, excitatur animal ad aquam quærendam. Hujus jam particularis actus recordandi & cognoſcendi quæritur quænam ſit prima origo & proxima cauſa: Utrum ſit ex parte memoriæ quod illa imaginem aquæ phantaſiæ offerat, & coram ſiſtat, an ex parte phantaſiæ, quod hæc naturali inſtinctu & præſente neceſſitate commonefacta convertat ſe ad memoriam otioſam quidem & per ſe nihil agentem, inque eâ latentem aquæ imaginem eruat & intueatur. Atq; hoc quidem poſterius ut verum accipimus. Cum enim memoria ſit facultas non cognoſcitiva, ut ſupra probatum eſt, & ſequentibus oſtendetur amplius, illa ſane in cerva ſpeciem aquæ ab alia quacunq; non internoſcit, quomodo igitur novit illam reddere & remittere ad Phantaſiam in hoc particulari caſu? Quænam eſt illa cauſa vel virtus determinans, cur hanc ſpeciem & non aliam, cur unam imaginẽ & non plures, & non omnes Simul contemplandas tumultuariè Phantaſiæ objecerit? Et ſic quidẽ tam illa imago recurreret & phantaſiam, quâ ſcitâ non eſt, ac qua ſcita eſt opus Quare ut in tabula variis picturis ornata, vel libro mille typorum formis excuſo, nullum eſt ex parte ipſorum agens determinans actum videndi, cur oculos hanc imaginem vel literam, & non illam aut unam magis, quam omnes intueretur: ſed determinatio eſt ex parte oculi, qui ſe convertit in unam hanc, & non plures alias, ita in memoria hujus vel illius rei recordamur, non quod memoria proprio motu phantaſiam ad hanc vel illam ſpeciem contuendam protraxerit, vel allexerit ſed quia ipſa ſe ad hanc & non ad aliam convertit. Quod vero dubitare poſſit aliquis & conjicere memoriæ quandam eſſe aliquam actionem, circa recordandi

actum, ex eo, quod ſcimus in nobis, idemque in brutis fieri putamus, ſpecies interdum non accerſitas, neque evocatas à phantaſia, tamen ſe coram ſiſtere, & quaſi obtrudere, quod propter memoriam reddentem & remittentem accidere putandum eſt. Hujus dubii ſolutio facilis eſt. Idem ſiquidem hic accidit quod oculo unam aliquam egregiam picturam intuenti, juxta quam circumpoſitæ ſunt aliæ multæ ejuſdem aut inferioris artificii. Directè & primario illam unam convertetur, & Solam quidem ſi in illam ſit intentus, ſed ex obliquo & quaſi per tranſennam etiam è reliquis quaſdam poteſt ſubaſpicere, propter citam ejus & inconſtantem volubilitatem. Picturæ quidem omnes ex a quo viſui patentes pendent in pariete, & per eas non ſtat, quin infimam æque ac ſupremam peſſimam æquè ac optimam, unam æque ac plures oculus aſpiciat, culpa oculi eſt, qui in unam non defigitur. Ita quidem memoria conſervat omnes imagines, & idola ſincera & diſcreta, nec unum magis quam aliud (ſi fuerit æquale impreſſionis artificium) contemplationi ſubjicit. Differentia penes phantaſiam eſt, quæ ſi ſumma fuerit attentio, planè nihil præter principale contemplationis objectum percipit, ut ſæpe quidem accidit, præcipuè in Melancholicis. Qui vero ob deſultoriam phantaſiæ levitatem, defectus ut plurimum eſt in debita attentione, ideò tranſcurrit & tranſvolat, ab una imagine ad aliam & præter principalem ad aliarum juxta poſitarum ſpeculationem, ſummâ ſua pernicitate ſe deflectit. Ubi etiam notandum eſt, quod actus memorandi eo magis minùſve ordinati ſunt & regulares, quo fortior aut debilior fuerit phantaſia in attendendo, & ſeſe ab una ſpecie ad aliam deducendo. Aliquando enim phantaſia regulariter procedit, ſpecieſque in memoria depictas à prima ordine ad ultimam percurrit, præcipuè hoc accidit quidem in hominibus, tum meditantibus, tum reminiſcentibus (ut poſt audiemus) tum etiam dormientibus, cùm acta diei repetuntur eodem ordine quo geſta ſunt: vis enim & attentio phantaſiæ in hominibus dirigitur fortè & confirmatur à ſuperiori facultate: aliquando verò nullo ordine adhibito irregulariter fertur, ab una ad aliam, prout fors tulerit, leviſſimè tranſiliens. Quod in nobis ipſis experimur, dum res memoria recolimus, & in brutis vel maximè fieri veriſimile eſt, cum phantaſia eorum ab omni externo objecto & ſenſu præſentis neceſſitatis (à quibus poſſet ad unum aliquod dirigi & determinari) libera phantaſmatis præteritarum rerum contemplandis operam dat. Atque ſic quidem qualis ſit, ſpecierum redditio ſive remiſſio à memoria ad phantaſiam, aliquo modo ex dictis poſſumus intelligere, quæ à veritate haud longè abeſſe exiſtimo, etſi, prout eſt in rebus ferè omnibus obſcuritas ſumma, & humanæ mentis caligo prorſus deploranda, plene ſatisfacere non videntur. Nam adhuc quæri poteſt, quomodo fieri quæat, ut cum phantaſia ſit velut oculus, memoria quaſi picta tabula, illa in medio cerebri ſita contempletur iſtam in poſtica ejus parte collocatam ſine mediis ſpeciebus à memoria ad ipſam recurrentibus, & tranſmiſſis? Et præterea annon hac in actione aliquod ſit ſpirituum vario & celeri motu errantium officium? Sed de his infra diſpiciemus de ſedibus & locali diſtinctione harum facultatum, deque earundem organica materialitate generalem ſpeculationem inituri.

Impræſentiarum deveniamus ad diſcutiendam definitionem illam ſupra traditam, de ipſo memorandi actu, ex illa redditione, ut aiunt, oriundo. Hunc autem ſic definiunt. Cognitio rei cognitæ ut anteà cognitæ. Tunc enim actu recordamur, cum rem olim cognitam recognoſcimus, idque perceptis, tum primo actu ipſo cognoſcendi præterito, quem olim circa illud objectum exercebamus, nam ſcimus nos cognoviſſe, tum ſecundo tempore inter illum actum & præſentem recordationem intercedente, nam ſcimus nos olim cognoviſſe. Eſt ſiquidem duplex memoriæ objectum, primo remotum ſeu ultimum, ſc. res ipſa quàm memoramus, in hanc enim ultimo terminatur memorandi actus. Secundo proximum, & hoc duplex primò cognitio olim de objecto habita, ſecundo tempus à prima cognitione ad præſentem interlapſum. Jam quod hominem ſpectat, procul omni dubio eſt, ipſum & actum præteritum & tempus præterlapſum accurate & diſtincte percipere. Nam ſcimus nos, exempli gratia

tale

tale aliquod dogma in concione audiviſſe & intellexiſſe,ſimul etiam quot menſes aut anni interceſſerint,ex quo primum intelleximus. Tota difficultas in brutis eſt,an ipſa quoque beneficio memoriæ ſenſitivæ tum ſuam olim habitam rei cognitionem,tum ipſam temporis præteriti differentiam cognoſcant. De utriſque breviter videamus;primo an ſciant actum cognitionis & judicii de objecto tempore præterito à ſe exercitium, adeoque dici poſſint ſcire ſe cognoviſſe? Hanc cognitionem brutis denegaſſe, duriuſculum videtur eſſe, & à communi loquendi opinandique conſuetudine nimium recedere, nec non ipſi experientiæ reclamare. Canes ſiquidem dominis ſuis poſt longam abſentiam redeuntibus blandiuntur ſtatimque agnoſcunt, utpote quos olim ſibi amicos perſpexerunt. Et nota eſt apud Gellium hiſtoria de Leone,qui quendam ſibi ad pugnam, & prædam in circo objectum ut amicum novit & amplexus eſt, quoniam ante annos aliquot eundem ſibi in ſpelunca ex ſpina claudo chirurgum ſenſerat. In contrariam tamen ſententiam it ratio. Nam ſupra oſtenſum eſt memoriam non eſſe facultatem cognoſcitivam, & cum non cognoſcat ſpecies ſibi impreſſas, multò minus ſciet actum judicii circa iſtas ſpecies ab facultate productum. Etſi dicamus tum phantaſmata tum actum phantaſiæ in iis judicandis recipi & imprimi in memoria,non ideo ſequitur hunc actum percipi & cognoſci a memoria. Hoc enim eſt confundere operationes ſenſuum internorum: Siquidem hoc pacto memoria dijudicaret ipſam dijudicationem phantaſiæ. Cognoſceret enim ſecundum illos actum dijudicationis, & ſic memoria ſuperior eſſet phantaſia(ſaltem æqualis) non tantum in conſervando, ſed etiam in cognoſcendo, quoniam ad præſtantiſſimam operationem hujus, illa aliam in eodem genere ſuperadjicit. Quinetiam his conceſſis, poſſemus verè dici ideo actu recordari, quia memoria judicat vel cognoſcit phantaſiam olim judicaſſe vel cognoviſſe. Quod quidem inauditum eſt & fieri non poteſt. Nam hoc modo præripimus ipſi phantaſiæ omnem in actu recordandi operationem, & otioſam facimus; ſiquidem ſufficit ſola memoria ad cognoſcendam rem ut antea a phantaſia cognitam. Non exiſtimo autem illos qui ponunt iſtam definitionem memoriæ actualis velle excludere omnem phantaſiæ concurſum ad hunc actum perficiendum; etiamſi ſatis obſcurè explicent, & ne explicant quidem cui tandem facultati iſtam definitionem aſſignant, an memoriæ ſoli vel memoriæ & phantaſiæ conjunctis. Si ſolam memorativam facultatem intelligant cum dicunt, memoria eſt cognitio rei cognita; quid opus erit ſermonibus de redditione, & Remiſſione ſpecierum à memoria ad phantaſiam,tanquam de re ad actum memorandi neceſſariâ, cum phantaſia in iſto actu nihil habeat officii? Quod ſi conjunctas intelligunt recte faciunt, ſiquidem actualis memoria, ſive actus iſte recordationis non eſt effectus ab una facultate productus, ſed à duabus copulatis. In quo materiale, ut ſic dicam, ſuppeditatur à facultate memorativa, quatenus phantaſmata & idola rerum recordandarum, in promptu conſervat. Formale autem à phantaſia, quatenus iſtas ſpecies cognoſcit ut prius cognitas. Res cognoſcendæ ſunt ex parte memoriæ, cognitio autem actualis à phantaſia originem ducit. Verum hîc alia nos urget difficultas; Si enim phantaſia ſola(non excluſo ſenſu communi) ſit cognoſcendi facultate prædita, & vero ipſa cognoſcat rem antea cognitam ut cognitam,non videntur hæc poſſe conſiſtere cum ſuperiori diſputatione de reflexione facultatum pure ſenſitivarum ſuper ſuum actum. Ibi enim negavimus ſenſum communem & phantaſiam reflecti in ſe judicando de propriis actibus & operationibus. hic autem contra affirmatur, ſi dicamus phantaſiam cognoſcere rem ut cognitam: hoc enim impoſſibile eſt ut faciat,niſi ipſe cognoſcendi actus olim à ſe de re iſta habitus rurſum cognoſcatur. Et perinde eſt ſcire ſe ſcire, & ſcire ſe ſciviſſe, temporis ſiquidem ad junctum facultatem non variat,nec operationem. Si igitur facultas organica,ut ſupra oſtenſum eſt,actum ſuum præſentem non cognoſcat, quomodo poterit in eundem præteritum reflecti? Hoc dubium videntes Conimbricenſes,ſic conati ſunt ſolvere. Non eſſe opus inquiunt,ut potentia ſuum actum abſtractè ſumptum liquidove cognoſcat,id enim ſoli immateriali facultati conceditur,

Noct. Attic. Lib. 5. cap. 14.

ceditur,ſed ſufficere percipere illum quodammodo, *viz.* acceſſoria quadam ratione & concrete prout involvitur in perceptione rei cognitæ ut cognita eſt. Qui modus reflectendi ſuper proprium actum potentiis inſidentibus organo conceditur. Sic illi. Quis vero ſit ille modus ex hac reſponſione elicere haud datur qua vix afferri poſſe exiſtimo magis obſcuram, perplexam, & involutam. Quàm enim non ſatisfaciunt hi termini (quoquo modo,quadam ratione, prout involvitur)in re tam ſubtilis conſiderationis definienda : Potentia percipit actum ſuum non abſtracte ſed concrete,hoc eſt, percipit rem cognitam non ipſam cognitionem, vel utraque percipit confuſe, neutra diſtincte. At hoc plane confuſum.Sciendum enim eſt,perceptionem rerum concretarum non includere confuſionem,duas res percipimus, etſi non abſtractas, tamen diſtinctas, neque accidens vel adjunctum confundimus cum ſubjecto,indiſcriminatim ſumendo,quidlibet pro quolibet, ſed accidens conſideramus diſtinctè ut aliud quid à ſubjecto,etſi concrete ut inhærens in ſubjecto. Multo autem magis illa diſtincta cognitio locum habet,cũ res aliqua concreta cognoſcitur ſub ratione formali unius concretorum. Si enim cognoſco rem albam quatenus albam apparet manifeſtiſſime, me illam ipſam albedinem cognoſcere, ut rem diſtinctam, & natura aliam à ſuo ſubjecto.Et iſta cognitio principaliter terminatur in albedinem non in ſubjectum. Quarè cum phantaſia conſiderat rem cognitam ut cognitam,ipſum actum cognitionis cognoſcit, etſi non ſeparatum à re cognita (nec enim hoc quæritur) tamen certe diſtinctum ab eadem quod an fieri poſſit ambigitur maximè cum hæc ſit formalis ratio diſtinguens actum recordandi ab omni actu cognoſcendi, quod in illo neceſſaria ſit cognitio cognitionis antecedentis, in hoc vero cognitio directa eſt & unica.

Ego quod in re difficili ſalvis aliorum judiciis prolatum volo,ita ſentio actualem in brutis memoriam non fieri per cognitionem rei cognitæ ut cognitæ, ſed per nudam contemplationem ſpeciei impreſſæ,ut rei objectæ; apprehendunt ſimilitudinem inter ſpeciem apud ſe in memoria ſervatam & rem jam oculis ſubjectam,& inde hanc ſtatim cognoſcunt. Canis dominum redeuntem ſtatim agnoſcit, quia ſimilem illum videt ſpeciei ipſius in memoria ſuâ reconditæ. Eſt hæc cognitio non reflexa,ſed comparata, quia enim phantaſia judicat ſpeciem ante impreſſam ſimilẽ per omnia cum objecto jam præſente, vel ſpecie objecti præſentis jam recepta momento cognoſcit,& vel fugit vel amplectitur. Perinde quidem ſe habet brutorũ recordatio, ac ſi quis mihi cujuſdam in turba ſtantis de facie autem ignoti picturam tradit. Ipſe quærere juſſus circumfero picturam,tandem incurro in hominem, factaque inter picturam & hominem collatione,ſcio eum eſſe quæſitum. Sic bruta rerum ſenſitarum imagines ſemper ſecum præſentes circumferunt,res autem ipſas aliquando quærunt, interdum in eas fortuito incurrunt,utrovis modo agnoſcunt,neutro vero cognitione reflexa. Exemp. declaro. Leo ille Romæ medicum amicum ſuum in Circo forte offendit,ex illius præſentia excitatur phantaſia ad ſpeculandam ejus imaginem in memoria impreſſam & ſervatam; imaginem noſcit, noſcit etiam hominis & ſpeciei ſimilitudinem, hinc ipſum quoque agnoſcit, & propter eum ita afficitur ſicut olim in ſpelunca afficiebatur. Hic nihil opus eſt reflectione,ut Phantaſia cognoſcat illam imaginem hominis ſe olim cognoviſſe, ſed ſufficit præſens intuitus imaginis & objecti, ad eliciendam cognitionem requiſitam. Phantaſio Leonis contemplando novit imaginem amici, non contemplatur ut notam,illud directè facit,hoc reflexè non potuit,nec fuit neceſſarium: cum ſatis erat ad internoſcendum amicum ejus noſcere effigiem, non ſcire ſe aliquando noviſſe. Deinde cum animalia bruta memoriæ beneficio res abſentes quærunt, ut cum nidos & pullos repetunt,faciunt iſta quidẽ quia harum rerũ recordantur.Sed negamus ea cognoſcere ſe olim noviſſe has res ut ante ſibi charas,utiles aut jucundas. Sed præſenti neceſſitate & naturali inſtinctu irritata phantaſia contemplatur earum rerum imagines non ut olim notas, ſed in præſenti utiles, & inde excitatur appetitus ad earum proſequutionem,ducitur igitur ſenſu præſentis neceſſitatis, & utilitatis, non cognitionis præteritæ. Ubi etiam notandum

dum eſt maximè diſcrepare recordationē hominis a memoria animalis tū quoad cauſas procatarcticas & proegoumenas, tum quoad objectum & res recordatas, tum quoad conſequentiam & effectus recordationis. Homo enim ſive excitetur, ab externo objecto vel interna neceſſitate ſive non, poteſt res omnes ſcire ſive neceſſarias ſive non, ſive utiles, ſive inutiles, mente revolvere, ſine aliqua cōmotione appetitus & loco motivæ. At vero brutum in rebus ad ſalutem ſuam non neceſſariis, neceſſe habet ut plurimum excitari ab ipſo objecto præſente, alias non recordantur nec recordari curant. Et hujuſmodi quidem veriſimile eſt brutum pauciores habere imagines; quia enim nullo moleſtiæ vel jucunditas ſenſu brutam mentem afficiunt phantaſia illa otioſius & minus attentè ſpeculatur, ita ut evanidæ prorſus fiant imagines. Rerum autem neceſſariarum, & quarum ex inſtinctu naturæ vel vehementi ſenſu jucunditatis & moleſtiæ appetitus ineſt, præſens neceſſitas & ille inſtinctus bruti commonefacit. Et hujuſmodi rerum recordationem neceſſario ſequitur excitatio appetitus & locomotivæ, nec in ipſa cognitione ſe ſiſtunt, ſed ad fugiendum vel ſequendum rem moventur. Sic de cognoſcendo ipſo cognitionis actu.

Veniamus ſecundo loco ad conſiderationem temporis. An animal brutum cognoſcat tempus præteritum, ſciatque ſe feciſſe, vidiſſe, & noviſſe aliquid olim? Cujus dubii ſolutio dependet ab explicatione quæſtionis, an bruta percipiant tempus? Tempeſtates ſuas καιρὸς bruta percipere nemo dubitat, quod faciunt naturali inſtinctu & alteratione quadam in temperaturâ ad id tempus contingente edocta, Sic norunt tempeſtates nidificandi, pariendi, in has vel illas regiones advolandi, redeundique &c. Difficultas eſt de χρόνῳ, illa ſcilicet affectione corporis phyſici qua in tempore eſſe, & a tempore menſurari dicitur, an hæc cadat ſub notitia brutali? Suppoſito igitur cognitionem bruti animalis ultra res ſenſibiles non procedere intellectuales verò minime attingere; quæritur jam an tempus in corpore naturali affectio ſit ſenſibilis, an tantum intelligibilis? Quod non ſit ſenſibilis omnino, aut ſi, homini tantum, ſic poteſt aliquo modo oſtendi. Tempus ut omnes diſtinguunt duplex eſt, Internū & externū. Internum eſt ipſa eſſentiæ rei cujuſlibet duratio a certo principio ad finē ex quo eſſe cæperit uſq; dū eſſe deſinat. Jā nemo dubitaverit quin tēpus in hac ſignificatione prorſus ſit quid inſenſibile, & ab intellectu ſolo perceptibile. Nec enim modus aliquis excogitari poteſt quo eſſentialis iſta duratio ſenſum ſubeat. Tempus externum eſt menſura motus, ſive durationis alicujus corporis per motum corporis extra illud poſiti. Hoc etiam tempus eſſe brutis inſenſibile ſic patet. Si enim ſentiatur vel per ſe ſentietur, vel per accidens. Quod per ſe, hoc eſt, per proprium ſpeciē ſentitur, illud eſt objectum vel cōmune vel proprium ut diſtinguit Ariſt. 2de Anima. c. 6. At tempus neq; inter objecta propria, neq;, communia recenſetur. Eſt enim omnium de his objectis tractantium profundum de tempore ſilentium, neq; etiam recenſeri poteſt, Siquidem tempus propriam ſui ſpeciem ſenſibus ingerere nequit. Num igitur per accidens ſentitur; Ita quidem Caſmannus, memoria cognoſcit tempus non formaliter, ſed accidentaliter, id eſt, cognoſcit in hac circumſtātia quod olim ſpecies fuit cenſa & æſtimata. Quæ ſolutio & explicatio haud ſcio an cuiquam veritatis avido exploratori ſatisfaciet. Quid enim eſt ſcire tempus per accidens, an ita ſcire, quemadmodum objectum unius ſenſus proprium cognoſcitur ab alio ſenſu, v.g. dulcedo per accidens percipitur a viſu, & accidentaliter video rem dulcem, quia huic colori talis annectitur dulcedo? Hoc eſſe non poteſt, quia tempus nullius ſenſus eſt objectum proprium, at vero quod per accidens percipitur ab uno ſenſu, id per ſe percipitur ab alio. An vero ita percipere eſt, quemadmodum ſubjectum alicujus accidentis ſenſibilis, viz. ſubſtantia in qua inhæret, dicitur ſentiri? ad hoc abſurdum, cum tempus ſit accidens. An ita denique quemadmodum Relatio a ſenſibus percipi dicitur aliquo modo. Et hoc plane modo percipitur aut nullo. Tempus eſt relatio, quippe menſura, ſic Logicorum præſtantiſſimi. Nulla autem relatio per ſe in ſenſus incurrit, ergo nec tempus. At incurrit, inquies, per accidens, bene habet. Quæro autem in quos ſenſus, an brutos, an humanos tan-?

Pſychol. c. 23.

tum? illos ſi dixeris eadem concludo operâ, bovem cognoſcere lapidem in agro limitaneum non tantum ut lapidem, ſed ut limitem: canem quoquè Socratem ſcire, non ut hominem tantum, ſed ut Xanthippes maritum. Hos vero rectè aſſerueris; Exiſtimo enim relationes ab hominis ſolius ut intellectu, ita ſenſu eſſe perceptibiles. Omne ſiquidem per accidens reducendum eſt ad aliquod per ſe, & quicquid cognoſcitur per accidens, idem cognoſci debet per ſe, etiam in eodem animali. Sic brutum videndo dulcedinem rectè dicitur ſentire per accidens, quia idem brutum per alium ſenſum percipit eandem dulcedinem per ſe. Eodem modo ſubſtantiæ omnes rectè ſtatuuntur objectum ſenſuum humanorum per accidens, quia eædem ſunt objectum intellectus humani per ſe, Sic relationes ſentiuntur à nobis per accidens, intelliguntur per ſe, Lapidem per ſe video, limitem per accidens, intelligo limitem per ſe non ſentio. In brutis vero quia deficit illa ſuperior facultas, deficiet quoq; omnis ſubſtantiarum, & relationum cognitio, & accidentalis illa quodam modo quadam ratione cognitio ſi ad calculum revocetur, apparebit eſſe merè umbratilis, & nullius modi certi & explicabilis. Annon igitur dicendum erit bruta non percipere tempus, ideoque nec temporis differentias cognoſcere, illud ſi neſciant, has certè ignorant. Atque ita canis v.g. non tantum non ſciet in particulari ſe ante tot dies vel menſes aliquid egiſſe vel vidiſſe, ſed ne in genere quidem illud olim ſe ſenſiſſe, cognoſcet. Quod illos quoque ſenſiſſe veriſimile eſt, qui dubitandum duxerunt, utrum ſi non eſſet anima, eſſet tempus. Nam non putandum eſt illos quærere utrum tolleretur tempus, ſublatâ animâ ſenſitiva, ſed an eſſet ulla ejus exiſtentia, non dato intellectu, Adeo neceſſariam inter tempus & intellectum dependentiam, tum quoad eſſentiam temporis (in quo errarunt fortaſſe) tum quoad ejus apprehenſionem & diſtinctam perceptionem (quod verum eſt) ponendam eſſe exiſtimarunt.

FINIS.

A SVMME OF MORALL PHILOSOPHY,

SUCCINCTLY GATHERED, ELEGANTLY
COMPOSED, AND
Methodically handled.

BY

THAT LEARNED SCHOLLER
AND WORTHY DIVINE
WILLIAM PEMBLE,
Master of Arts, and late Commoner of
MAGD: HALL.

Mores honesta verbis, verba Moribus.

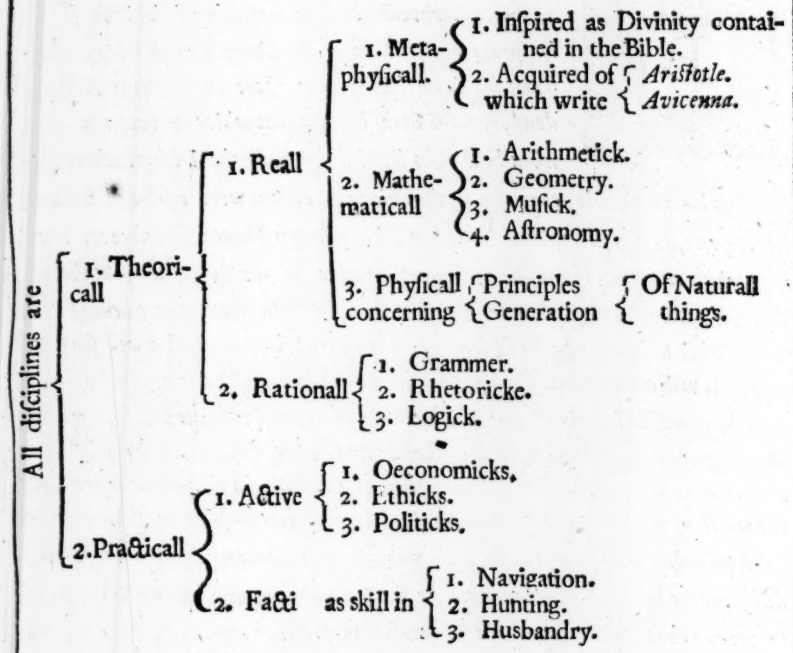
Τρόπῳ ἔσω σὺ τῷ λόγῳ πίστευε, ἵνα μὴ μόνον λόγων ἀλλὰ καὶ σιωπῶν τὸ ἀνδύσιμον ἔχῃς.

OXFORD.
Printed by WILLIAM HALL, for *Joh: Adams, Edw: Forrest, & Joh: Forrest.* 1658.

L 113

TO THE READER.

BEhold (unpartiall and Courteous) Reader, I preſent unto thee, one whom I need not name, the whole Book ſo fully ſpeaks him, it being the Character of him, whoſe name the Frontiſpice bears: here he yet lives although dead, for the Book breaths that which he once was, and when he was, he lived that which the Book teacheth, for ſuch was his admirable compoſure, that his very actions were a Morall Lecture, having exactly learned that of Minutius, Non loqui Magna ſed vivere. I will not make any Elogie of the Author, nor Encomion on the Book, when as the one deſerves rather the regiſtring in Annales, then the light torch of a running Pen; for the other unleſſe my gueſſe faile me, to a judicious braine, and a well ſeaſoned heart, it will commend it ſelfe, it having a mixture of Learning and delight, whereby it will both inſtruct and pleaſe the Reader; and to ſay truth, ſuch was his dexterity, that by Rhetorick he could inſinuate to a perſwaſion, and by ſolidity of argument evince thee to aſſent. But if perhaps the Book in all points anſwere not the worth of the Man, or thy expectation, let it not detract from his deſerts, or beget a prejudice in thy conceit, ſince the work is Poſthumus, and (I am perſwaded) never by the Author iutended for the publique cenſure; neither is the Printer much to be blamed, ſince he is ſo carefull to preſerve any of thy bleſt reliques (PEMBLE) yet unſlaine, from the unhappy fate of the Urne. Laſtly, ſince to offend is humanæ ſortis, whatſoever errors thou mayeſt find either in Author or Printer, the one thou mayeſt in thy judgement correct, the other in humanity condone. So mayeſt thou in ſome ſort, vindicate the Author, and gratify the Printer. Farewell.


All disciplines are
1. Theoricall
1. Reall
1. Metaphysicall.
1. Inspired as Divinity contained in the Bible.
2. Acquired of which write
Aristotle.
Avicenna.
2. Mathematicall
1. Arithmetick.
2. Geometry.
3. Musick.
4. Astronomy.
3. Physicall concerning
Principles
Generation
Of Naturall things.
2. Rationall
1. Grammer.
2. Rhetoricke.
3. Logick.
2. Practicall
1. Active
1. Oeconomicks.
2. Ethicks.
3. Politicks.
2. Facti as skill in
1. Navigation.
2. Hunting.
3. Husbandry.

A SVMME OF MORALL PHILOSOPHY,

I. *ETHICKS.*

MOrality is the Art of behaviour, prescribing directions for manners arising out of use and customary conversation.

Manners are either { 1. Reall making a good man ἀγαθὸν, 2. Complementall, making a faire conditioned man καλὸν.

The Vertues arising out of both { 1. Time. Καλοκαγαθία Goodnesse is Positive. { 2. Place. Complement varies according to { 3. Person.

The one necessary, the other indifferent, if used there is a grace and ornament, if not the impeach is not great.

Goodnesse is wrought by actions of Vertue.

Natural for men to work: our life 'tearmed by the *Pythagorians* ὁσημέρινον a fardle of Actions: Beasts are dull and at command, *aguntur non agunt*: men only are Active, as

having { Wit for judging. Will for prosecuting.

Actions are to be perfected by { Vertue for directions. Fortune for successe.

Vertue is lame without Fortune, and Forune blind, heady and heedlesse without vertue.

Our working is either { 1. In a state Politick. 2. In a family Oeconomick. 3. In private touching our selves, only Ethick.

In Ethicks are foure causes of Actions.

1. The Finall, the utmost is felicity, the speciall and immediate end, and particular good being in shew or substance good.

2. The Formall, as { Vertues { making { Bonum { *Verum.* Vices { our { *Apparens.*

Actions { Good. Bad.

3. Materiall, as Passions, whereon our vertues must work.

4. Efficient, as { Wit that makes prudence. Will that makes præ-election.

This is your Subject of all Ethicks.

II. Of

II. *Of particular Ends.*

Omnia appetunt bonum.

NO Action ſo ſuddain, but propoſeth ſome end: As actions are ſundry, ſo are particular ends: Our appetite affects them as either in ſhew or ſubſtance good.

Deſire naturally is for preſervation, Evill as it is evill is an enemie to being: Hence the aime of all Appetite muſt be ſome good.

Appetites are either
- 1. Naturall, as common Inclinations to a generall good of being: as for the Earth to bear downwards, the fire upwards.
- 2. Senſitive called *appetitus ſenſitivus*, whoſe iſſues are, to wit
  - 1: Griefe for things to be avoided.
  - 2, Pleaſure for things to be proſecuted.
- 3. Rationall, partly from the underſtanding, that judges the good: partly from the will that affects it: this is in men only, the other in beaſts.

Hence ariſeth three ſorts of Good, *viz.*
- 1. *Bonum Entis:* The object proper to the naturall.
- 2. *Bonum ſenſus*: Whoſe ſatisfaction is delight.
- 3. *Bonum Moris*: Whoſe manager is Reaſon.

If Reaſon be governeſſe, we apprehend true good.

If lead by Paſſion, we follow appearances.

Paſſion ſets a colour on Evill, and perſwades the good of it.

Hence are all vitious deſires.

Our way for ſuch objects is with *Annibal* to hear the gilded pillars in *Juno's* Temple, before we venture to feaſt on them.

Cic. 1. Divin.

——— Veri ſpeciem dignoſcere calle
Ne qua ſub arato mendoſum timeat auro.

Things are deſired, either as
- 1. Uſefull only to others, not for themſelves, ſo riches in themſelves are nothing, but are deſired for uſe only.
- 2. Uſefull both for others, and deſirable in themſelves: ſo Vertues of themſelves are comely, and are as means to happineſſe.
- 3. Deſirable only for themſelves, not for others, as felicity the laſt good, τ'αγαθὸν, *finis finium.*

That we often faile of the end intended, is for the want of either
- 1. Judgement in choice of the right meanes.
- 2. Ability in hot proſecuting that we have choſen.
- 3. Conſtancy in not perſevering in what we have choſen, and began to proſecute.

The excellency of one end above another is known.

1. If that end have the moſt worthy meanes directing to it. Hence the end of Policy is above others as having the meanes of other Practick ends ſubalternate to it.

2. If it comprehend the ſpeciall end intended by actions of leſſe worth, as the art of Horſe-man-ſhip is referred to art Military.

Hence the end of one is more excellent then the other.

Felicity is the beſt of ends: our ſoule affecteth it: Vertues work it: Conſtancy in goodneſſe perfects it: It ſelfe is the up-ſhot of all practick ends.

III. *Of*

III. *Of Univerſall Ends.*

Felicity.

FElicity is the propoſall of the beſt good.

We propoſe our good either as informed by Paſſion or judgement: Paſſion goes by opinion, & as opinion is ſtaggering, ſo muſt ſuch propoſals be. Hence to ſome pleaſure, to others wealth, to others honour, is Felicity; all are pleaſures for the time, but content not.

This felicity is not true but forged.

True felicity is from an uprightneſſe of judgement.

That we may find it out, ſeek we what in a man can be

Of { 1. Greateſt perfection. 2. Sole ſufficiency. 3. Quietneſſe of minde.

1. Perfection is required to all goods, but the height of perfection to the beſt goods.

2. Sole ſufficiency that there be { 1. Contentation in what we enjoy. 2. No want of what we enjoy not. } This keeps us from repining.

3. Quiet of minde that there be { 1. Integrity towards God. 2. True dealing with men. } Body or { But uſing thē alwais as help not as ends. 3. Not doting on the goods of fortune 4. Stopping extravagancy of paſſions.

A breach in any of theſe marres tranquility.

In a man we conſider a double cariage,

either as { 1. Living in this life only Moral. 2. Preparing himſelfe for a future life, Chriſtian.

Hence Stoicks and Platonicks held, we were free of

two Cities { 1. The greater; --Heaven. 2. The leſſer, --The World.

This World as it bears the image of the heavenly, and is the way of our journying thither: So the actions of the one truly moral, are not in oppoſition to the Chriſtian

Each of theſe lives have in their end { 1. Greateſt perfection. 2. Sole ſufficiency. 3. Trueſt quietneſſe of mind.

The felicity of the one is preſence of all good, when the ſoule is ſeperated.

The meanes to get this generall is Religion.

The felicity of the other is preſence of all good, whileſt we live.

The means to get it, is common honeſty, or univerſall juſtice.

Living in this world our work is either in { Soule only. Soule and body.

The work of our ſonle only is immanent.

The perfection of it is contemplation.

The object and aime of it is Truth.

The ſatisfaction is content and quietneſſe of mind.

The meanes to attaine it, is Sapience and Pondering.

That is an habit generall wrought by

two particulars { 1. Underſtanding for conceit, and apprehenſion of principles. 2. *Science* for inference of concluſions.

This true felicity, fith in it is { 1. True perfection. 2. *Soule* ſufficiency, 3. Quietnes of minde } is tearmed *Felicitas contemplativa.*

Our work both in ſoule and body is tranſient, ſo called becauſe the action of the

the ſoule were ſecret, were it not that the ſpreading of the body diſplaied it: The operations of the ſoule properly are punctuall and indiviſible: as they partake of the body, ſo they open themſelves both to the view, and uſe of others: Hence ariſe actions of practice, their ſpeciall aime is the good of others, and ſith we are not for our ſelves only, but to be uſefull to others, and ſociety ariſes out of community of nature; our ſpeciall felicity, for uſe muſt be practick.

Homo animal politicum.

Felicitas practica.

There are two ſpeciall Felicities then.

As ſinne and vice being in all a double miſery { 1. Darkneſſe of underſtanding for diſcerning truth. 2. Depravation of will for affecting goodneſſe.

So to remedy theſe, our perfection muſt be { Contemplative for the one. Practick for the other.

Theſe come not of the ſtrength of men, ſith the blind cannot judge of colours, the perverſe cannot will goodneſſe.

They are given of God, if any gift comes from above to man, ſaith *Ariſtot.* Εὐλογον καὶ παῦ εὐδαιμονίαν θεῖον εἶναι.

It is moſt fit it ſhould be our felicity, ἢ μόνιμον, ἢ ἧττον θνήτου ὄν,

The ſterne to manage theſe muſt be faith.

Without it { Contemplation is curioſity, Good actions but faſhion, and vaine-glory } { This is the aime of the heathen goodneſſe.

With it { Contemplation is wiſdome; Action is { 1. Duty to God, 2. Charity to our neighbour, 3. Salvation to our ſelves. } } This alone is mans felicity.

IV. *Temporall happineſſe deſcribed.*

Felicitas eſt Actio.

THe perfection of things is in their operation: Idleneſſe, and want of Action proceeding from Impotency: Hence Felicity being the perfection of man is action.

To will and intend ſuffices not, but doing is requiſite.

In maſteries the Crownes are not given to the likelieſt in perſon, but to the beſt in Performance. *Ariſt. Ethic.* 1. *c.* 8.

Action is a power common to all; communities commend not, ſith commendation aimes at a ſpeciall, and preferring before others: Thence Felicity the higheſt of goods muſt be a ſpeciall action of man, that proceeds from the ſoule not as it is vegitative, and ſenſitive (ſo agreeing with Beaſts and Plants) but as it is rationall, only proper to man.

Animi.

Secundum Virtutem.

In the reaſonable ſoule we conſider two parts, the one { Governing. Governed.

The governing part is by { Wit. Will regulating our ſoules actions, and ſtopping their unwarrantable excurrence: This called *Recta Ratio*, or *Virtus.*

The part to be governed is the ſeat of Paſſions.

Though they naturally ſprout from the ſtemme of reaſon, and are proper to men only, yet in themſelves they are wild and unruly, but ſtrength of reaſon muſt order them.

Our perfection is not { In the latter which muſt obey. But in the former, which muſt governe.

Reaſons in ſtrength and actions of vertue are nothing, unleſſe they are continued: Perfection of good muſt be without Ruptures: the intercedence of an after evill marres the glory of the precedent good actions: Hence felicity muſt

In vita perfecta.

be

be a work of honeſty to the end of our daies.
This felicity ends with our life, and therefore temporall.
The other begins after death, and is eternall.

V. *Things required to temporall Happineſſe.*

HAppineſſe is a Virtue common not for our ſelves onely, but for the good of others.

An happy mans imployment muſt be beneficence: his reward eſteeme and credite among the people.

That he may be beſt in performance, and higheſt repute, he muſt have the goods of { Minde. Body. Fortune.

Tria bonorum genera requiruntur ad felicitatem.

The mind is moſt inward, ſo affordeth goods moſt proper to felicity; A man for morall goodneſſe is to be judged for the goods within: Things outward as of the body and fortune are often changeable. They are not overmuch to be deſired, yet if offered they are to be received; we take them for conveniency, not neceſſity, as uſefull to ſet forth our Vertues both to the good and view of others.

Riches and the goods of Fortune ſerve for the weale of the body, the body for the ſoule, the ſoule for God. Ψυχῆς ὄργανον τὸ σῶμα, θεοῦ δὲ ἡ ψυχή.

Thus the goods outward are in direction to the goods inward: they make not a man happy, but adorne him; they give his luſter, not his being.

The thing that makes happineſſe properly and principally is Vertue, yet Fortune muſt grace it; as the ſtones and timber make the houſe, yet for ſight we could wiſh it pargetted, before we dwell in it: And though a man can foot it well, yet he need not refuſe a Coach if offer be made. *Seneca.*

Vertue without Fortune is like a King that hath a ſure Councell, though his underlings be rebellious: He is able to keep him in gard, though abroad there be mutinies; He may be happy in himſelfe in deſpite of fortune: like as a ſtrong man can beare, if a greater weight ſhould be laid upon him, and can ſuffer cold, though in the interim his teeth chatter.

An happy man uſeth ill fortune, as a good Captaine bad armes, though unframable, yet uſing them according to art militarie, or as a skilfull craftſman ſhewing his art on a ſhooe of bad leather, both may do well, but better, if their meanes were better.

The goods of the mind are either { 1 Wit for judging. 2 Will for chooſing, what we have judged. 3 Power for proſecuting what we have choſen. 4 Ability for ordering our proſecutions.

Habits are the loweſt gifts of the mind.
1 They are gotten by uſe and cuſtome, the other are naturall.
2 They work on paſſions, whoſe ground is ſenſe.

The other are without ſenſe, ſith { 1 Proſecution, 2 Choice, 3 Judgment, 4 Power, 5 Wit, 6 Will } are inſeparate ſubſtances.

Habits are only for the corporall.
Their kinds are { Intellectuall. Morall.

The intellectuall, some by doctrine, and instinction, and are five, to wit, { 1. Understanding, 2. Science } for contemplation. { 3. Sapience. 4. Prudence. } for action. { 5. Arte. }

The morall come by use, and custome, *viz.* { If ruling passion, it is Vertue. If ruled by it, it is Vice.

Their properties are { 1. To be begotten by us. 2. Being gotten long to continue with us.

Qualitas acquisita difficulter mobilis.

The difference betwixt the work of nature, and of manners is, Nature first begins with the habit, then comes to the action, as first we have the power of laughing, before the act: Manners are first in action, then in habit.

The goods of the body are { 1. Health. 2. Strength. 3. Grace of person.

Though Vertue could appeare in deformity, yet it is more honourable in a comely personage: as the Ruby planted in iron hath his luster, yet it sparkles more in a bed of Gold.

The goods of fortune are, { 1. Wealth. 2. Worth of birth. 3. Reputation and credit. 4. Friends. 5. Goods of posterity.

1. Goods either in { Money. Goods. Lands.

The use and end { 1. For necessity principally. 2. Then for pleasure { 1. Not of pampering. 2. But of recreation.

It is requisite for purveiance: Poverty and want are repining: necessity of having, armeth to importunity and impudency in procuring: Thence the beggers life, though most to be pitied for want, yet deserves least favour for their boldnesse. The *Pythagoreans* would have an happy man wealthy, but not in abundance: That much prosperity is like over-much light, it quells the eye-sight. That we must wish for no more prosperity, then may fit us for action, as the Pilot takes not the ship of most weight, but of most convenience for coasting: That the evills of much prosperity are greater then they of adversity; as in the body superfluities work more dangerous diseases, then defects: That as affliction compells our minde, so height of wealth puffes it up, & empties it: Hence we see the rich often injurious and incroaching: A happy man by wisdome prevents these.

2. Worth of birth, this is requisite, that there be no staine of blood. Low birth dejects the minde.

Bastardy is dishonourable, as debarring inheritance to the common rights of a Citizen.

Lewdnesse of parents is a disparagement to the child, as *Diogenes* seeing a boy wantonly given, gave this the reason of it, that surely his father was drunken when he begot him: Contrarily it was *Diophantes* brag, that he could prevaile in any demand with the *Athenians*, sith his father *Themistocles* could doe so before him.

3. Reputation is either *viz.* in { Height of place, as preferments. Good opinion of our fellow Citizens.

1. Preferments are properly due to the best: Lewd governors come in rather by intention then right: *Optimates* is an attribute to those, that for the common good so carry themselves, that *Sua consilia optimo cuique debentur:* They are defined

defined by *Tully*, *Opinates ſunt, qui nec nocentes ſunt, nec natura improbi, nec furioſi, nec malis domeſticis impediti:* Hence he ranges even ruſticks and tradeſmen, ſo they be honeſt. Cicero pro Sextio.

The reaſon may be, the ground of evill ſociety muſt be religion, and juſtice; without it can neither be reſtraint from injuries, nor puniſhment of evill doers, nor reward for the well deſerving. Wealth and Power make a Society ſparck, and paſſable, but juſtice informes, and acts it: This is as the ſoule to quicken it, that as the Organe to vent and ſpread it: Hence the right of governance principally is due to the beſt in life.

1 Good opinion in the minds of others is proper to the Vertuous.

It opens it ſelfe in { Words / Works } of ſervice.

Three things breed in a mans credit { Wiſdome. / Honeſty. / Love and kindneſſe.

The ſpeciall of theſe is Honeſtie: for a man truely honeſt hath that wiſedome, that he can diſtinguiſh the good from the bad; to follow the one and avoid the other: and his love is ſuch, that he will labour to benefit all, and injury none: This repute for good actions common and ordinary opens it ſelfe into praiſe for actions extraordinary, into honour, glory and admiring: honour and admiration aſcends upward, and is the title due to the extreame point, of goodneſſe: Wee yeeld it to things of moſt diſtance, and fartheſt out of our compaſſe: Hence all things moſt admired are moſt perfect: for the perſons moſt admiring are of the loweſt condition; therefore *Pythagoras* boaſted he had got this good by Philoſophy, that he had learned to wonder at nothing, ſith admiration proceeds rather out of the gaze of ignorance, then from a true view of judgment. Ariſt. 2. Rhet.

As in Nature there is exceſſe and defect, as in monſters, ſo in manners alſo. Things honoured and admired are out of the reach of Envy.

In vicina verſamur invidiâ, ſimplicius longe poſita miramur.

Hence good cannot be envied, ſince Envy is not at lower perfections: Praiſe is a title due to vertue, and is the reward of it; we attribute it not ſimply, but in compariſon; nor is a man ſo much praiſed for his abſolute good, as becauſe in that good he exceeds others, that are in compariſon worſe then himſelfe: Hence praiſe ſtands in a proportionate preferring before others: *Non ut optimis par ſit, ſed ut malis melior.*

Glory is ſimply without reference to defects of others: It admits no proportion by reaſon of diſtance: praiſe may be given and taken of equalls: Glory is for a Superiour onely: praiſe recants downewards to conferre with defects, and after conference to extoll the better deſerts of the other: Glory admits not of comparing, but is a title abſolute.

Hence *Felicitas bonum* { *Honorabile.* / *Non laudabile.*

4 Goods of poſterity as of { Children / Kindred. } ſomewhat to be reſpected of an happy man.

It followes him after death as a complement of his glory, yet ſo that it nothing detracts from him, if the contrary happen.

5 Friends are requiſite to happineſſe partly for { Uſe. / Comfort.

1 For uſe, ſith a man cannot rely upon the purchaſe of his owne hands only, but he often requires an help: Management of things are ſundry, and ſith they muſt each have their ſeverall diſpatch, they cannot ſo well be compaſſed by one.

2 For comfort, ſith a man is pliable to utter himſelfe to ſome one of truſt: Troubles are incident to all; and there is eaſe in reveiling them. —*Strangulat incluſus dolor.* Againe our nature abandoneth ſolitarineſſe: Preſence of

friends keeps us from feeding on our owne hearts, like *Bellepheron* in the wilderneſſe.

Ipſe ſuum cor edens hominum veſtigia vitat.

To friendſhip three things are required, { 1 *Virtus, ut pulchrum.* 2 *Conſuetudo, ut jucundum.* 3 *Uſus, ut neceſſarium.*

Vertue the ground, that muſt begin it.

Pleaſure, and converſation, that continue it.

Uſe and help, that muſt ſhew, utter and exerciſe it.

As it is the prop and ſtay of mans life, and followes immediately from the ſociableneſſe of his nature, ſo it relies on three goods,

The end of all appetites { *Bonum honeſtum.* *Bonum utile.* *Bonum jucundum.*

Friends muſt not be { ſuddenly gotten. many in multitude.

1 Sudden friends have but ſmall root of love.

It was *Zeuxis* anſwer when he was reprehended for ſlow painting, that he muſt beſtow time in drawing thoſe lines, which he hoped ſhould continue for ever. Obſervance of their paſſions and qualities muſt proceed, before we enter to cloſe with them.

1 Whether they be agreeable in manners to us.

2 Whether they incroach not too faſt into our acquaintance, for towardneſſe of this is an occaſion of ſuſpect: for ſuch a one is either a common friend and ſo leſſe intire, or he comes to you but for advantage and ſo for advantage will betray you.

2 Multitude of friends empties affection, as the channell muſt have many ſhallowes, that is cut into ſundry ſtreames. One bragged to *Chilo*, that he knew not many his enemies: he replied that by that he knew, not many was his friends. Friendſhip is a tenure preciſe, and proper to one, not to be enlarged to multitudes: *Ageſilaus* would uſe all in courteſie, but he was familiar and friendly but to few.

The Giant that had 50. bellies, was faine to have an 100. hands, and had by this no more benefit of ſuſtenance, then they that to one belly have but two hands. *Amicitia tantum inter duos.*

Men of worth have many fellowes, few friends.

Friendſhip is when they follow principally for Vertue.

When they follow for goods outward { Countenance. Power.

1 Countenance: It is greatneſſe of retinue uſefull to men of place. *In pace decus, in bello præſidium.*

2 Power: It is faction, and by it they raiſe themſelves, depreſſe their adverſaries. In governement it is good to uſe men of one ranke equally: for to countenance ſome extraordinarily is to make them inſolent, and the reſt diſcontent. In favour it is beſt to uſe men with much difference, and election for it makes the perſons preferred more carefull, and the reſt more officious.

VI. *Things required to temporall Happineſſe.*

HAppineſſe being the perfection of man muſt be in things that moſt honour him, nothing ſo worthy of him as vertue. It proceeds immediatly from his ſoule, as partaking both of wit and will.

Hence as beaſts are devoid of both theſe, ſo they cannot be ſtiled { Vertuous. Happy.

To

To live according to vertue, and the preſcript of nature is accounted all one. The reaſons are three.

1 Nature is the finger of God in creatures, whoſe work is for the beſt, and vertue is naught but the perfection of God.

2 Man by nature an image of God, as vertue and goodneſſe flowes immediatly from the one, ſo ought from the other.

3 Our ſoule hath will and wit: Wit the apprehender of Truth, and Will of Good: the conjoyning of both is mans nature, which of it ſelfe muſt both judge and affect true good: this only is vertue. Vertue is termed by them any ſpeciall action proper to any ſpeciall nature: Heavens, Elements, and dead bodies are by nature active, and vertuous: As things are moſt materiall, ſo are they leſſe quick: Hence ſoules are moſt vertuous, and this vertue is their felicitie.

VII. *Of Paſſions in generall.*

materia virtutis.

PAſſions are the matter of Vertue.
They are the nailes, that faſten ſoule and body together.

In them we note their { 1 Riſing and increaſe. 2 Iſſues and conſequence. 3 Prevention and ſtopping.

Their riſing partly from { 1 The ſoules nature. 2 The occurrences of objects.

The ſoule growes in paſſion { 1 Not by the underſtanding part. 2 But by the ſenſitive part, which { 1 Judgeth a truth. 2 Induceth a colour of truth.

The ſenſitive works for paſſion { Abroad by the five outward ſenſes. Within by the imagination or fanſie.

The work of the phantaſie is to reſume what the memory hath retained, and the common ſenſe judged, and out of them to make collections of appearances.

Theſe appearances go maſked under the habit of { Truth, Good.

If of truth, they perſwade a weake underſtanding and ſo breed, *viz.* { 1 Curioſity, 2 Folly, 3 Giddineſſe } hence are { 1 Heretickes. 2 Poets. 3 Fond ſtudets. } Theſe are in the Theorie.

If of good they perſwade a weake will, and breed ſome paſſions, which make men vicious and erre in the practick: That which makes a fancy ventrous and reſolved in theſe Collections, is opinion proceeding naturally from the ſoule; and as phantaſie is a part of it, ſo opinion muſt be the iſſue of it.

Hence ariſe the tenents againſt the Stoicks.

1 Paſſions are a naturall part of the ſoule.

2 They may be moderated well from their excurrence, but cannot be throughly barred of their exiſtence in us.

3 They are not in themſelves evill, but in their degrees.

4 They are often profitable, and meanes to further vertue, as feare teaches us to avoid evill, ſelfe love to proſecute our good, Mercy and pity teaches a King: Clemency and anger whetteth our valor.

5 Their exceſſe is not poſitively evill, but upon circumſtances, as with my friend I may be angry for his fault, but be reconciled againe: with my foe I may be more implacable.

6 Though ſtrengthened by opinion, yet not proceeding from without us, but naturall apprehenſions within.

7 In a man two parts {Understanding / Sense} both in reluctance to the other.

1 Understanding takes the good of most worth for honesty.
Hence ariseth conscience, or *συνείδησις*

2 Sense takes the good of most {Pleasure / Profit} hence are passions,

The will hath two inclinations to follow, either {Reason, or / Sense.}

In judgment we often condemne, what in passion we prosecute.
——*Video meliora, proboque.*
Deteriora sequor——

Objects that move our phantasie, are {Evills to be avoided. / Goods to be followed.}

The ground that perswades our soule to apprehend these objects, is selfe love.

This as it is {1 Ruled by reason is good: and the duty of man. / 2 Ruled by sense is bad: and nurseth passions.}

It may be defined, — An inordinate inclination of the affecting too much pleasure of the body against the prescript of right Reason.

The issues of passions, are {Generall. / Speciall.}

1 The generall are.

1 Rebellion against reason.
2 Division in themselves.
3 Insatiable in their extent.
4 Importunate for action. Hence they work headinesse, and suddaine resolution.
5 Desirous of things {1 Foolish. / 2 Inconvenient. / 3 Impossible.}
6 Inconstancy of prosecution.

2 The speciall are:

1 Driving the body to distemper by {1 Raising the humours. / 2 Altering the complexion. / 3 Forcing new motions.}

As in feare the blood chilleth, in anger boiles, in griefe the heart closeth, in joy opens.

2 Blinding the judgment: The reason is,

The Understanding receives her notice from the fancies impression: which befriending passion representeth often to the judgment not true, and reall, but apparent and conceited shapes.

3 Perverting our will.

The will inclines ofner to passion, then judgment, because passion is given more to choice and liberty.

The judgment is precise and setled to one part.

The prevention of passions is to {Discover / Temper} them.

1 Discovery is had,

1 From the use of company: as *Augustus* judged of his two daughters *Julia* and *Livia*, finding one delighted to converse with grave men, the other with youngsters: pronounced the one stayed, the other light.

2 From the view of complexions; as the cholerick breeds anger; the sanguine pleasure; flegme sloth; melancholy sadnesse.

3 From the use of talke, as if it be {1 Suddaine. / 2 Often. / 3 Personally impeaching. / 4 Censuring.}

2 To

2 To discover our selves observe we what our enemies speak of us. They are ready to seize on what is faulty in us, when our selves are blinded with selfe love.

After the discovery our Passions must be tempered.

The temper of them must be reason, and wisedome checking the sence, and stopping the excurrence of Phantasie.

Men by reason teach birds to speak, dogs to hunt, horses to curvet, though sense perswade the contrary.

And we discharge our selves of the meat we have eaten with pleasure, when we heare it was polluted or forbidden.

The way to temper them is not to root out but to prune them, as the taming of Horses is not to take away their motion, but their skips: And *Lycurgus* should not so much cut downe the Vines to barre drunkennesse, as have planted cisterns of water to have allaied the heat thereof. It was *Zeno* his saying of musicall instruments, that even barren wood and dead guts would speake, if strained to their pitch, and ranked in order.

Wisdome must be our Astrolabe to take the height and elevation of our passions, if they over-grow.

Our waies to slack them are,

1 To bend to the other extreme; as if my sight be scattered by view of white, I must regather it by viewing a black object: And *Epamminondas* way to stop his surfet on sweet meats, was to close his banquet with a draught of vineger.

2 Abstinence from things hurtfull, though lawfull.

3 Stop all occasions, that are motives to set passion on head.

4 Barre selfe conceits, and fancifull apprehensions.

5 Yeeld not to inconstancy and fleeting.

6 Labour to mortifie the flesh.

If Passion be too violent, that we cannot slack it, our labour must be.

1 To stay execution; As *Archytas* professed to his Bayliefe that carelesly kept his ground, that were he not angry, he would tell him part of his mind: And *Plato* would not himselfe beate his man, while he was moved, but gave him up to *Spensippus* to be handled by him.

2 To conceale it in what we may, for it breeds disrespect, if we open our yeelding to it: this made *Plutarch* to be upbraided by his servant, when he could not dissemble his anger, that it was a shame for him to be angry, sith he had written a book to the contrary.

A man (saith *Plato*) is sometimes his owne lord, when reason rules him; sometimes his owne vassall, when sence and passion.

VIII. *The division and number of Passions.*

The bent and aime of all Passions are either, { The gaining of a good: / The avoidance of evill.

Good & evill { are } { gained / avoided } { by 2. inclinations of the soule, } { 1 The concupiscible that affects. / 2 The irascible that prosecutes & venture on what we affect.

Both these have their objects { Good. / Evill.

The attainment of the { Good breeds pleasure. / Evill breeds griefe.

Thence { Pleasure / Griefe } are the heads of all passion.

The

The Passions aiming at good are either
1 Love.
2 Desire.
3 Hope.
4 Boldnesse.
5 Pleasure.

The good presented is affected first by {Love. Desire.} these proceed from the concupiscible.
Then it is prosecuted for attainment by {Hope. Boldnesse.} these proceed out of the irascible.

Then being attained there resorts pleasure: this only for the good present, the other for the good absent.

The Passions aiming at the avoidance of evill are:

1 Hate opposite to love.
2 Abomination or detesting, opposite to desire, being but the vehemence or high degree of hate, as desire is of love.
3 Despaire opposite to hope.
4 Feare to boldnesse.
5 Paine or griefe the issue of all, when the evill is in presence.

As {Goods / Evills} come nearer or further off their attainment, so they partake more or lesse of {Pleasure. / Griefe.}

These 10. Passions are simple, seeing they partake either of Pleasure alone, or griefe alone.

There are seven mixt Passions.

These work either {on our selves, or on others.}

1 They that work on our selves are 2.
1 Shamefastnesse } mixt of {1 Feare for infamy. 2 Sorrow for fault. 3 Desire of amendment.
2 Repentance }
2 They that work on others, are either {for them, or against them.}
1 For them are 2.

3 Pitie whose object is the evill of another, which we would have removed.

Mixt of {Griefe for the evills befalling. Desire for the removall of them.}

4 Zeale, conceived in the behalfe of one we love.

Mixt of
1 Griefe for the wrongs done.
2 Anger against the party wronging.
3 Love to the party wronged.
4 Boldnesse to right him in what we may.

The Passions that work against another, are either {In thought only. Or in deed.}

1 In thought, 1.

5 Jealousie or suspition mixt with
Griefe.
Anger.
Feare.
Hate.

2 Indeed, 2.

6 Anger mixt with either
1 Griefe for wrongs.
2 Hate against the party wronging.
3 Desire of revenge.
4 Boldnesse in venturing.

7 Maligning: This is different from anger, sith anger is moved upon wrong done: This without that motive: only because it is well with another.

This

This containes { Envie, muttering at anothers good. / Ἐπιχαιρεκακία, joying at others fall.

The former mixt of { Hate. / Griefe. / Desire of falling.

The latter of { Hate. / Joy for the evill fallen.

This of Passions in generall.

IX. *Of Love the first Passion.*

THe object of Love is goodnesse; the issue joy and content.
It is either with or without Passion.

1 Without Passion its in { God. / Angells. } both have wills which are the affectors of good, and this affecting is Love.

1 Gods love is partly in { Reflexe to himselfe. / Communicating good to others, *Viz.* The creatures.

1. By reflex into himselfe, he views his owne goodnesse: and goodnesse is the loadstone of love.

2 He communicates to creatures, goods of { Nature. / Grace.

1 Nature is generall to all, and comprehends the works of { Creation / Preservation / temporall. } In this is the true *Bonum Entis*, which God loves.

2 Grace is speciall to some and comprehends the spirituall acts of his love as { Redemption, / Satisfaction. / Glorification. } In this is the true *Bonum meris*, and this is Gods love.

2 Angels love is by contemplation of { God. / the works of God.

They see in all perfection of good, the fountaine is God, the streames scatter into each part of the world: Things they cannot hate, onely sinne they hate which is as nothing.

This love hath these tenents.

1 It is in the best natures, and the perfection of them.

2 As the best things are most lovely, so they are most in imparting their loves to others.

3 It is impotence to be hating, envying, murmuring, all which are opposite to love.

4 It cannot be perfect in man, it is truest in God, and nature; these are not interrupted by Passions.

5 The bond of Matrimony hath not truely this love, sith it is spiced with lust: we may rather tearme it the Union of affections willed by God for avoidance of further evill.

6 It works for the best things with reluctance to sense.

2 Love with passion is either { Proper. / Improper.

1 Love improper is in beasts, στοργή, the Empresse of Nature.

Birds build their neasts, and spare their owne crawes to fill their young ones: the Partridge flags before the Faukner, and ventures the taking, that her young ones may escape. The most timorous creatures grow most resolute in these combats: In the worst natures are some sparkles of love: As in Gold-mines amongst much earth shines a luster, and in beasts are rude lines of mans

naturall

naturall affection: As in wild figs and olives are the ſpices of the ſweet, though in harſher manner:

2 Love proper is in men alone.

It is either of { our ſelves, / or others.

1 Love of our ſelves called φιλαυτία either { 1 True according to reaſon, / or / 2 Fancied according to ſenſe.

1 True ſelfe-love apprehends that which is ſimply good, both in preſent and future.

It reſpects the goods of the ſoule before thoſe of the body.

It chooſes the leſſe good of moſt durance before the greateſt good of leſſe continuance.

It is the well-head of Charity.

———*Charitas incipit aſe ipſo.*

And the ſpurre of Vertue, ſith by it we benefit our ſelves.

Properties.

2 The properties of it are { Wiſhing / Working } the beſt to our ſelves.

3 Conſent with our owne parts, as of { Reaſon. / Paſſion.

4 Loving to retire into our owne thoughts.

5 Joying at our owne good, and grieving at the contrary

Hence it is the attribute only of good men.

1 The evill follow ſhowes, and opinative good, which failing breeds ſorrow: the good man aimes at truth, and therein contents himſelfe.

2 Conſcience ſuffers not the evill to view their owne thoughts, they are at odds with themſelves; Senſe and Reaſon are hard at combate with them: Love cannot be there, where there is difference.

3 Selfe-love cauſeth Joy; Evill men, though they have joy of ſenſe, they have griefe of reaſon, and their joy is not for durance, but ends in repentance.

4 Intemperance is the badge of evill men, whoſe work is to breed diſeaſes in { Soule. / Body.

A good man ſo loves himſelfe, that he will either ſtop raiſing, or labour their alaying.

5 As goodneſſe is wiſdome, ſo evill is folly, which blindeth us, that we cannot diſtinguiſh the good from the evill, but chooſe at randome, and ſo prove our ſelves without ſelfe-love.

The oppoſite of ſelfe-love is either a ſtupid neglect, or a deſperate hate of himſelfe, they that mangle themſelves, are of this ranke: Selfe-love fancied according to ſenſe is the badge of fooles; It is the ſeed-plot of Paſſion, the bathe of Flatterers, the nurſe of vices in manners reall, of Phantaſtick humors, in manners of Complement.

It ariſeth from 3. heads, *viz.* { 1 Blindneſſe of underſtanding. / 2 Eaſineſſe of comparing our ſelves with others. / 3 Partiality in judging to our owne ſide.

The Iſſues of it are 4.

1 Admiration of our ſelves.

2 Arrogancy of ſpeech.

3 Eaſie excuſing our owne faults.

4 Deſpiſing of others admonition, and counſell.

The waies to reſtraine it are.

1 Prize the Act of any above thine owne particular, as many eyes ſee more then one, and many hands make better riddance.

2 Amplifie others vertues, depreſſing thine owne.

3 Be ſparing in vaunts, ſeldome in excuſes.

This ſelfe-love barres the admittance of goodneſſe; it comes not, unleſſe it be

be ſought. Sought it cannot be, unleſſe it be acknowledged wanting: Selfe-love barres this acknowledgement.

Multi ad ſolidam eruditionem perveniſſent
Niſi ſe perveniſſe jam putaſſent.

Love to others is directed either to { God, or our Neighbours.

1. Love to God is only in a ſanctified will, none can truly hate him but ſinners: The reaſon is becauſe, God is Love, and ſinne is in oppoſition to God.

2. Love to our Neighbours is either to { Enemies, or Friends.

1. Love to our Enemies is one of the cunning'ſt points of *Charity*, and an imitation of the Divine nature.

1. Pardoning them, if they repent, as the Lions do the beaſts that ſubmit themſelves.

2. Pardoning them, though perſiſting, and being without ſubmiſſion.

3. Not pardoning them only, but working a good for them.

The Neceſſity of this Love is,

1. Becauſe God loveth us being his enemies, and we muſt doe, as we would be done unto.

2. There is none ſo bad but hath ſomewhat excellent in him, and none ſo harmed us now, but he may do us good hereafter; and for this is to be loved.

2. Love to our friends is either { for publick reſpect. or private, and particular.

1. Love for publick reſpect is the love of our Countrey, that is the duty of all; but it is moſt ſplendent in heroicks, who pawne their life for it. *Ob. Lipſius.*

It was queſtioned, whether this love was ingrafted by nature, or aſſumed by cuſtome?

1. If it come by nature, why doth not the poore love as well as the rich?

2. How comes it, that many for gaine leave their countrey, never to returne, ſith where we love, we love to converſe: Some have been Traitors againſt it, and *Neroes* to fire it.

We anſwere. Nature cannot be ſo ſtrict, right, and even, but ſometime ſhee breeds Monſters: gaine may withdraw mens hearts, and faſten them to forraine Coaſts.

The poore love their home, but rich men more, becauſe they reap the goodneſſe of their Countrey in a larger manner.

Mens love of Countrey is firſt for themſelves, as we feare ſtormes, leſt our ſelves pinch for them, and we quench a fire, leſt our own houſes be fired by it.

2. Love for private reſpects is either { 1. Aſcending to our Superiors. 2. Deſcending to our inferiours. 3. Betwixt equalls.

1. That in deſcent is farre more hearty then that in aſcent: Hence fathers are more loving to children, than children to fathers.

2. That betwixt Equalls ſtands upon more indifferency of points; and in the beſt counterpoiſe of either they may fall to jarring: Hence brothers and ſiſters fall to jarring, and friends have many diſtaſts.

Theſe Loves are linked either by bond { Naturall. or Civill.

1. The Naturall bond is three fold.

2. Under God to parents, who challenge of us { 1. Honour. 2. Maintenance, if need ſo require.

It was *Solons* law, that none ſhould be free from their duty but thoſe that had learned no trade of their fathers.

Parents are either of { 1 Blood, that frame us in body. 2 Manners, that by direction frame us in Soule; ſuch are teachers.

It was *Socrates* his tenent, that by nature both theſe had challenge of Love: it is alſo doubted by many, whether *Alexanders* debt was not as ample to *Ariſtotle* his Maſter, as to *Philip* his father.

Our bond of nature is to { Brethren. Siſters.

They challenge of us,

1 Counſell.
2 Liberty of Conference.
3 Pleaſure of Converſation.
4 Helps of Fortune; So we wrong not our ſelves over much in furniſhing them.

Vivet extento Procul ejus ævo
Notus in fratres animi paterni.

Brothers love is { 1 Honoured by our friends. 2 Envied and feared of our enemies. 3 Uſefull to our ſelves. 4 Joyous to our Parents.

King *Eumenes* his Mother profeſſed her ſelfe happy in this, that of 4 Sonnes 3 yongeſt ſquired the body of the eldeſt, and that *Eumenes* was nothing jealous or miſtruſtfull of them: Nature hath made them in a family feet to beare up our body both in equality and proportion; If they exceed, they cauſe halting, if they trip at one another, they cauſe falling.

A Lady of Perſia made it a great diſpute, whether they were better to loſe her brother, or her ſonne; ſhe ſaid they could get a new ſonne, but a brother, ſith her Parents were dead, they could not.

Brothers diſlike (it may be) often admits remedy, but their hate is inreconcileable: As the Joyntures of Art, though riven with rents, may be glewed againe, but Natures breach cannot.

The ſpeciall Motives of their diſlike are 2.

1 If we leave their commerce, and follow ſtrangers, as if we ſhould cut off our fleſh and inch in the roome of it a ſtrange peece: And the Arcadian Poet in *Homer*, when he had loſt his legge, for his beſt help was to hoppe on a legge of wood; ſtrangers will be diſtruſtfull of us, ſith we leave our owne.

Can you ſtile your friend brother, when you cannot account a brother your friend: as abſurd a thing, as if you mangeled his naturall body: but hanged his Idoll with laces and Garlands.

2 If we are alwaies checking, and thwarting their courſes, as *Laco* ſaid, by his ſhort wife, of 2 Evils, the left is to be choſen: So if our brother be bad, rather let him have his fourth, then demerit his hate.

Though the dog bite and the horſe throw us, yet we keep them, and we ſuffer Apes, Cats and Lyons, though ſometimes harmefull.

Winking at faults in company is uſefull, when we would not diſpleaſe, though it be not ſo honeſt, yet for avoydance of further Euills, it may be tolerated.

We muſt be our Brothers Friend, not his Judge.

3 Our bond of Nature is to our kinne either of { Blood, or Marriage.

both galling offices of love proper to the family.

as Invitation { Marriage feaſts. Funeralls.

2 The

2 The civill bond of Love is to { 1 Citizens. / 2 Countrey-men. / 3 Strangers. } { As particular reſpects vary, ſo this order varies.

It is the engaging of man unto man in heart began by uſe and acquaintance: It acteth as one Soule in 2 Bodies.

There are two branches of it { 1 Wiſhing. / 2 Indeavouring the beſt for another not for his owne but the others ſake.

The maine motives of it are the 3 goods { 1 Pleaſure. / 2 Profit. / 3 Honeſty.

1 Pleaſure } are the aimes of Epicures; loves as they are diverſe, and fancifull
2 Profit } ſo ſuch loves muſt be.

3 Honeſty makes love more ſetled: it appeares not as *Alcibiades* changing his coat to the faſhion of the Place, but as *Socrates* keepes his tenor.

This love gets his growth by 3 knots { 1 Affecting. / 2 Acquaintance. / 3 Truſt.

The Twine to winde and faſten it muſt be a Reſemblance of Manners.

Motives to make me affect one.

1 I ſee him ſympathize with my { Joy / Griefe } befriending *Brutus*.

2 He accounts my friends his, and my enemies his; So *Cicero* loved *Appius Pulcher* for *Brutus* his ſake, and by it bound *Brutus* the more to him.

3 He is pleaſant-hearted and Jeſting; If I jeſt with him he takes it not amiſſe.

4 He reports well of me behind my back, and rather in ſecret ſhews his mind then in publike it ſhould be told me.

5 He delights in my Company.

6 He goes neat, but curious in apparrell: this was *Demoſthenes* and *Hortenſius* his trick to get them favorites, when they firſt began pleading.

7 He lives peaceably with others, which perſwades me, he will do ſo with me too.

Theſe things may move affecting in me not acquaintance, ſith the { Flatterer / Diſſembler } may do as much.

Motives to moove me to acquaintance.

1 He reports well of me before mine Enemies, and if they except, he defends me.

2 I ſee him honeſtly given not giddily.

3 He doth me a good turne, ſo it be no prejudice to himſelfe.

4 He is no buſie-medler in my matters.

5 He overthwarts me not in talke, eſpecially being eather ſerious or angry.

6 He keepes the 7 former motives without diſſimulation. Theſe move acquaintance, and I would truſt him in matters obvious, and ordinary, but in things ſecret, and neerely touching me, I may not, unleſſe he had Wiſdome joyned to his Honeſty.

Motives to move me to truſt him.

1 He hath all the 7 former circumſtances without diſſimulation and the 6 latter with wiſdome.

2 He is wary, that he be not felt by others to open himſelfe by Ignorance.

3 He doth me a good turne though to his owne Prejudice.

4 If I have wronged him, he will not revenge it, though having opportunity.

5 He ſuffers wrong for my ſake.

6 He diſcloſeth to me his heart, opens his faults, ſheweth me his hopes and feares.

This makes the upſhot of love, and the Bond of Friendſhip. As the Diamond engraves the Diamond, and fire encreaſes fire: ſo his love encreaſeth my love,

and makes up an Union betweene us.
Satis de Amore prima Paſſione.

X. *Of Deſire the* 2. *Paſſion.*

DEſire is the ſtoppe, and ſeale of Love: it addes vehemency to our affecting. The object of it is ſome pleaſing good; The iſſue delight.

Goods are made pleaſant unto us either by { Nature or Cuſtome.

1 By nature are ſuch as in themſelves have no Paine.

2 By Cuſtome the hunts-man affects the cold winters walkes, and the ſtudent loveth his watchings, and they are deſirable to him, though in themſelves painfull, but are pleaſant for the End.

Deſire is partly { with Hope. without hope.

1 If a thing deſired be within compaſſe of attainment we raiſe up our powers within, and watch helps abroad to gaine it, then deſire is joyned with Hope.

2 If it be not likely to be gained, it leaves hope, and ſpends it ſelfe only in wiſhing.

Thus we deſire { Mines of Gold, Managements of States } though there be no hope or expectance of it.

About Deſire are theſe Tenents.

1 It is a note of want, and Impotency. Thence the covetous are ſaid alwaies to be wanting in their greateſt Abundance.

2 It is never but with griefe, till the thing be obtained, and in the attainement it ceaſes. Hence it cannot be in God, ſeeing in him is no Want, Griefe, or Paſſibility of Nature.

3 We cannot deſire things, we know not.

4 It is limited only by ſatisfaction; without it growes eager importunity.

5 It is grounded only upon Sence: Angels properly have it not, nor Plants.

6 It appeares firſt in beaſts: In a more pregnant manner it is in men, ſeeing in them the ſenſible part is more various, as having opinion to float and to caſt their deſire to infinite reſolutions which beaſts want.

Deſire is either { Proper, or Improper.

1 The Improper is an Inclination to the regaining of a Good; this is called *Appetitus naturalis*, by which the Earth beareth downeward, the fire upward, and it appeares in all naturall bodies.

2 The Proper is in men principally.

This is for the bettering either of the { Reaſonable part, or Senſible part.

1 For the reaſonable, there is a deſire of knowledge naturally in-grafted in the Soule.

2 For the ſenſitive part, the deſires are either neceſſary as of { Meats. Drinks.

Naturally not neceſſary, as Venery, which though it be neceſſary to man in *Specie*, yet is not to this or that man in *Individuo*: Neither naturall, nor neceſſary as are all Phantaſies and conceited Appetites.

The 2 former are common to men with beaſts.

The laſt comes by an Opinative apprehenſion of Colourable goods, it opens it ſelfe moſt in exceſſe of things: It growes boundleſſe and infinite, for as opinion is infinite, ſo theſe deſires brooded and hatched by it muſt be infinite.

Fancied

Fancied Defires are, either { Extraordinary. Ordinary.

1 The extraordinary are cauſed by deſeaſes, as the cholerick deſires honey, the Fever-ſick wine, others eate chalke, coales, &c. or are incident to great bellies, whoſe longing proceeds from a raw cold Humor; If they faile of it, they either endanger themſelves, of their infants; it comes eſpecially, when they travell for Wenches. The Low-countrey-women of all others are moſt given to theſe deſires, becauſe of their coldneſſe of temper.

2 The ordinary ariſeth from voluntary Paſſions.

They bend either to { Pleaſure. Profit.

1 The deſires bending to Pleaſures are mainly to ſooth the five ſenſes. Theſe are craving and exceſſive, all joyned make up luxury. *Cleopatra* in her voyage to *Anthony* had all theſe; odours for her ſmell, muſick for her eares, cakes for her taſt, coſtly hangings and ſoft pillowes for her ſight and touch.

The like was noted of *Antiochus* in his warres againſt the Romans. *Livius Lib.*

The two ſenſes that luxury ſeeks to pleaſe, are { Touching. Taſting.

From theſe ariſe two importunate ones { 1 Luſt for Venery. 2 Liquorouſneſſe for { Meats. Drinks.

The excurrences of both theſe are a certaine ſigne of a corrupt, lewd, and intemperate ſoule.

1 Luſt is in beaſts, but exceeds in men.

1 Beaſts have it but at ſet times, men at their pleaſure, *ad Libitum.*

2 Beaſts have it leſſe violently, men, ſo, that many have wrought their deaths for it.

The only way to allay it, and to excell beaſts is { Right reaſon. Religion.

Our caveats againſt it muſt be to avoid { 1 Words. 2 Geſtures. 3 Meats. wanton.

It never admits moderation, and warrantize, but only in the bond of Marriage.

2 Liquorouſneſſe for meats and drinks aimes not at neceſſity, but pampering: thence it cannot be truly in beaſts, who feed not but for hunger.

This Deſire is ſeen in us, either { Eating overmuch. Too greedily for the time. Inſeaſonably at all times. Feeding rather on delicates. then ſtrong meats.

It is *Seneca's* ſaying of the Belly: *Parvo contentus eſt, ſi des illi quod debes, non quod potes.*

2 Deſires aiming at profit are either of { Wealth, as Covetouſneſſe. Honour, as Ambition.

1 Covetouſneſſe is for the Purſe, it gapes after money, either to have it only in poſſeſſion, this is Parſimony: or to have it for Uſe and purveiance, not of nature, but of ſuperfluities: This deſire may be termed Vaunting, or oſtentation.

Parſimony is only to have, not to uſe; It is the trueſt note of poverty.

Increaſe rather feeds then allaies it: he that ſtill drinks, and cannot be ſatisfied, needs rather purging, then filling. *Plutarch.*

Theſe extort from others not to benefit themſelves: but we rather hate the Viper, that ſtings only to kill, then the Beare or Lion, that kill only to eate.

They make others to want: yet themſelves are like the Bath-maſters Aſſes, that carry on their backs the Rubbers & the cleanſing Towels, yet they themſelves are all miry with filth: they never profit, but by their death. As a kind

of mice feeding in the gold-mines eate the Oare, yet redeliver it not till they be exenterated.

This desire growes infinite, and ariseth from 3. heads.

1 Imitation of them, whom we see to prosper and we wish to be as they are.

2 We make Wealth our End, not our meanes *Concupiscentia finis solum infinita*; meanes to Ends are bounded, sith the end is beyond them.

3 Riches are for Use; they are not of themselves good: As man cannot be sure of his estate, but he may require helps from them, and as losses are ever imminent, so riches are ever desired for prevention: Desire of money for Ostentation aimes wholly at superfluity: if at necessaries, the poore might equall the rich in this Kind: And *Diogenes* might by this as well vaunt himselfe in his Tubb, as *Alexander* in his Throne. One came to *Scopa Thessalus*, but to beg some of his superfluous stuffe, his answer was, That the grace of his Wealth was seene in superfluities rather then in necessaries. If *Ismenias* at *Thebes*, and *Callias* at *Athens* both the richest of their times, bare no greater port then *Epaminondas*, or *Socrates*, we might terme their Wealth blind, and heartlesse: Therefore *Telemachus* in *Homer* passes over *Nestors* houshold, where all was frugall, nothing superfluous, but amplifies in rich termes the gaudie and costly furniture of *Menelaus*.

This Desire ends in expence, as the former in keeping.

They are opposed as Logick and Rhetorick, the one resembles the hand in spreading, the other in closing.

Logick is for the Covetous to learne to count λογίσομαι *computo*. As Rhetorick for the Vaunter to vent, and utter himselfe: this is the chiefe factor for gaines both to antique, and moderne pleaders.

———*Ciceroni nemo ducentos*
Jam dederit nummos, nisi fulserit annulus ingens, &c.

The way to stop both these golden desires is contentation in our present estate: this is called by *Socrates* the Soules riches.

Seneca. *Brevissima ad divitias per contemptum divitiarum via.*

2 Desire of honour termed { Low and competent / Ambition, is either of { Higheſt and best } Honours.

It ariseth from two heads.

1 Presumption of our owne worth.

2 Pride over others.

The abates { Humility in respect of our selves. / of it are { Charity in respect of others.

As we may not meerely want this desire, so we must not let it exceed in us; the excesse breeds envy in all; the defect is faulty only in those, which have desert, occasion, and fit meanes to gaine their honour.

Men of worth to extenuate their goods, and gifts; when necessity requires their triall, is to bury their goods with them, and to wrong the Weale publick.

This desire in the meane is only allowable.

If it be of lower Honours it is termed Modesty, if it perch to the highest, it is magnanimity, and is only for great hearts, and the best perfections.

Both these are grounded on foure conditions.

1 That we challenge no more honour, then what in the opinion of the best we have deserved.

2 That we get them by lawfull meanes, not by out-stripping others.

3 That we rest without seeking more, having gotten the former,
Unlesse { Easily offered. / they be { Forcibly put on us.

4 That we keep our Place, and defend it against all back-biters, and murmurers.

Satis de cupiditate secundâ Passione.

XI. *Of Hope the 3. Paſſion.*

AS Love and Deſire is { Hope / Boldneſſe } to proſecute it.
to affect good, ſo

The 2. former come from the concupiſcible, as a lord to will.
The 2. latter as a ſteward to purvey, and proceeds from the Iraſcible.
Love is the baſe to Deſire; ſo Hope to Boldneſſe.

1 It is alwaies the apprehender of Good.
2 The goods muſt not be in preſence, but in future.
3. It muſt be of a thing not eaſie, and without ſearch, but hard to compaſſe.
4 It muſt not be ſo hard, but it muſt apparantly be in poſſibility to attaine.

It hath theſe Tenents.

1 It is never without aſſurance, though not of the thing, yet of perſwaſion.
2 It makes us take delight in things painefull.
3 The ſurer the hope is, the greater is the joy, when the things is attained.
4 It brings ſecurity, and barreth feare.
5 The adjunct of it is Expectation; herein is ſome griefe ſith we yet want the good, which we would have in preſence.
6 It is a note of imperfection of being: whence it is only for this life, it goes not beyond.
7 It moves our powers of { Body / Soule } for atchievements

The Perſons given to Hope are,

1 They that either have deſerved, or intend to deſerve well of us.
2 They that have potency of friends and beſt meanes.
3 They that have hot & quick ſpirits, which enlarge our hearts to attempts. Hence young men, and drunkards are moſt given this way.

Old men are leaſt hoping, { 1 For the coldneſſe of temper, making them unfit to attempt. / 2 For their experience of many dangers, and ſtoppages, which contrary, and croſſe their hope. }

4 They that quickly apprehend the good, but fore-caſt not the ſtoppage in the way, that hinders the good: Thence fooles, and inconſiderate perſons build only upon hope.

The kinds of Hope.

Hope is either { 1 Naturall. / 2 Supernaturall, or / Theologicall. }

1 The Supernaturall is a Vertue only infuſed by God.
The ſecond ſiſter to { Faith. / Charity. }
2 The Naturall is either { Improper. / Proper. }

1 Improperly it is in beaſts: As the Dog ſprings the Deere within compaſſe of attaining-hopes to take him: So the Hauke the Partridge. Object.
How ſhould beaſts have hope, ſith hope comes from the Underſtanding? Solut.
Beaſts have their naturall inſtinct which proceeds from God, and underſtanding without them: by it they judge of things future, as the Emmot foreſees the cold Winter, Mice leave the houſe, when it begins to fall, and Ravens oft foretell weather.
2 Hope Proper, is in men only.

It is either of things { Neceſſary, that muſt be. / Poſſible, that may be otherwiſe.

1 Things neceſſary are hoped for: as the jewes calling, the worlds end, the Reſurrection, which cannot be otherwiſe, becauſe God hath appointed it.

Things Poſſible are attained { Partly by our ſelves. / Partly by others.

Then our Hope relies much on others helpe.

Motives to raiſe hope.

1 Shew the meanes to be ſtrong and pregnant.

2 That the evills feared are not in proportion to the goods expected.

3 That to men of religion we muſt not urge the generall only but the particular providence of God.

4 To grave men uſe rather few and ſtrong reaſons, then many and weak: To the common ſort uſe probabilities rather of circumſtance then realities of ſubſtance, becauſe of ignorance they are led moſt with conjectures.

Satis de Spe 3a. Paſſione.

XII. *Of Boldneſſe the 4th. Paſſion.*

BOldneſſe heartens our Hope, as deſire doth our Love.

Its object is mixt { Evills to be removed. / Goods to be attained.

It goes under the name of Conſcience, and Courage: It begins with reluctance, and ſtrugling, bur ends with Victory.

Courage is either { Suddaine upon Senſe. / Deliberate upon Reaſon.

1 That upon Senſe grounds only upon a preſuming hope; weighes not every occurrance of danger, begins with reſolution, but ſeeing dangers ariſe unlooked for, ſlacks and often failes, before it overcome: Thus quick in the onſet, but ſlow in the iſſue.

2 That upon reaſon begins ſlowly, endeth ventrouſly, viewes every circumſtance, fore-layes the uttermoſt of dangers: If it happens leſſe then his account, it heartens him the more, he reſolves to conquer by out-facing danger.

An example of both is ſeen in *Lucius Paulus*, and *Terentius Varro* the 2. Roman Generall at the overthrow of *Cannæ*.

Courage hath his two extreames { Heady raſhneſſe. / Baſe cowardize.

The parties moſt couragious are.

1 Whoſe temper of body is ſuch, that they are hot ſpirited; which happens in three ſorts of men.

1 Whoſe heart is little, becauſe of combring and cloſing of ſpirits, whereas in the larger hearts their diffuſion cauſeth feare.

2 Whoſe lungs are greateſt and fulleſt of blood: This argues plenty of heat and much quickneſſe.

3 Who are heated with much wine: Thence the *Germans* uſed it principally in their conſultations of Warre: and *Alexanders* drinking was thought to adde ſomewhat to his courage.

2 They that have many and ſtrong helps, are ventrous.

3 They that be moſt ſubject to choller.

4 They that rely on Gods promiſes, and caſt their hopes on him.

Hence it is that Martyrs are moſt reſolute.

5 They that have a conſcience of their innocency: on the contrary they are moſt fearfull, which have been moſt injurious.

6 They

6 They that have oft eſcaped dangers: hence old Souldiers are more venturous then freſh-water-men.

7 They that ſee not inconveniences, and ſtops: Hence the wiſer ſort are more cautelous, and none ſo deſperate, as he, that fore-ſees leaſt.

5. Motives to make couragious.

1 Shew the excellence of the Victory: the meanes eaſie, and preſent that muſt compaſſe it.

2 If our equalls and inferiours have overcome: why ſhould not we hope the like? It was *Cicero's* argument to perſwade the ſufferance of evill. If children at *Sparta* could endure ſtroakes without groaning, why ſhould not men? And amongſt men if the barbarous vaunt before their enemies, why ſhould the learned tremble?

3 Set them into anger: this makes a boiling of their blood, and by conſequence courage: Anger is wrought by laying open their wrongs and diſgraces offered without a cauſe.

4 Shew the {Paucity / Weakneſſe} of their enemies, that they either {Will not / Dare not} oppoſe them.

5 That in former combats they have had ſucceſſe, and why not in theſe ſtanding in the ſame proportion.

Our maine work muſt be to {Perſwade hope. / Expell feare.}

Satis de Fiduciâ 4a. Paſſione.

XIII. *Of Pleaſure the* 5th. *Paſſion.*

THis is the aime and up-ſhot of the 4. former Paſſions.

Love / Deſire {are like the qualities of lightneſſe in fire, which inclineth it to make {Hope / Boldneſſe} like the motion or paſſage of it.

Pleaſure reſults as the quietneſſe and reſt of the Soule in her object: it is never hearty before the goods are in preſence.

It is generally in men and beaſts; it is termed properly pleaſure, or delight: As it is in men by opinion, it is called Joy, *Gaudium.*

This in men hath operations, *ſc.* 2.
1 Enlarging the heart: hence properly it is called *lætitia, quaſi latitia.*
2 Forcing outward geſtures, and ſo it is called *Exultatio.* *Aquinas.*

The tenents touching it are.

1 No Paſſion is ſo vehement: So that many have died of it; the reaſon is becauſe it opens the heart, and being overmuch paſſes out the ſpirits that keep in life.

2 The greater joy, the greater content, and in men it is the conſequent of happineſſe.

3 It is never true, and of continuance, but where there is peace of conſcience.

4 It is the adjunct of Vertue.

5 It is increaſed by variety of objects.

6 It purifies the ſoule, helps concoction, expells ſuperfluities.

Hence the merry have {Good wits. / Faire complexions.}

7 It is for goods preſent: though we joy for remembrance of things paſt, or for hope of things future, yet they are apprehended by us in a ſort of preſence.

Motives

Motives to raiſe delights in a man are,

1 Perſwade him to a {Love / Deſire} of thoſe things, we would have him delighted in.

2 Marke his inclination, ſort, profeſſion, and frame your ſelfe to the like practiſes.

3 Amplifie the goodneſſe of the thing, we would have him delight in, not by deſcribing it in groſſe, but viewing every particular: Thence Poets in their lovelegents deſcribe every part of their Mrs. the more to delight.

4 Shew the continuance of this Joy, that it breeds not after repentance. Variety cauſeth delight, and uniformity raiſeth loathing.

Pleaſure is {Common to men with beaſts. / Proper to men alone.}

1 That in common is the iſſue of Senſe, and comes from a naturall appetite.

It is {Negative for the avoidance only of trouble. / Politive for the gaining of ſome reall good.}

This grounded on two conditions, *viz.* {1 The attaining of a good convenient. / 2 The perſwaſion that we have attained it.}

2 That proper to men is voluntary and hatched by Opinion.

It is either of {Mind, or Body.} The pleaſures of the mind are beſt, yet all not warrantable, as the {Prone / Malicious} take delight in the paſſions, yet their minds are corrupt: theſe begin in hope, but end in ſhame and griefe.

The trueſt delight of the mind without repentance is {1 Meditation on God, and heavenly things. / 2 The view of learning.}

Eudoxus wiſhed to be burned with *Phaeton*, ſo he might ſtand neere the Sunne to contemplate the nature of it, And *Archymedes* left not his drawing of lines, till a ſword was drawen through his body.

Pleaſures of the body are ſenſuall, and quickly exceed Meaſure.

The properties of them are {1 Inconſtancy and fleeting. / 2 Saciety, and cloying like ranck meat. / 3 Ending in repentance. / 4 They quench the thirſt no more the ſalt-water, that wets the palate, but inflames the ſtomack.}

They are perſwaded by three enemies, {1 World. / 2 Fleſh. / 3 Devill.}

The Worldings take {Preſent / Apparent} Joy for future, and reall paine.

The good had rather ſuffer here, and play hereafter.

Senſuall pleaſures proceed from the diverſe affecting of the *S*enſes, as muſick, and odours affect the eare and ſmell, pictures the eye, &c. The ſtrongeſt delight comes from the *S*ence of touching. The reaſon is, Delight is cauſed of Love: we love thoſe things that moſt beſteed us; of all the *S*ences touching is moſt uſefull, without which it is impoſſible we ſhould live: And as the goods affected by it are more deare; ſo the pleaſure, when it is attained, muſt be more moving.

Theſe bodily exerciſes in their Exceſſe diſtract the minds, and hinder the uſe of right reaſon.

XIV. *Of*

XIV. *Of Hate and Deteſting.*

THeſe are the two {Love. / Deſire.} oppoſites of {Hate} begins the diſlike, deteſting is the vehemency of it.

The object of both is evill:

It is either {Thing. / Perſon.} of the

1 The thing hated principally is ſinne, and for it we diſlike of the Perſon.

Sinne is againſt the law of {1 Nature, this breeds the hate of either {Moraliſts. / Heathens.} ſith all partake of nature, and are bound to its lawes. / 2 Grace, this breeds the hate of Chriſtians.}

2 The Perſon we may not ſimply hate. It is Proper to

Ubicunque homo eſt, ibi beneficio locus eſt. Seneca.

Three heads of ſinne move hate {1 Irreligion towards God. / 2 Injuſtice towards men. / 3 A ſelfe inclination to evills without outward motives.}

If theſe heads grow ſtronger, and are done wilfully, it tranſcends hate, and motives deteſtation.

The principall object of it is Atheiſme.

1 It is the ground-plot of all other ſinnes.

2 It is an evill of Will, not of Underſtanding; we cannot alledge ignorance for that, which the creature reveales. It is voluntary preſumption.

3 Atheiſts are moſt unfit for Society.

Their commerce is either {1 Scoffing. / 2 Impudency. / 3 Vaine.} of that conſtitution, as is moſt contrary to wiſdome, and morall gravity:

Theſe things move the greateſt deteſtation.

Hate is either {In common againſt ſtates. / Particular for private reſpects.}

1 That in common ariſes, if {Their religion be in oppoſition to ours. / Their lawes be againſt nature. / Their oft injuries done be without hope of righting.}

2 Hate for private reſpects, is {1 Againſt a wronger of many, as {1 Tirants. / 2 Extortioners.} / 2 Againſt a wronger of himſelfe only for the indignity of his perſon.}

This is ſet downe by its life {1 Towards God. / 2 Towards himſelfe. / 3 Towards his neighbour.}

His entry into the world is ſhamefull, his ſtay, and departure hence with miſreport, like a ſnuffe leaving a ſtinck, when the light is out.

Satis de odio, & deteſtatione.

XV. *Of*

XV. *Of Deſpaire and Feare.*

These two are opposite to { Hope. / Boldneſſe.

Their ſpeciall Art is in avoiding the future evill, which ſeeing they cannot maſter, they yeeld.

1 Deſpaire ariſeth from faile of helps.
2 Feare from the imminence of evils.

The tenents of deſpaire are 3.

1 It dejecteth the minde.
2 It makes venterous to try the utmoſt of dangers.
3 It is deepeſt in them, who before had greateſt hopes.

The tenents of feare are 3.

1 It is never moved, but where ſome ſpice of hope is, for things without remedy rather deſpaire, then feare.
2 The greater the things feared, and of longer continuance, the greater is the feare.
3 It prepares Patience, awakes induſtry, whereas deſpaire is only in ſuffering.

It ariſeth from 3. heads: { 1 The debility of the perſon. / 2 The greatneſſe of the danger. / 3 The certainty and imminency thereof.

Feare is either of a { Perſon. / Thing.

1 Of a Perſon it is either { 1 Filiall, which is properly love. / 2 Servile, which is only for eſcape.

The perſons moſt feared by us are.

1 Great men offended with us.
2 Lewd men made powerfull.
3 They who ſtand in bodily feare of us.
4 High ſtomacks wronged by us.
5 They, who have our life and credit in their hands.

We feare them either { 1 As in themſelves faithleſſe. / 2 To be provoked by { 1 Gaine. / 2 Threats. / 3 Danger on their part. / 4 Want of ſervice on our part.

Perſons not much to be feared are:

1 They that are ſoone angry, and ſoone pleaſed.
2 They which open themſelves too much in menaces and threats.
3 They that diſcloſe their purpoſes. The cloſe heart concocts malice. *Uliſſes* is ſaid to diſſemble his diſlike for the Woers riot; but revenged them at occaſion. *Anthony* and *Dolabella* fraid not *Cæſar*, though they conſpired againſt him: He anſwered he feared not thoſe fatt, and open fac'd *Traitors*, but two leane ones *Brutus* and *Caſſius* which proved his deaths-men. *Demiſſos animo, & tacitos vitare memento.*
2 Things feared are evills { 1 Deſtruction to the whole man, or / 2 Baine to any part of him.

Evills are of { 1 Sinne, *malum culpæ.* / 2 Puniſhment, *malum pœnæ.*

1 The former is feared by the beſt men.
2 The latter is feared by the worſt.

The parties moſt fearefull are:

1 They, whoſe quantity of heart is ſuch, that it diffuſeth the ſpirits.

2 They,

2 They, that know their owne weakneſſe, and others ableneſſe to hurt.
3 They, that amplifie on the evills feared.

The parties leaſt fearefull are,

The {Wiſe, Juſt,} who count {Sinne, Diſgrace,} no evill but which they endeavour to avoid.

1 The moſt couragious.
2 They that preferre honour before their lives.
3 They that have ſtrength of meanes to back them.

Satis de deſperatione, & metu.

XVI. *Of Griefe.*

GRiefe is the end of the former Paſſions, and ariſeth from the preſence of evill. *Livinus Lib.*

It is of {Body. Minde.} That of the minde is more dangerous.

The tenents of it are:

1 It never touches things of abſolute perfection, as God, Angels, &c. but is there moſt frequent, where is moſt plenty of evills, as in hell.
2 It drieth the body, and ingendreth melancholy by cold blood.
3 It makes one unfit for Action.

It growes upon us by {1 Yeelding too much to pleaſures. 2 Entertaining a conceit of evills preſent.}

The way to reſiſt it in our ſelves.

1 Propoſe to your ſelves examples of Patience, as of *Marius*. *Ita tulit dolorem, ut vir & ut homo majorem ferre ſine cauſa neceſſariâ noluit.*
2 Reſolve to reſiſt evills. As that Souldier, that ſtands it out, often winnes, when the coward dies by flight. *Animi contentio Solæ officii tanquam cuſtodia.*
3 That the evills now are not ſo great, but the goods enſuing counterpoiſe them.

The way to allay it in others is comfort. {Perſwaſion of a good to come. Removall of an evill preſent.}

In it are two things.

1 The time to apply it, when the griefe is ripened, not newly begun: As Surgeons firſt let the ſore ſoften, before they begin to draw it.
2 The manner of applying it is {Generall. Speciall.}

1 The Generall by theſe places.

1 Shew how greater evills have happened to others, then we now ſuffer. It was *Socrates* his ſaying, if of all mens evills heaped together all ſhould have equall ſhare, each would reſt content with their preſent eſtate.
2 Our evills be ordinary, and do what we can, we ſhall have {1 Cares of minde. 2 Diſeaſes of body.}
3 If the thing be revocable, ſhew the meanes of regainging it; if not, yet it is a folly to mourne for it.
4 That God ſees what is better for us, then we for our ſelves.

2 The Speciall is according to the maine motives of Griefe.

1 Theſe are {Death. Temporall misfortune.}

2 Our comfort againſt death is.

1 It is unavoydable by fate, and all men muſt, and do taſte of it.
2 It is no evill, but a paſſage to a better life.
3 Our life hath many troubles, and anguiſhes, death is the quiet of them.

4 If

4 If we grieve for the dead, then either, becauſe they are not, or becauſe they are in torment; If they are not, why grieve we more for their now not-being, then for our children yet unborne; If they be in torment, it is ſeene, they were evill, we were the better rid of them.

Of deaths they are moſt { Suddaine. / Untimely. } grievous, that are

Againſt theſe our comforts are 3.

1 We ever beare Corruption in our fleſh, that in a moment may kill us.

2 Dying young makes us leſſe fixt to the world, and fitter for God ὃν φιλῶν θεὸς, ἀποθνήσκει νέος. He calls us hence as from a banquet, leſt overmuch ſitting ſhould make us ſurfeit.

3 The thing cannot be ſuddaine, ſith we are ever liable to evill. We ought ever to expect it,

2. Our comfort for temporall misfortunes.

1 They come from Gods decree, and ſo are neceſſary to fall on us.

2 They are profitable unto us, and debarre our inſolence.

3 They may befall any as well as us.

4 Shall we grieve ever or leave at laſt? If ever, too great a miſery we impoſe on us: if we will leave, why reſolve we not at firſt?

The perſons moſt given to Griefe are 3.

1 Whoſe temper of body is Melancholy.

2 Women, becauſe of their eaſineſſe in yeelding.

3 They, who have given themſelves to overmuch Joy,

This falling muſt end in depth of griefe.

Satis de dolore.

XVII, *Of Shamefaſtneſſe.*

IT is a mixt Paſſion { Feare of infamy. / Love of Honeſty. } joyned with

It ariſeth { before a fault. / After a fault. } partly

It is only in good natures, but unſteddy, ſoone failing, and eaſily revoked by counſell. It is commendable in youth, but not in the aged.

The effects of it are 2.

1 It moves to vertue, thence termed *Purpura virtutis.*

2 It calls blood into the face. Reaſon and Paſſion move the heart; the heart, the ſpirits, the ſpirits the blood.

Now ſhame conſiſts of 2. Paſſions { 1 Feare, that gathers blood to the heart. / 2 Love, that ſends it abroad to the outward parts. }

If we feare only diſgrace, and have no love to good, our blood keeps within: This is the ſigne of a bad nature, which being convicted of faults lookes not red, but pale in the face.

If we feare not only diſgrace, but love and deſire amendment, our blood ſpreadeth outward, and cauſeth bluſhing. *Ariſtoteles* his daughter being aſked, what ſhee counted the faireſt colour, anſwered, the ruddy cauſed by an ingenuous bluſh.

It is a note of the beſt natures, and fitteſt for counſell.

The reaſon why the blood ſheweth it ſelfe moſt in the face is, becauſe as the blood is moved by the ſpirits, ſo the ſpirits are moſt quick, that animate the organ of ſence; and the organs of ſence principally are about the face.

The extreames of ſhame are { 1 δυσωπία an overbaſhfulneſſe. / 2 Impudence, the defect of ſhame. }

Baſhfulneſſe

Baſhfulneſſe in it ſelfe is not evill, but may often be a provocation to evill. It is grounded upon an overlenity of nature, and eaſineſſe of yeelding. The object of it is feare of infamy. The perſons whom it may hurt are 5.

1 Young men as leading them to an unſetled and floating carriage in manners.
2 It makes them eaſie to ſuitors, without reſpect of their choice.
3 Incontinent perſons; it makes them unable to reſiſt evill motions, though in the yeelding they grieve at it.
4 It debarreth their courage in puniſhing faults, and makes them loath to diſpleaſe.
5 They which are rich, powerfull, kind-hearted, and have many helps to further others.

1 It makes the rich { Raſh lenders. Heady ſureties.
2 The kind-hearted by it either { 1 Follow the riot of bad company, 2 Beare falſe witneſſe for their acquaintance. 3 Soone take paines for others. 4 Joyne them to unworthy men.
3 The powerfull have many ſuitors, and by it are made eaſie to yeeld to any demand, and prefer without election.

The way to barre it is to acquaint our ſelves with reſiſtance to motions, denials of ſuits, if they be not honeſt, and convenient, but hurtfull to the granter.

The inhabitants of *Aſia* were all ſlaves, becauſe they could not pronounce this word ἀναίδεια. And *Brutus* ſaid:

Impudence paſſes not feare of infamy.

The difference betwixt it and baſhfulneſſe is, that the baſhfull retaine a love of Vertue, the impudent do not.

Periit, cui perit pudor.

Satis de pudore.

XVIII. *Of Repentance.*

What it is.

REpentance is an act of conſcience ariſing from the thought of an evill done.

It is either { 1 Theologicall, becauſe of offences done againſt the law of Grace. 2 Morall, becauſe of things done againſt the law of nature, or common Honeſty.

1 Repentance theologicall is in Chriſtians alone.
2 Morall is in Heathens.

It is raiſed by thre motives, { 1 Infamy. 2 Puniſhment. 3 Hate of vice.

1 That ariſing from feare of infamy, and puniſhment is ſlaviſh, and incident to the moſt.
2 The beſt repent for the hate of vice: For as they love good for the good, not for reward; ſo they hate evill for the evills ſake, not for the puniſhment.

The parts of repentance are two { 1 Hate of the evill done. 2 Reſolution of amendment.

It is deſcribed three waies { 1 By contrition of the heart. 2 By confeſſion of the mouth. 3 By ſatisfaction by good workes.

Its properties are three.

1 Repentance muſt be with vehemency of griefe, leaſt while our griefe for

the fault ſlackens, our care for amendment ſlackens alſo.
2 It muſt not be for a time, but for continuance, ſith evill is ever to be hated, and good ever to be reſolved upon.
3 It muſt not be deferred, leaſt delay breed cuſtome of evill, and cuſtome hardneſſe of heart.

The ſtops of repentance are 7.

1 Shame to confeſſe our faults, or pride in not acknowledging them.
2 Delighting in our ſinnes.
3 Hope of long life.
4 Deſpaire of obtaining grace.
5 Preſumption of Gods mercy.
6 Long cuſtome of ſinning.
7 Examples of bad men, which have long flouriſhed, yet never repented.

The tenents of repentance are 5.

1 Repentance cannot be in a nature meerely good, as God, nor meerely bad, as the Devill; but in ſuch only as are partly good, and partly bad, as in men.
These are { Bad by nature; hence they offend. / Good by grace; hence they amend.
2 It is only in things that be to fall: Beaſts have it not: thoſe actions are not voluntary, but neceſſary, which cannot be repented of.
3 It ariſeth from a knowledge, and taſt of ſinne committed: thence children have it not.
4 It groundeth on hope: They that die deſperate have it not, ſith the deſperate are ſwallowed up with griefe: The repentant receive griefe for the evill paſt, but joy for the future good, and future things more move then thoſe paſt.
5 Repentance is joyned with ſhame, as impenitence is joyned with impudence.

XIX. *Of Pitie.*

PIty lookes outwardly to the evills of others, but by reflex to our owne.
It is mixed with { Griefe for the evills fallen. / Deſire for their remedy.
Evills that raiſe pity are foure. { 1 Griefe of mind. 2 Torture of body. 3 Danger of others death. 4 Misfortune in goods.
The evils move moſt { 1 If they are ſo neere to fall, that we feare them. 2 If ſo lately fallen, that we freſhly remember them. 3 If their then preſent falling barres our expectance of contrary profit.
The ground of pity is our communion of nature.
The extent of it is a deſire to help.
This deſire hath two conditions, { If we are able to helpe. / If juſtice permit.
1 Grieving for ſuch as lawes and juſtice will have baniſhd, is womaniſh.
2 For thoſe we are not able to remedy, it is fruitleſſe.

The tenents of pity are 4.

1 The better nature, the more it is inclinable to it.
2 It is meanes to provoke charity.
3 It compares the evill fallen with the deſert, and concludes the perſon unworthy to ſuffer it.
4 It brings us to acknowledge our owne misfortunes.

The parties moſt pitying are 5.

1 Old

1 Old men partly { As not being ſo ſtomackfull, as the young. / As having more experience of dangers.
2 Weaklings { Women / Children } they thinke for their infirmity, they may ſoone ſuffer the like.
3 Schollers, as being by bookes acquainted with many examples of dangers.
4 They that have felt former evills, and now are rid of them.
5 They that have opinion of anothers worth, they count it below his deſerts to be in evills.

The parties leaſt pitying are 5.

1 Who are moſt given to { Anger. / Boldneſſe. } they recount not the evills, that may befall them.
2 Scoffers and they who are ready to wrong others.
3 They that are in extremity of diſtreſſe: As in Cities beſieged, parents eate their owne children; whereas otherwiſe they uſed to pity them. Their care is for the remedy of their owne harmes, little for others: thence they that feare imminent dangers, pity not others, but care for themſelves.
4 They that are in height of fortune not likely to fall. Thence tyrants and rich men pity leaſt.
5 They that have prejudice againſt others behaviour, what befalls them, they count it deſert, and do leſſe grieve at it.

The perſons whom we pity moſt, are 4.

1 Acquaintance rather then ſtrangers.
2 Our equalls either in { 1 Yeares. / 2 Manners. / 3 Profeſſion. / 4 Office. / 5 Stock. }
3 They who ſuffer thoſe evills, which we our ſelves feared.
4 Men bearing their harmes with { 1 Patience / 2 Courage } by it we count them unworthy of them, and ſo pity them.

The way to raiſe pity for others.

1 Shew the valour, and the worth of the perſon that ſuffers.
2 The grievouſneſſe of the evills befallen.
3 The like may happen either to them, or their friends.
Conſcience of a mans owne caſe moves it.

XX. *Of Zeale and Jealouſie.*

1 ZEale is a Paſſion grounded on love.
It is mixt with { 1 Griefe for a fault committed. / 2 Deſire for a good intended. }
It borders on repentance, and is the iſſue and effect of it.
It is ever with fervency: It is moſt dangerous, unleſſe it be regulated with knowledge.
It is either for a { Good quality. / The good of a perſon. }
1 The former is in the beſt, who are zealous of good for goodneſſe it ſelfe.
2 The latter comes from the reſpect of a perſon conceived in the behalfe of one we love.
It ſuppoſeth { Wrong done to our friend / Deſire of remedy } or griefe for it.
2 Jealouſie is a paſſion conceiting an evill in another, that perhaps is guiltleſſe of it: it comes only by conjectures.
It proves often injurious.

It breeds trouble in our ſelves, and diſtruſt to our friends.

The way to barre it is, not to skanne the actions of others, but with a favourable interpretation.

XXI *Of Anger.*

ANger is a compound of ſundry paſſions: As 1. Pleaſure in revenge. 2. Griefe in recounting the wrongs. 3. Inſolence in overbearing. 4. Envy in repining at the welfare of others: The proper Act of it is deſire of hurting.

The Tenents of it are 5.

1 A juſt injury requires as juſt anger: and it is ſtupidity not to be moved with it.

2 It is not bent againſt men in generall, but to ſome in ſpeciall only. Thence *Timon* is not ſaid to be angry with all but hate all.

3 No paſſion is more indiſcreet then it: thence it is ridiculous, and to be contemned, none more violent, thence terrible, and to be feared.

4 Being moderate it whets Valour; but over-earneſt it weakens revenge.

5 To be ſuddainly moved is a ſigne of weakneſſe: hence it agrees more to the ſick, then the ſound, to old folkes then to young; and to Women.

——— *Quippe minuti*
Semper & infirmi eſt animi exiguique voluptas
Vltio continuo; ſic collige, Quod vindicta
Nemo magis gaudet quàm fœmina.———

Adjuncts of anger are theſe, *viz.*
1 Vexation of minde.
2 Ignorance of his owne ſtrength.
3 Undecency of geſture.
4 Wrongfull opinion of others.

The cauſes raiſing it are { Generall. / Speciall.

1 The generall diſreſpect ſhewed 4. waies.
1 By deriſion in words.
2 Injury in deeds, as againſt, { Body. / Goods. / Name.
3 Ingratitude for good turnes. { 1 Friends. { 1 Blood. / 2 Authority. / 3 Wealth. / 4 Vertue. } } 2 Inferiours. either in
4 Want of due obſervance from our

2 The ſpeciall are according to the nature of ſpeciall perſons.

1 If we have too ſetled a perſwaſion of thoſe we converſe with, if they faile in the contrary to our expectation, our choler riſeth: Hence credulity inflames anger.

2 Curioſity inflames it, if we buſy our ſelves too much in love, and frivolous matters: Croſſes in either of them fret us.

3 If we delight in one thing more then another, when we ſhould uſe either with indifferency: As in an houſhold, if our ſtuffe of this faſhion like us better then that, and we take pleaſure in it, the loſſe or the miſlaying of it frets us.

The wayes to allay anger in others.

1 Prove the wrong done upon { Ignorance. / Conſtraint. / Suddaine paſſion. / Miſchance. }

2 That it was done to our owne harme, aſwell as his.

3 Shew ſorrow for it, for outfacing growes of impudency, that of diſreſpect, the nurſe of anger.

4 Be not oppoſite in talke.
5 Diſſemble our humility, and feare: the angred by this are leſſe prone to revenge.
6 Seeme to be ſerious for his good, and overcome this wrong with other paſſages of kindneſſe.
7 Speak not againſt men of his ſort and quality though their perſons grieve him not.
8 Scoffe at none whatſoever, but be affable to all. *Iſocrates ad Dæmon.*

To beare anger in our ſelves the waies are 4.

1 Uſe no heart griefe, but {Sports. Games. Merriments.} Yet barre inſolent delights, ſith theſe are overbearing, and anger others.
2 Reſolve to reſiſt choler by not eaſily accepting diſreſpects.
3 A ſuddaine feare, or griefe unexpected allayeth ones anger.
4 If a wrong be offered, rather contemne the offerer as wanting wit, then think our ſelves diſgraced by it.

How to behave our ſelves in anger. 3.

1 Bend our ſelves to a contrary paſſion; as *Socrates* with his friend laboured to look moſt pleaſantly on him.
2 Retire we our ſelves from Company till the paſſion hath ſpent it ſelfe.
3 Not to revenge before our anger be paſt.

Perſons moſt given to anger are 4.

1 Weaklings, as children, women, ſick men, old folkes.
2 They, that are ambitious, and ſtanding for offices.
3 They, that require much awe and reverence of others.
4 They, that know their deſerts well, yet are ſcorned.

The parties, whith whom we are leaſt angry.

1 They, who reverence us, which argues they do not diſreſpect us.
2 We cannot be angry with him, whom we feare; ſith anger implies hope of revenge: feare, not.
3 Men doing things upon choler, leſſe anger us.
4 Anger cannot be againſt thoſe, whom we cannot hurt, as gods, and kings, that are out of our reach.

Satis de Ira.

XXII. *Of Maligning.*

THis Paſſion hath 2. parts, {1 Envy, grieving at anothers good. 2 Ἐπιχαιρεκακία, joying for anothers evill.}
1 It is in the worſt natures, and is oppoſite to common ſociety.
It is principally betwixt equalls, as men of the ſame ſort: hence we envy not thoſe, that are in eminency above us: A common Souldier never envies *Alexander*; one of his neereſt Captaines may.
2 It aimes eſpecially at the goods of {Honour. Fortune.}
4 It eates up a mans heart by fretting at others.
5 It ariſeth from pride of our owne deſerts.
The way to avoid it in our ſelves is to think that there muſt not be an equality of gifts and goods in all: that as men are diverſe, ſo they muſt have diſtinction of place; and if any excell, we ought not to repine.

Great men avoid the envy of others 3. waies.

1 Let them ſhew themſeves gentle, and affable to all.
2 Imploy their goods to the uſes of others.

3 They muſt not think to be ſingular in any thing, ſith that is envious. *Nemo de nobis unus excellat*, This is the Law of the *Epheſians*, who therefore baniſhed *Hermadorus*.

XXIII. *The efficient cauſe of Vertue.*

Vertue is effected by 3. things, { 1 Nature. 2 Precept. 3 Practiſe.

Nature begins the inclination; Precept directs it; Practiſe perfecteth it.

Nature workes vertue either from the { Soule only. Temperature of the body.

In Soule are 2. parts, { Underſtanding. Will.

The underſtanding is either, *viz.* { 1 Speculative, working for contemplation: The iſſue of this is Sapience or pondering. 2 Practick, working for action: The iſſue of it is Honeſty, or morall Vertue.

1 The acts proper to the practicke Underſtanding are 3. { 1 Conſcience. 2 Conſultation. 3 Prudence.

Theſe judge things to be { Good. Evill.

Then the Will records them, { 1 For affecting it, if it be good. 2 For avoiding it, if it be evill.

Of Practick Underſtanding.

As the ſpeculative is the diſcerner of truth from falſehood: So the practick of good from evill: Both judge from principles, and undoubted opinions: The practick judges only of morall principles ariſing out of the law of nature: Grounds, that *Atheiſts* aſſent unto in the generall; though they will not follow them in particular.

The principles of theſe are.

1 Honour God.
2 Love honeſty.
3 Obey { Parents. Magiſtrates.
4 Love our Countrey.
5 Hurt no man, but do as you would be done by.
6 Yeeld every man his owne.
7 Uſe all ſociably, and in friendſhip, as farre as ſtands with our { Credit. Benefit.
8 Execute common malefactours. for the common quiets ſake.
9 Suffer diſtinction of Lordſhips, lands, bounds, mens private poſſeſſions, &c.

Theſe rules all nations aſſent unto, and from theſe inſtitute their Commonweales, *Jus gentium*. The breach of theſe is accuſable by nature, and this accuſation is termed Conſcience.

XXIV. *Of Conſcience.*

Conſcience is the immediate act of our ſoule, ariſing from a naturall apprehenſion of good, and avoydance of evill:
It cannot be totally extinguiſhed in any.

It

It brings us { To know our faults. / To condemne them. / To have will to prosecute the contrary.

It is either of { faults past; so it { Checks. / Condemnes. / future, so it retaines.

It is best in the meane, and most dangerous, when it is too { Large. / Nice.

1 The former calls evill good, and breeds presumption.
2 The latter counts of the best good as evill, and breeds despaire.

It grounds upon this Syllogisme.

No evill is to be committed:
This particular is evill.
Ergo: Not to be committed.

The Major is drawen from the practick understanding out of the rules of Nature. The Minor ariseth from view of particulars, which are variable, and may often deceive; if our apprehension of them be false, our Conscience must needs erre.

Error of conscience proceeds from these heads.

1 From ignorance, if we know not what is to be. { Chosen. / Refused.
2 Negligence in not fitting our selves, and getting direction from others, if we finde our owne weak.
3 Pride in not humbling our conceits to others, that are { Wiser / Honester } then us.
4 Singularity in following our owne private spirit.
5 Passion, that inclines Conscience to follow appetite.
Perit omne judicium, cum res transit in affectum.
6 Pusillanimity in distrusting all things, and fearing to venture on any thing, lest we offend: If we do any thing against conscience, be it good or bad; the act utterly is sinfull.

XXV. *Of Consultation.*

COnsultation is grounded on these rules.
1 It is not touching the End, but of the meanes directing to it.
2 Things past are not to be consulted of, but things future.
3 Not necessary things, but contingent.
4 Things nothing appertaining to us are not to be consulted of.

Our consultation is either { By our selves alone. / By others.

1 We consult with our selves if the matter be { 1 Of a great secrecy. / 2 Suddainly befallen. / 3 If we have not a friend to impart it.
2 To consult with others observe them to be { Honest. / Wise. / Faithfull.

The question in our consultation is,
1 Whether the thing be convenient for us.
2 Whether possibly to be compassed.

1 It is judged convenient if it be, *viz.* { 1 Safe for us, not discommodious. / 2 Not against the 4. rules of Honesty. { Prudence. / Justice. / Temperance. / Fortitude.

2 Possibility

2 Possibility of compassing it found out from view of all these meanes, we must use in working that end.

The particular waies of Consultation are.

1 Whether the things be profitable, or disprofitable.
2 Whether honest, or dishonest.
3 When 2. profits are proposed, we question, which is greatest.
4 If 2. things be honest, which is most honest.
5 When one part is only honest, the other only profitable, which is rather to be prosecuted.

In Morality, the least honesty countervailes the most profit and is to be preferred before it: In Politicks our perswasion must be according to the auditory, with whom we deliberate.

Before the Vulgar our consultation must be most inclining to profit, sith they are most addicted that way; before the better sort stand rather for honesty and honour.

XXVI. *Of Prudence.*

PRudence is a speciall quality of a Moralist, being the sole directresse, and governesse of all his actions.

It is only in things ambiguous, and borders on Consultation.

It consists in { Choice. / Judgment. / Fitnesse of application.

It long consulteth, and quickly executeth.

It corrects things past, directs the present, foresees the future.

The speciall rule of it, is silence in revealing our purpose.

The waies to get it are.

1 Industry in { Disputing / Reading } matters practicke.
2 Observations of mens carriages.
3 Noting what effects proceed out of what causes.
4 Acquaintance with sundry Positive lawes, especially of our owne land.
5 Using to invent much of our owne, not to stand strictly on authority of others.

The parts requisite to prudence are:

1 Memory for retaining experiences past.
2 Understanding for judging morall principles.
This got- { Hearing. / Inventing our selves.
3 That we may be ready to heare is required docility, or readinesse to learne.
4 For invention is required, *Solertia*, a ripenesse of finding out meanes.
5 When we hare { Learned, / Experienced, / Invented, } we must conferre one thing with another, and discourse of the convenience of it. Hence to prudence is required reasoning. *Ratio.*
6 Out of this discourse arise precepts for action.

These observe 3. things.

1 Direction for fit meanes to fit Ends. Hence is required Providence.
2 Weighing each circumstance of the businesse: Hence circumspection is required.
3 Avoiding all stops, and impediments: Hence is required caution for evill.

XXVII. *Of*

XXVII. *Of the Will.*

THe ſeat of the Will is the Heart, where Paſſions reſide: As the braine is the ſeate of the Underſtanding.

The will proſecutes what the underſtanding judges.

The object of it is Good: Of the underſtanding Truth.

Will without paſſion chooſeth the true good: with paſſion the forged and apparent only.

If goods be evident, it affects ſimply without pauſe; if doubted, there is firſt deliberation.

It hath two parts, *viz.* 1 Approbation, or willing. 2 Refuſall, or nilling.

For execution it commands in men. Paſſions. Faculty of motions.

1 The former it rules by perſwation, as by an Ariſtocracy, or ſtate regiment, whereby governement is not ſo abſolute, but the reſt may interpoſe.

2 The latter it rules by command, as a Lord over his ſervant, without relent in the one, or reluctance in the other.

The tenents of the Will are two.

1 It affects nothing, but what the underſtanding hath weighed firſt: and contrarily the underſtanding conceits nothing, but the will perſwades; their offices are joint and mutuall.

2 It cannot be conſtrained being of greateſt freedome and liberty: Though we have not freedome of will, to come from worſe to better, in matters of grace, yet in matters civill we have, ſith it comes from a common notion of goodneſſe conceived by the practick underſtanding.

XXVIII. *The formal cauſes of Vertue.*

TO examine this wee enquire what is the 1 Nature. 2 Properties. 3 Severall kinds of Vertues.

1 Its nature is to moderate the paſſionate part of the Soule: It is termed by *Plutarch*, A diſpoſition of the underſtanding part, according to reaſon.

This reaſon either 1 Rules the paſſionate part, ſo termed vertue. 2 Yeelds unto it, ſo it nurces up vice.

Ariſtotle defines it thus:

1 It is not connaturall, but bred by cuſtome, thence termed Habit. Defin. Habitus

2 Of habits ſome 1 Inforcive as the underſtanding, that compels us to aſſent unto an evident truth. 2 On choice, and prælection, and ſuch a one Vertue is.

3 Prælection and choice may be of things utterly nought; as when two evills ſtand compared, and in competition: but the choice of vertue muſt rely on the meane for his Center; whereas evills ſpread to the extreames, and multiply degrees: Goodneſſe acknowledges one only point of perfection, The golden mediocrity. Prælectivus.

Mediocrity changes according to circumſtance of 1 Time. 2 Place. 3 Perſon. } If it were ſet, and definitive one. In medio conſiſten.

It were vertue for all to uſe it alike, but the begger may not be liberall of his purſe, though a King may; And *Milo* the wraſtler may eate large meales, when the

the weakling taking the ſame proportion may be termed riotous: The ſpittle of a man to a man is wholeſome, but to a Serpent death: and what is vertuous to one, may prove a vice to another. This mediocrity is to be ruled by judgment of each circumſtance, which prudence muſt preſcribe.

Directions how we ſhall attaine the meane.

1 Of the two extreames ſee which is moſt oppoſite to vertue, and avoid it.
2 Sift out the vice, our nature is moſt prone to, and labour to avoid it, by taking the other extreame: As a man being given to be prodigall let him labour to be covetous. *Ab extremo ad extremum non pervenitur niſi per medium.* So we ſtraighten ſticks by bending them as much the contrary way, as they are bent the other way.
3 Reſolve to reſiſt bodily pleaſures, and embrace them of the minde.

2. The properties, and notes of vertue.

1 No morall vertue, but is placed betweene two vices. { 1 The exceſſe to be depreſſed. 2 Defect to be raiſed.
2 Its ever in action, and the action muſt be with three conditions. { 1 Knowledge. *Scienter.* 2 Perſeverance. *Conſtanter.* 3 Willingneſſe. *Volenter.*
3 Delight in goodneſſe is a ſigne of the vertue gotten. Sorrow argues, we do it unwillingly.
4 Vertue is converſant eſpecially about the moderating of { Griefes. Pleaſure. } ſith theſe are the grounds and end of all the reſt.
5 It is exerciſed about the higheſt, and hardeſt imployments.
6 It is amiable to all men, even to ſtrangers and enemies.

The grounds of vertue are three. { 1 Religion towards God. 2 Charity to our neighbours. 3 Cheriſhing our ſelves according to reaſon.

The comprehenſion of all vertue is univerſall Juſtice: by it we yeeld our duty to { God. Neighbours. Our ſelves.

XXIX. *The ſeverall kindes of Vertues.*

VErtues are either { 1 Common to all. 2 Speciall to ſome perſon.

1 The common are requiſite to all, though perhaps few have them.

They are either { 1 Proper, or full vertues. 2 Improper, or halfe vertues.

1 Full vertues are directed either, { 1 To our private good only. 2 To the good of others.

1 Our private good is gotten by the governance of two paſſions, { 1 Deſire. 2 Feare.

1 Our deſire is of things { Naturall. Adventitious.

1 Naturall { Of nouriſhment: The vertue that tempers this is Sobriety. Of venery: The vertue that allaies this is Chaſtity.

The conjoyning of both is called Temperance.

2 Goods adventitious, as of { Wealth; the vertue for this, is content. Honour; the vertue for this, modeſty, or a decent competition, of what we deſerve.

2 Our feare is allaied by Fortitude.

2. Vertues directed to the good of others are:

1 Juſtice

1 Juſtice { of { Exchange. / Diſtribution.
2 Beſtowing of gifts { for the { Great ones, termed Magnificence. / Smaller ſort, Liberality.
3 Courteſie, and pleaſantneſſe of converſation.

2 The halfe and imperfect vertues are
1 Veracitie, or a habit of telling truth.
2 Grace of carriage.
3 Emulation.
4 Continuence.
5 Patience.

2 The vertue ſpeciall to ſome perſons is the Heroicall ſpirit, which cannot be incident to all, but only to the higheſt, and beſt perfections.

XXX. *Of Temperance:*

THis containes { 1 Sobriety { touching { Meats, / Drinks, } both theſe have their { 1 Properties. / 2 Effects.
2 Chaſtity, tamer of luſts.

The properties of Temperance.

1 With moderation to deſire abſent delights, and to uſe them preſent honeſtly
2 To affect only ſuch as are lawfull, and honeſt.
3 For attaining, or injoyning them to do nothing, that may prejudice { 1 Health. / 2 Credit. / 3 Private eſtate.

The effects of Temperance
1 Soundneſſe of body.
2 Strength of underſtanding.
3 Promptneſſe of both, acquiring and exerciſing all other vertues.

Exceſſe.	Meane.	Defect.
Intemperance, that unbridles our appetites, and gives the onſet to all kind of vice.	Temperance	Stupidity, the utter refuſall of all naturall neceſſary delights; a fault ſo ſeldome, that the Ancients could invent no name for it.

Aut Deus eſt, aut Truncus iners, qui neſcit amare.

Exceſſe.	Sobriety.	Defect.
In { Meates, gluttony. / Drinks, drunkenneſſe. }	Meane.	Overmuch abſtinence { from neceſſary. { Meats. / Drinks.

Caſtitas { 1 *Cœlibatus*, / 2 *Conjugii*.

Of Chaſtity.

Chaſtity is the containing of bodily luſts to the unmarried: moderating of them to the married.

It is in { Mind. / Body.

The breach of it is not from the act only, but from the thought and affection of defiling.

The Integrity of mind and body is termed Virginity, the queene of Vertues. If we abſtaine in body but with reluctance of mind, it is termed Containing. A vertue Civill, ſith law cannot take hold of us, but not full Morall.

Exceſſe.	Meane.	Defect.
Unchaſtity in { 1 Words. / 2 Geſture. / 3 Actions. / 4 Thoughts. }	Chaſtity.	1 Defrauding our bodies of pleaſures lawfull: This is vicious. / 2 In none, but the married, which muſt not defraud one another.

It

It effecteth 3. things, { 1 Diſeaſes to the body. 2 Deformities. 3 Corruption to the mind.

XXXI. *Of Content.*

THis Vertue moderates the deſire of wealth.

There are two parts of it { 1 A gratefull acceptance of our preſent eſtate. 2 Barring deſires of more, then befits our uſe.

The properties of it are 5.

1 It breeds quietneſſe, and tranquillity of mind.
2 It cannot be incident to fooles and ambitious men.
3 It is a token of a good nature, and wiſe diſcretion to know ſufficiency.
4 It is the trueſt riches; whereas the injoying of the greateſt poſſeſſions with deſire to get more, is the trueſt poverty.
5 It ventures not wealth in raſh miſpending, but keepes what is gotten without feare, till occaſion, and uſe force him to ſpend.

Exceſſe.	Meane.	Defect.
Covetouſneſſe, whoſe effects are two. 1 A deſire of gaine. 2 It perſwades us to all vice for the attaining it.	Αὐτάρκεια	Neglect of our ſtate temporall. The effects hereof are two. 1 Idleneſſe in our vocation. 2 Extremity of want.

XXXII. *Modeſty, and Magnanimity.*

BOth theſe are converſant about honour: The ground of them is deſert.

Their properties 3.

1 To ſue for honour deſerved.
2 To accept it offered.
3 To ſtand for his place, when his honour is deſervedly yeelded to him.

Their difference.

Modeſty is of lower, and leſſe honour, as our deſert is lower, and of leſſe things.

Magnanimity is for the moſt generous heart, to deſire the beſt, as his vertue is in ſupereminency above others.

Modeſty hath theſe rules.

1 It argues, that both our ſelves and others have fit approbation of our vertue.
2 It is reſolute againſt carpers, and wrongfull imputers.
3 It is humble in not acquiring further, then ſhall benefit us.
4 It ſhewes it ſelfe in { Words. Geſtures. } either for the { Wiſhing what we deſerve. Refuſall of what we deſerve not.

Exceſſe.	Meane.	Defect.
Ambition hatched by preſumption.	Modeſty.	Over-ſervileneſſe called ἀφιλοτιμία. It ariſeth from ignorance of our owne worth, not daring to ſhew our ſelves in the world.

XXXIII. *Of*

XXXIII. *Of Magnanimity.*

MAgnanimity is for the higheſt perfection. It aimes at the beſt honour, ſo (whereas honour is the repute of the multitude) the perfection of it is greateſt, when that repute is moſt tranſcendent and generall. Thence the perſon truly magnanimous muſt have the whole fardle of vertues, that hee may benefit all, that ſpeak well of him, and hurt none to avoid ignominy.

The Adjunct of Magnanimity muſt be the higheſt place & office.

The Rules are 8.

1. The perſon having it counteth his honour received due unto him both for others good, and his own deſert.
2. He cares not for common cenſures.
3. He rather gives then takes rewards.
4. He remembers not injuries.
5. He is pliable to all ſorts of perſons, with ſatisfaction to them, and credit to himſelfe.
6. He admires not others { Words, Deeds, } ſith he himſelfe on { Pleaſure, Occaſion } is able to do the like.
7. He is ſparing in cenſuring others, yet living.
8. He puts not himſelfe upon voluntary dangers, yet undergoes the utmoſt, if it be put on him.

Exceſſe.	Meane.	Defect.
Pride.	Magnanimity.	Puſillanimity, or unfit dejection called μικροψυχία.

Pride is in { 1. Vaunting our own parts. 2. Suffering others to attribute more to us then we deſerve.

It ariſeth from philauty.

It betraies it ſelfe in { Words. Geſture. Apparell. }

It hath theſe tenents. 5.

1. A proud man admireth none but himſelfe.
2. The way to abate him is to let him know, that we ſcorne him.
3. He is unjuſt, as attributing all to himſelfe, and derogating from others.
4. It is moſt inclining, and moſt dangerous in falling.
5. It is hateſull in all, but deteſtable in poore folke.

Puſillanimity doth undervalue our worth.

The rules of it are 4.

1. It is ingratitude towards God to receive gifts, and by our reſervedneſſe to leſſen them.
2. It makes others jealous of our parts, when we our ſelves diſtruſt them.
3. It is the mother of idleneſſe.
4. It defrauds others, that may get by us.

XXXIV. *Of Fortitude.*

THe Paſſions that exerciſe this vertue are { 1. Care to be raiſed. 2. Boldneſſe to be repreſſed.

It is the indurance of evill for { Honour, Honeſty } ſake.

Evills are { Internall from our ſelves, as vices. / Externall, as dangers falling from without us.

1. The internall the moſt valiant ought to dread: his feare muſt be to nothing but ſinne.

2. The externall are { 1. Extraordinary as { Prodigies. / Strange { Lightnings, Thunders, &c } from God } / 2. Orninary, and befalling in common.

1. The former none contemne, but { Atheiſts. / Fooles. / Madmen.

2. The valiant mans vertue is only in contemning the latter.

3. Evils ordinary are { 1. Generall to all, as, Death, &c. / 2. Eſpeciall to ſome as, { Exile. / Diſeaſes. / Misfortunes.

Death is the principall object of Fortitude, ſith it's the moſt terrible of all other evills

1 As barring us from the exerciſe of all morall virtues: the upſhot of all goods.

2 As bereaving us of all temporall comomdities, the objects of our delights in this world.

All death is not properly the object of Fortitude, but the moſt honourable, as dying in warre.

1 Sith it is with higeſt honour.

2 With moſt good to the publick wealth.

The effects of fortitude are 3.

1 To triumph over our enemies.

2 To keep our own ſtate free from the wrong of others.

3 To aſſure us in extremities.

——— *Aut cita mors venit, aut victoria læta.*

The incourages of this vertue are 5.

1 Words of cheering from the honourable and wiſer ſort.

2 Examples of others ſhewing their words by their deeds.

3 Exerciſe in Skirmiſh.

4 Hope of reward, if not of ſpoile, yet of glory.

5 The enemies weakneſſe, and unproviſion.

The tenents of fortitnde are 3.

1 The danger that it undergoes muſt have three conditions. { 1 They muſt be honourably undertaken; not on ſuddaine Paſſion or reſolution. / 2 They muſt be in ſhew that they may be commended by the weale publick. / 3 They muſt not be for private reſpects but for publick.

2 The valourous muſt not be ſtockiſh but have ſome feeling of wounds, yet voluntary he edures them for his ends ſake,

3 It is not lawfull for him to kill himſelfe, ſith he doth it for avoidance of further evill, which is cowardize, *nam*

——— *Timidi eſt optare necem Ovid. Metam.*

Five ſorts of men ſeem to have fortitude, yet have not.

1 They that undergoe dangers only { on hope of reward, / for feare of puniſhment } As preſſed ſouldiers.

2 They that warre only, becauſe they have had experience in the warre, and cannot ſhew their skill other wiſe.

3 They that run to skirmiſh in hot bloud.

4 They that overcame often, and for hope of like ſucceſſe venture more.

5 They

5. They that weigh not the extent of the danger, they are ſoon reſolute.

Exceſſe.	Meane.	Defect.
Raſhneſſe of venturing. This grounds moſt on the paſſion of boldneſſe.	Fortitude.	Cowardize. This grounds moſt on the paſſion of feare.

XXXV. *Of Juſtice.*

JUſtice is the mother, and foundreſſe of other vertues: It is in every conſtitution of the ſtate, { Publike. / Private.

It is grounded in proportion and valuing.

It is either { Univerſall, comprehending all Vertues. / Particular, for ſome especiall { State. / Perſon.

1. Univerſall 2 parts { Diſcretion to yeeld each his due. / Obedience to the Law.

The lawes are either { Written, ἔγγραφοι. / Unwritten, ἄγραφοι.

1. The written are the poſitive lawes of the land, grounded on the { Law of { Nature. / Nations. / Cuſtomes of places.

And they are { Publicke. / Private.

1. Publicke, { Endited by the whole ſtate, as Statutes. / Proceeding from the King alone, as Edicts, and Proclamations.

2. Private is for ſpeciall contract, as Leaſes, Bonds, Deeds, and all which have force of Law.

2. The not-written is the law of { Nature. / Nations.

The precepts of this Juſtice are, *viz.* { 1. Live honeſtly. / 2. Wrong none. / 3. Yeeld every man his right.

2. Particular juſtice is { Diſtributive deſigning to each man { Office. / Rewards. / Puniſhments. } according to deſert. / 2. Commutative in matter of exchange, and bargaine between man and man.

The breach of the { Former is favour, an acceptation of perſons, προσωποληψία. / Latter, deceipt.

Foure things prevent both kinds of Juſtice. { 1. Love of money. / 2. Favour to the perſon. / 3. Feare to diſpleaſe great ones. / 4. Rancor, and malice.

Juſtice of diſtribution conſiders 2 things: { Reward for the perſon deſerving. / Puniſhment for the perſon offending.

The objects of it are either { Honour / Reward } to the good. / Chaſtning to the bad.

Its Tenent is.

It is not poſitive but varies according to the quality of the perſon: As in any Army all muſt have their pay, but the Captaine more then the common

Souldier: And it were injuſtice to make them equall in reward, that are unequall in deſert. The like in puniſhments.

Exceſſe.	Meane.	Defect.
Injuſtice in diſpenſing to us above our deſert.	Juſtice.	Injuſtice in yeelding us leſſe then our deſert.

Both are tearmed Injury.

The exceſſe is injury to others, and robbing them of their due, and beſtowing on us that deſerve it not.

The defect is injury to our ſelves, ſith others can have, and we not.

The Rule of injury is:

1. That it is ſuffered ſtill with repining and unwillingneſſe: thence a man cannot doe himſelfe injury, ſith as he receives the wrong, he is repining, and as he offers it, he is voluntary: And we cannot will and nill at one time the ſame thing.

Juſtice of Exchange reſpecteth not the quality of the perſon but the worth of the thing: It is principally in buying and ſelling, and in all matters of contract.

This differs from the other, for this goes upon quality (ſo much for ſo much) that not: They are in trades, this in Merchandize, the mean is mony.

In ancient time they uſed to give wares for wares: afterwards they gave Metals by weight for them. Now for more convenience of portage they have invented money, to wit, Metall in ſtamp, and by it they exchange commodities,

The extream in generall is unjuſt exchange.

Exceſſe.	Meane.	Defect.
When we ſell for more then it's worth.	Juſtice commutative.	When we ſell for leſſe then it is worth.

In the former we wrong the buyer, and it is the greater fault: in the latter we wrong our ſelves, and it is more tolerable, ſith our ſelves are the cauſe of it.

The mean rule for this injuſtice is.

1. He is more in fault, that doth the wrong, then he that takes it, It was *Socrates* his ſaying. *Aul: Gell: Noct: Att. l. 2. c. 9.*

XXXVI. *Of Liberality, and Magnificence.*

THe act of this vertue is relieving others wants, without prejudice to our owne.

Their difference is { Liberality is for leſſe gifts. / Magnificence is for greater.

The object of both is money, or money-worth.

Liberality is of lower abilities.

In it are conſidered 2 conditions, { End / Manner } of giving.

The end only is to benefit others in honeſt ſort.

They that give { 1. To receive { Like / Greater } profit } are not counted liberall. / 2. Upon oſtentation: / 3. On long importuning and ſuit: }

The manner of giving is bounded by circumſtances, { 1. Who the { Giver / Receiver } is. / 2. The time that the gift ought to come. / 3. The place where. / 4. The quality of it. / 5. The quantity of it. }

1. The

1. The Perſon muſt be { Free-hearted to any. / Wiſe to beſtow on the worthieſt.

1. Though the receiver be lewd, yet, if he be in poverty, his poverty makes him worthy of reliefe.

2. The time muſt be without pauſe. *Bis dat, qui cito dat.*

3. The place muſt be conſidered of { 1. If we give only for honeſty ſake, take a publicke place, that others may witneſſe it, ſith fame is the trumpet of Vertue. / 2. If for poverty & almes blow no trumpet; a place of moſt privacy makes the gift moſt acceptable, *Ubicunque eſt homo ibi beneficio locus eſt. Seneca.*

4. The quality muſt be ſuch, that it be not to the hurt of the receiver: it muſt rather be for profit, then for pleaſure.

5. The quantity with moderation between either, { Too much. / Too little.

drawn from conſideration of the want of the receiver, preſent uſe of the giver, that by giving he not diſfurniſheth himſelfe for his own imployments.

Exceſſe.	Meane.	Defect.
Prodigality in waſting a mans private eſtate	Liberality.	Avariee, or Niggardize: this is willing to receive all, give nothing.

Avarice is worſe than Prodigality.

1. It is farther removed from liberality, whoſe act is in giving, ſith the niggard gives nothing, and the prodigall gives too much.

2. The niggard defraudes both himſelfe and others: The prodigall harmes himſelfe only, and benefits others.

Magnificence is a vertue only for great ones.

The magnificent muſt be high above others in { 1. Bloud. / 2. Office. / 3. Vertue.

Exceſſe.	Meane	Defect.
Riotous miſpending. The { End of it oſtentation. / Cauſe { 1. Folly. / 2. Neglect of our / 3. private eſtate.	Magnificence.	{ Sordid parſimony; fearing to ſpend when { Honour / Neceſſity } require

XXXVII. *Of Courteſie and Urbanity.*

THis Vertue ſhews it ſelfe in { Serious / Sporting } Converſation.

The Act of it is pleaſure, and pliableneſſe of behaviour.

The end of it to { Pleaſe others. / Demerit their good opinion.

It hath two parts, { Eaſineſſe of acceſſe. / Slowneſſe to take offence.

The ſterne to guide it is gravity, leaſt our affability turne to lightneſſe.

It was ſaid of *Cato Major*: *Erat in illo viro comitate condita gravitas.*

The rules of it are three.

1. It is moſt honourable in high perſons.

2. It is varied according to the circumſtance of { Time. / Place. / Perſon.

3. It intends our { Owne honeſtie. / Anothers profit.

For courteſie in ſerious matters the extreames are:

Exceſſe.	Meane.	Defect.
1. Popularity in great ones.	Comitie.	Moroſity, as ſeeking neither to pleaſe any in honeſt cauſes, nor be diſpleaſed by any.
2. Soothing in the lower rank.		

Affability in ſports is called { Taking / Giving } jeſts.

Exceſſe	Meane	Defect.
Scurrility for abuſe	Urbanity	Ruſticity, making not able to give, nor willing to take jeſts.

XXXVIII. *Of Grace of Carriage.*

This vertue makes not a man { Reall for honeſty. / But complementall.

Its rules are { Generall / Speciall } for faſhion.

1. Generall. 7.

1. Goe cleanly in apparell.
2. Keep our body from loathſomeneſſe.
3. Have a fit compoſure of { Geſture, ſpecially for { Head. / Hands. } / Gate, and all without affectation, and niceneſſe:
4. Have convenience of ſpeech for { Fitneſſe of words. / Diſcretion of reply. / Moderation of ſound; that it be not { Over-loud. / Affected. / Harſh. }
5. Barre inſolent { 1. Geſture. / 2. Shrickes in laughter: let not that be often, but as occaſion is offered; and that not ſo much apprehended by us, as the company alſo.
6. Uſe due reverence to our betters, obſervance to ſtrangers, pleaſure to our Acquaintance, Courteſie to our inferiors.
7. Take meat and drink mannerly.

Speciall rules are had from conſideration of each { Perſon. / Degree. / Quality.

Perſons differ in { 1. Sexe. / 2. Yeares. / 3. Manners. / 4. Fortune.

Towards all our carriage muſt be honeſt and pleaſing.

1. Honeſt pleaſure is made by { Speech. / Geſture.

1. Twixt difference of ſexe this behaviour is requiſite: women muſt be { Little ſpeakers. / Not forward for action. } Men muſt take up the talke.

Their talke muſt be ſerious of { Learning. / Not things ſorrowfull, but of mirth. and obvious paſſages. }

Their geſture is learned by dancing.

2 Difference

2. Difference of years is either in, *ſc.* { Youth. / Middle Age. / Old Age. }

Wayes to be gracefull with young.

1. They are ſoon angry: Croſſe them not in { Word, / Deed, } to raiſe paſſion in them.

2. Enquire not of his faults: If a friend, tell him in private; if a ſtranger, he ſcorneth thy rebuke.

3. Tell them of good hopes, and great adventures. Young men are credulous and confident: and if you perſwade them to the hope of a good, they will love you for it.

4. Our ſpeech muſt rather be of pleaſure then profit.

5. Be merry and jeſting, and ſeem to like of their company.

3. To be gracefull with old men 5 wayes.

1. Be not reſolute in Tenents diſcourſing with them: they are ſoon teſty, if they be croſt, and love rather a young man doubtfull in controverſies, then over-holding; ſith they know the hardneſſe of finding out a truth, and the earneſtneſſe of youth in holding a poſſible falſhood.

2. They are ſuſpicious, we may not grow in too faſt with them, or force into their company.

3. Our ſpeech muſt rather be of profit, then honeſty, ſince they are generally covetous.

4. Shew reverence to age, not for faſhion, but as ſpying ſome ſparks of authority in their perſons.

5. They are talkative, feed them with ſpeech, but rather ſecond them in their conceits, then to ſift them from contradiction., take heed of often replies, they muſt rather be forced by queſtion, then they proceed voluntarily.

To aske them queſtions, ſave only of things neceſſary, and pertaining to themſelves is againſt good manners.

The middle aged keep an indifferent tenour betwixt both { Young. / Old. }

Our way to be gracefull with them is to keep the middle ſtrain for { Honeſty, which likes young men. / Profit, which likes old men. }

Difference of manners is ſeen according to the difference of paſſions, and the way to behave our ſelves in ſuch a caſe is from the obſervance of his { Paſſion / Age } { which have been formerly deſcribed. }

Difference of fortune is ſeen in { Nobility of birth. / Height of office. / Riches. }

Our behaviour to theſe muſt be { Yeelding in word, / Submiſſion in body / Aſſigning titles, } { This is moſt honeſt for us. / Pleaſing for them. }

XXXIX. *Of Æmulation.*

ÆMulation ſtirs us up to Vertue, and heartens us to Imitation.

The object of it is a good quality in others, and attainable by us.

It is with griefe, that others have out-ſtript us, and with hope of overtaking them.

It differs from Envy, ſith that is in the worſt, this in the beſt natures: *Li-*

curgus

curgus in *Sparta*, commended it to youth, naming it the nurſe of Vertues.

In it ſelfe it is profitable, but in exceſſe raiſes { Hate. Envy.

The parties moſt given to it are,

1. Young men, ſith they are ever in riſing.
2. They, who have equally of { Trades. Profeſſions. Abilities.

As the *Roman* æmulates the Souldier, the *Athenian* the Scholler, the *Carthaginian* the Merchant, &c.

3. They, who count themſelves of worth, and hope to attain to as much perfection as another.

Exceſſe.	Meane.	Defect.
Indignation for anothers riſing.	Æmulation.	Abjection of mind, as not weighing whether we be out-ſtript or no.

XLI. *Of Continency.*

THis is converſant about the reſtraint of { Deſires / Pleaſures } eſpecially of { Nouriſhment. Venery.

The difference between a continent and temperate man is: The temperate hath his paſſion of deſire ſubdued within: The continent not without, foile and reluctance; paſſion dwelling within like a dangerous Citizen; though ſtopt from riſing, yet ever feared.

Hence Continency is not properly a vertue, ſith paſſion is not brought to conſent with reaſon: And Incontinence is not properly a Vice, ſith it doth that fact, but in judgement condemnes it.

The Intemperate doth it, and approves it, ſith his { Will is corrupted. Judgement is blinded.

The oppoſite of Continence is Incontinence:

The Incontinent before the act hath knowledge of what is right and fit to be done: in the act he is carried by Paſſion, which blinds him that he cannot apply that knowledge: After the act he remembers the fault, and begins to repent.

He falls into this vice by { Heedleſnes, as not willing to forecaſt his danger Infirmity, as not able to reſiſt his Paſſion.

Falls from infirmity are leſſe curable, then falls of headineſſe, ſith the one comes from a debility of nature; the other but from an heat of Paſſion.

XLI. *Of Patience.*

THis differs from Fortitude, as Continence from Temperance: The act of it is bearing of harmes, but with griefe and trouble of minde.

Hence it is no perfect Vertue, ſith vertue muſt be { With Joy. Voluntary.

Exceſſe.	Meane.	Defect.
Stockiſh obduration: The *Spartans* uſed their children to it in beating them, yet not ſuffering them to lament.	Patience	Impatience: A womaniſh yeelding to unavoidable evills.

XLII.

XLII. *Of the Heroicall Spirit.*

THis riſeth a degree of Eminence above the reſt.
It differs from other vertues as heat from warmth.

It extends it ſelfe to a 3 fold Eminence,
1. Of underſtanding: ſo the famous Lawgivers and ſpeciall Sages are Heroicall.
2. Of Grace: ſo excellence of faith is Heroicall.
3. Of Morall behaviour.

It is grounded on a
Strong compoſure, and temperature of Body.
Strong compoſure of Mind.

It is ſet forth by 3 helps,
1. Many abilities for Action.
2. Conſtancy of continuance.
3. Proſperouſneſſe of Succeſſe.

The oppoſite of it is Savageneſſe: A generall falling from all good duty without judgement to know, or will to wiſh the contrary.

Theſe are the Catalogues of Vertue. Vertue tempers Paſſion. Paſſion gets his meane from Wit, and Will: And theſe intend for their felicity.

Detur inoffenſæ vitæ mihi tangere metam.

FINIS.

INDEX.

1. WHat Ethicks is.
2. Of the particular end of Ethicks.
3. Of universall ends thereof.
4. Temporall Happinesse.
5. Things required to Temporall Happinesse.
6. Stoicks Tenent of Happinesse.
7. Of Passions in generall.
8. The divisions & number of Passions.
9. Of Love the first Passion.
10. Of desire the second Passion.
11. Of Hope the third passion.
12. Of Boldnesse the fourth passion.
13. Of Pleasure the fifth Passion.
14. Of Hate and detesting.
15. Of Despaire and Feare.
16. Of Griefe.
17. Of shamefastnesse.
18. Of Repentance.
19. Of Pitty.
20. Of zeale and Jealousie.
21. Of Anger.
22. Of Maligning.
23. The efficient cause of Vertue.
24. Of Conscience.
25. Of Consultation.
26. Of Prudence.
27. Of the Will.
28. The formall causes of Vertue.
29. The severall kindes of Vertue.
30. Of Temperance.
31. Of Content.
32. Of Modesty.
33. Of Magnanimity.
34. Of Fortitude.
35. Of Justice.
36. Of Liberality and Magnificence.
37. Of Courtesie and Urbanity.
38. Of the grace of Carriage.
39. Of Emulation.
40. Of Continency.
41. Of Patience.
42. Of the Heroicall spirit.

FINIS.